

Contending FOR THE Faith™

Volume IX, 1978

# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Battle for Truth Among Churches of Christ Continues As We Head into Our Ninth Year

Ira Y. Rice, Jr.

Paul recounts in Galatians 2 how "false brethren (were) unawares brought in . . . to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you."

As *Contending for the Faith* now heads into our ninth year of continuous publication, we are astonished more than ever how many similar false brethren have arisen among us—and how few of our brethren generally (including many elders and preachers) seem to be able even to recognize them for what they are—much less are "able by sound doctrine both to exhort and to convince the gainsayers." (Titus 1:9)

### Mouths Must Be Stopped

Nevertheless, as Paul further declares (Titus 1:10-11) concerning such "unruly and vain talkers and deceivers", their "mouths must be stopped" for they "subvert whole houses, teaching things which they ought not . . ." "Wherefore," he instructs further, "rebuke them sharply, that they may be sound in the faith; not giving heed to . . . fables, and commandments of men, that turn from the truth." (Verses 13 and 14).

Just within the past 30 days, alert brethren have sent documentary evidence from all over the brotherhood, which indicates that, if anything, these evil men are waxing "worse and worse" instead of correcting their errors. For example, on Page 3 of this issue, you will note an article from the September 10, 1977 *Dallas Morning News*, mailed in by Dub McClish, minister to the church at Granbury, Texas (Perry B. Cotham also favored us with a copy), describing Jim Reynolds as a "maverick pastor" leading a congregation of "church defectors". Also, on Page 4 (inset) you will note a clipping from the *San Jose*

*Mercury News*, of San Jose, California—showing the church that Reynolds succeeded in destroying as a church of Christ while he was their preacher—the Blaney Avenue church of Christ of Cupertino, California—no longer even *calls* itself such! Note it now refers to itself as "BLANEY AVENUE CHRISTIAN COMMUNITY" and describes itself not as the "one faith" of Ephesians 4:5; but "Truly Inter-Faith"—and the most naive tyro among us surely must know what *that* means! (This latter clipping was airmailed to us by the Max Crumleys, a faithful preacher-family, from San Jose, who also contribute financially to our work from time to time.)

### Editor Is Personally Acquainted in Dallas

Back to the *Dallas Morning News* item, your editor feels peculiarly qualified to comment personally on this one, because the now so-called *Southwest Church of Christ*, where Jim Reynolds now preaches, is the same old *Hampton Place church of Christ*, which was the original sponsoring church that sent my family and me to Singapore in 1955—and was our sponsor for more than 13 years!

I tried my best to alert the elders at Hampton Place, as far back as 1967 and even before, that the church there was heading into Liberalism—but only one of them (G. O. Reynolds) would listen. Because of my determination to bring out *Axe on the Root—Volume II*, they fired me one month, in 1967; hired me back one month later; then, when I saw they still refused warning against Liberalism, I resigned the month after that.

### Once Headed Away, No Turning Back

Talk about a sickening sensation! When I remember Hampton Place having approximately 300 mem-

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# Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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## WHAT IS IT WITH SOME BRETHREN WHO WILL NOT BE CONVINCED REGARDLESS OF THE EVIDENCE!

That we cannot really have a restoration of New Testament Christianity—with the unity for which our souls yearn—without all of us going back to a “thus saith the Lord” and *uniting* upon it would appear to be self-evident. And for misguided—however well-intentioned—brethren to be left free to teach false doctrines, contrary to the word of God, with no effort on our part to stop them, is just as surely to undermine and destroy both the restoration and its unity as can be.

For the past dozen years or more, a deliberate effort has been made on the part of some to vitiate the restoration movement with the evident intention, if possible, to destroy it from the earth. Those of us who were alerted to the danger and conscious of what was being attempted in this regard have sounded out the alarm, trying hard to head off this willful apostasy while there still is time and opportunity to do any good.

## Is the Gospel Being Undermined—Or Is It Not?

You would have thought that *anyone* and *everyone* who *really cared* for the restoration movement would have arisen as one man in defense of the gospel. And a great many have, we are happy to say! On the other hand, we are astonished at the mind-set of numbers of brethren, who, regardless of the mountain of evidence that has been arrayed before them, 1) simply refuse to see that the truth of the gospel is being undermined, and 2) account every defense of the gospel—however genuine—as nothing more than a personal vendetta on the part of contenders for the faith against the false teachers.

Rather than face up to the evidence and deal with it responsibly as they should have done, we have been appalled to note certain well-known, highly-placed public leaders among us stooping to smarm-tactics against anyone who would call doctrinal violations to their attention. In one notable instance, for example, when our venerable, 81-year-old Foy E. Wallace, Jr., sounded out a warning against using the highly questionable *Revised Standard Version* on one of our college campuses formerly noted for its soundness, instead of answering his arguments, the administration attempted to smear his reputation by gossiping about Depression-related debts, which, with the assistance of Christian friends, he had *paid in full more than 40 years ago!* *Christian* brethren just don't *treat* one another the way they treated brother Wallace!

Even though we ourselves have been threatened with exposure of sins of our youth—long since corrected, we simply refuse to be intimidated. That things to embarrass us could be pointed out from former days, settled at the time according to the scriptures, we have no doubt. However, assuming that we were guilty of every sin in the catalog, would this justify *others* in teaching things—or upholding those who teach them—that are inimical to the word of God?

Enclosing a clipping from the *Dallas Morning News*

(reproduced elsewhere in this issue), brother Dub McClish wrote, under date December 13, "In case there are some who still feel that Jim (Reynolds) had been falsely accused on many of his liberal doctrinal positions, this should convince them, if they are able to be convinced . . . I hope that all is well with you and that you may continue in your good work . . ." We hope and pray that concerned brethren will not be put off by those whose motive appears to be only to hurt and hinder but will weigh carefully the evidence *Contending for the Faith* continues to pile up regarding the present apostasy and be actuated thereby.

—Ira Y. Rice, Jr., *Editor*

## BATTLE FOR TRUTH CONTINUES

(Continued from Page 1)

bers when they sent me out, getting down to as few as 35 members two or three years ago, it was heart-breaking. Even worse, the young Liberal preacher they had by then had no better sense than to invite a Pentecostal faction of 180 members, who had split off from the Wynnewood Hills congregation, to come place membership at Hampton Place. This, in turn, put the *Pentecostal* element in the majority, which eventually led to the young Liberal preacher being ousted—and now, who is preaching for my old sponsoring congregation? That's right—a *Pentecostal* preacher—**Jim Reynolds!**

# Religion

The Dallas Morning News

20 A Saturday, September 10, 1977

## Maverick pastor leads congregation of church defectors

By BILL KENYON

Jim Reynolds, already known within the Churches of Christ as a maverick, has taken on what may turn out to be one of his toughest assignments in the pastorate of Southwest Church of Christ.

The Oak Cliff congregation was formed by defectors from another church, a move that, joined with the beliefs of its members, has caused it to lose favor with many of its sister churches.

Reynolds, 35, the son of a Church of Christ minister, said he realized while in college the Churches of Christ represented "a sad religion."

"It tended to be a perfectionist and law-stressing group," Reynolds said. "Our emphasis (at Southwest) is that one is saved in order to work. Otherwise, you get into a compulsive, guilt-motivated religion."

Among Reynolds' views that appear too liberal to many of his fellow churchmen are his willingness to recognize the beliefs of other Christian denominations, his acceptance of charismatics and placing more weight

in a person's salvation through grace than works than is normally accepted within the denomination.

The Southwest congregation formed two years ago when a schism that had been developing in Wynnewood Hills Church of Christ erupted when the church's elders issued a statement all church leaders and teachers had to sign.

**AMONG THE TOPICS** addressed in the statement was a condemnation of charismatic practices. Generally, the people who stayed at Wynnewood say the charismatic issue was the main cause of concern, while those who left felt the idea of such a statement violated the principles of the church.

The rift even forced the Wynnewood Hills' pulpit minister, now City Councilman Don Hicks, to leave the church and serve as minister at Southwest. (Hicks has since left the ministry to concentrate on running his family's department store business.)

The membership at Southwest has hovered around the 200 mark



Dallas News staff photo by Larry Reese.

Jim Reynolds feels at home in his new church.

(EDITORIAL NOTE: If even the editors of the *Dallas Morning News* can see that brother Reynolds is a "maverick pastor" leading a congregation of "church defectors", pray tell why some of our own brethren cannot seem to see it! Please keep in mind that it was Reynolds' utterances on the *direct operation of the Holy Spirit* that Stanley Shipp endorsed publicly—and never yet has publicly retracted—at Abilene Christian College's *World Missions Workshop* a few years ago. Also remember that ACC proceeded to have Reynolds and other such false teachers on their program even though warned well in advance by reputable brethren of their falseness. IYR.Jr.)



since its inception, said Southwest education minister Pat Thomas, a former youth minister at Wynnewood Hills.

He said the church has attracted a following of dissatisfied Church of Christ adherents from across the Dallas area, but also has suffered a relatively heavy drain of members, which he said is often caused by pressure from friends and relatives.

One of the problems facing Southwest members is the congregation's difficulty in establishing fellowship with other Churches of Christ.

Fellowship in the denomination, which has no structure above the local church, is a relationship which more or less recognizes the existence of a fellow church as a true member of the denomination.

When a church has problems establishing fellowship, it can make it difficult for an individual member to transfer his membership to another church.

**IN ADDITION TO** Southwest's difficulty in establishing fellowship, Reynolds, a former instructor at the Church of Christ cen-

ter at the University of Texas at Austin, said he will no longer be invited to teach anywhere and that very few churches would allow him in their pulpit.

One of the fundamental beliefs of the denomination that bothers Reynolds and Thomas is its insistence that it is the "true church" of Christianity, which precludes the validity of the beliefs of other denominations.

Reynolds, a graduate of Abilene Christian College and the ecumenical Graduate Theological Union in Berkeley, Calif., assumed the pastorate at Southwest two weeks ago. He came to Southwest from an Arlington church because of the strong support for his type of ministry from the congregation and elders.

Even with the pressures, he said he plans to remain a member of the denomination.

"Many people think the Church of Christ is right about a few things and don't want to go to another denomination. They just quit," Reynolds said. "That's our reason for being.

"I love the Church of Christ, it's my mother church. But I have a lovers' quarrel with it."

#### **REYNOLDS NOT ONLY BELIEVES AND TEACHES DIRECT OPERATION OF HOLY SPIRIT, BUT PRACTICES INTER-DENOMINATIONAL FELLOWSHIP**

Not only does Jim Reynolds believe and teach the direct operation of the Holy Spirit—miracles included—as belonging to New Testament Christians today, but, as described by the foregoing article from the *Dallas Morning News*, he further demonstrates a "willingness to recognize the beliefs of other Christian denominations"—as if the church that Jesus built were just one more denomination among many. Which, of course, it is not!

What makes such brethren so difficult to deal with is not that they are not false teachers, but that brethren who should know (and do) better simply refuse to recognize them for what they are and to deal with them as such. If, for instance, Abilene Christian College had accepted and been actuated by the warning given them prior to their inter-collegiate World Missions Workshop, in 1973, and left this false teacher off their roster of speakers, in all probabilities he could have been stopped long before now. However, even until this day, nothing has appeared of which we are aware to indicate that ACC (now ACU) does not continue to endorse him—and would use him again, should the occasion arise. Such undermines—rather than builds—Christian unity!

#### **Scott-Batey Situation Similar in Memphis**

The upholding of Richard A. Batey by John Scott, now heading up the new *Doctor of Ministry* program at Harding Graduate School, in Memphis, continues to have a similar effect. Even after Batey was ousted from Harding Graduate School as a false teacher, Scott and his fellow elders at

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*Truly Inter-Faith*



*San Jose Mercury News* Saturday, June 18, 1977

**Lindenwood Christian Church**  
40 E. Parkway South

**Invites you to  
CHRISTMAS EVE SERVICE**  
11 P.M.

*"Candles, Carols, Communion"*  
Meditation by: Dr. Richard A. Batey

**Worship With Us Christmas Day**  
11 A.M.

SERMON TOPIC:  
**"A TIME TO REMEMBER"**  
DR. C. ROY STAUFFER, Minister

White Station church of Christ, in Memphis, kept him (Batey) on as teacher of one of their adult classes for several years. Even though Batey finally separated himself physically from White Station and started a new congregation of some kind some time back, there was no hint either from Scott or White Station that they no longer consider themselves in fellowship with this heretic. As far as is publicly known, both Scott and White Station still look upon Batey as being in fellowship.

Not having been publicly withdrawn from, thus, when Batey participates with the Christian Church (see Lindenwood Christian Church ad reproduced, this page, from the *Memphis Press-Scimitar* for Saturday, December 24, 1977), how is anyone to know but that this represents the belief and practice of the churches of Christ! (This item as well as the article reproduced at the top of Page 5, was brought to our attention by brother W. A. Collins, of the Getwell congregation, in Memphis.) With such "Doctor of Ministry" ideas as this evidently endorsed by John Scott, what can we expect from the end product of training Scott now is heading up at Harding Graduate School!

# Christmas Wasn't Celebrated Until 4th Century

By TIM SCHICK  
Press-Scimitar Staff Writer

Gifts under millions of Christmas trees will be opened tomorrow as part of the celebration of the birth of Christ, but the Christmas holiday was not even observed by earliest Christians, according to religious leaders.

The celebration did not emerge until the 4th century, according to Dr. Richard Batey, professor of religion at Southwestern. The date was arbitrarily picked.

Early Christians celebrated only Easter, and it is still considered the more important of the two Christian holidays.

"For the early church, the focus was on the cross," Batey said. "The birth stories were added later to the message of salvation through the cross."

The Rev. Nicholas Vieron, pastor of the Annunciation Greek Orthodox Church, said: "Death days were more important than birthdays, that's why feast days mark a person's death."

January 6 was the date of the first celebrations, according to Vieron. Instead of marking the birth of Jesus, however, it was a celebration of his baptism.

The day, now known as Epiphany, was considered important because it marked the beginning of Jesus' ministry.

Epiphany is now considered a minor day on the church calendar, marking the adoration of the Magi for Western churches and the baptism of Jesus for Eastern churches, Vieron said.

A 4th century theological debate resulted in a separate date for the birth of Christ. A sect known as the Gnostics believed that Jesus only seemed to be of human form, but because he was God he could not be more than a phantom, Batey said.

"They said he had no real body," he said. "That was a denial of the incarnation."

As a result the Council of Nicaea, in the year 325, ruled out any doctrine which denied the incarnation of God as Jesus.

To reinforce the belief that Jesus was man as well as God, believers began to celebrate his birth, according to Dr. Batey. Evidence of Christmas celebrations has been dated to the years immediately following the council.

The day picked for the celebration was December 25, but there are differing explanations for why it was picked.

In the book of Luke, the Bible says "shepherds were tending their flocks by night." This only happens during the spring, according to Batey.

As a result, spring was picked as the time of the Annunciation, the conception of Jesus, with his birth nine months later in December.

The exact date has been attributed to the belief in parallelism by early Christians. Spring was looked on as the beginning of life, and therefore the start of creation.

The fourth day after the vernal equinox, the start of spring, was thought to be the day the sun was created, according to the biblical creation story, Batey said. According to the belief in parallelism, the redemption of the world occurred on the same day.

Another explanation is that early Christians picked a day when a pagan holiday was in progress so they would not be persecuted by Roman authorities.

The holiday, Sol Invictus, which means the invincible sun, was celebrated by the Romans on December 25, according to Vieron.

The choice of a day following the winter equinox was not accidental, according to Batey.

"When people see the days getting shorter and cooler it looks like darkness will prevail, but then it turns around," he said.

"Any effort to set the time for the birth (of Jesus) is pure speculation," he added.

Batey said that while many of the features of modern Christmas celebrations are derived from pagan rites, that does not remove the significance of the event for Christianity.

"There is a lot that goes on in the contemporary celebration that is a misplacing of emphasis," he said. "But from the theological point of view the story of the birth is important in expressing that Jesus is Immanuel; that God is with us."

The adoption of the pagan customs within the Christian framework is not unique to Christmas, according to Batey.

"The history of Christianity is to move into an existing culture with the message that Jesus opens the way to life," he said. "This means taking existing customs and confirming the ones that are compatible and resisting the ones that are contrary."

December 25 is not the only day Christmas is celebrated, according to Vieron. One group of Eastern Orthodox

churches, which follows the Patriarchate of Jerusalem, celebrates Christmas on January 6.

This is not because they still observe Epiphany as Christmas, but because they still use the Julian calendar, which is 13 days behind the Gregorian calendar used by the Western world, Vieron said.



BATEY

VIERON

notations *whatsoever* of significance to the Christian. Now we have Dick Batey "correcting" all these misguided reservations about observing this pagan-Catholic "day", assuring us that it has "significance" for "Christianity" after all!

#### Pagan Customs Approved

Moreover, toward the end of the article, please note the quotation from Batey regarding the adoption of pagan customs within the Christian framework not being unique to Christmas: He said, "The History of Christianity is to move into an existing culture with the message that Jesus opens the way to life . . . This means taking existing customs and confirming the ones that are compatible and resisting the ones that are contrary."

Somehow the concept of giving a "thus saith the Lord"—for this or anything else—no longer appears even to cross the mind of this erstwhile brother who seemingly can worship with churches of Christ, and Christian churches, as well as work with the Presbyterians without a qualm.

With no rancor of any sort intended whatsoever, it needs to be pointed out that neither Batey nor those who uphold him in his false doctrines and practices genuinely represent the churches of Christ of the restoration movement any more. They have gone out from us simply because they are not of us. And the sooner we recognize this and start treating them as the heretics they really are the sooner we can have peace among the churches. How does Titus 3:10 teach us to treat heretics? "A man that is an heretic after the first and second admonition reject". (KJV)

What confuses great numbers of brethren is how an out-and-out heretic such as Dick Batey can be forced out as a *false teacher* at Harding Graduate School, yet be *fellowshipped and upheld* by Harding-Graduate-School-teacher and White-Station-elder John Scott, be a professor of religion at Southwestern (a Presbyterian school in Memphis) right now, speak in fellowship with the Christian church (see ad again)—and still be used by *Sweet Publishing Company* as the *writer* for the *Commentary on Romans* in the Living Word Commentary series!

Please bear in mind that it was after Batey was let go at Harding Graduate School for his false teaching that his *Commentary on Romans* was published by Sweet in the Living Word series. Evidently, brethren **Ralph Sweet**, who published it, as well as **Everett Ferguson**, of Abilene Christian University, editor-in-chief of the Living Word Commen-

taries thought that was just quite all right. Surely it was not for lack of plenty of warning at that time!

How strange it is to note Dick Batey appearing with a "meditation" with "Candles, Carols, Communion" at a Christian Church Christmas Eve Service (which would make their *communion* on a *Saturday night*, evidently), but then note in the article that even though he says Christmas celebrations did not emerge until the 4th century—and many of the features of modern Christmas celebrations are derived from *pagan rites—that does not remove the significance of the events for Christianity*.

Although many of our brethren do not observe Christmas *at all*, since its whole origin goes back to pagan as well as Roman Catholic sources, yet, admittedly, many—possibly most—of us at least pay "lip service" to the *Day*, while rejecting it as having any *religious con-*



—Staff photo by Gerald Holly

## Leaders of 'Biblical Charismatic' Meeting Chat

Leading a meeting at the Sheraton Hotel yesterday were, from left, Don Finto, minister of the Belmont Avenue Church of Christ; Ms. Lillie Knauls, a concert singer from California; Steve Schiffman of Atlanta, and John Acuff, an elder of the Belmont Avenue church.

### A Reporter Goes to Church

# Be Still to Hear God, Speaker Says

By W.A. REED

Tennessean Religion News Editor

God is a still, small voice, and to hear him we must be still, Steve Schiffman, a Jewish Christian, said yesterday at the Sheraton Hotel.

"I was dealing in drugs,

then began pushing cocaine and heroin, but God saved my life," Schiffman told an audience of 450.

SCHIFFMAN, the grandson of Orthodox grandparents, and son of a Jewish family in Chicago,

was a featured speaker at the Sheraton as evangelicals from over the nation met at the "Koinonia Come Together," a charismatic event sponsored by the Koinonia Book Store and members of the Belmont Avenue

Church of Christ.

Before Schiffman, founder and president of the "Graphic Truth," an Atlanta-based religious communications ministry, talked, there was a Lord's Supper, and heads of families went up front for wine

and bread — and then shared their brief service together.

"You have people here who have come from Nazarene, Church of God, Church of God of Prophecy and Church of Christ churches from 10 states. I guess you could call us 'biblical charismatics,'" said John Acuff of the Belmont Church of Christ.

THROUGHOUT the service men and women raised their hands as prayers were said and songs were sung. Some stood with hands linked as they sang.

"My family believed in God but we didn't know he had a son," said Schiffman. He told how he fled from the FBI and the "syndicate" as well.

"God, as sovereign as he is, sends his servants to save people who need saving, because the average man does not know about spiritual things," Schiffman said.

SCHIFFMAN said he was converted to Christianity by a converted Jewish woman and by a Gentile landlord. "I was con artist but God changed me and gave me a vision," he said. He said Christians should:

- Give God an hour of time each morning for their protection from the Devil

- Give God his day — Sunday.

- Give back to God the first dollar of what we make because "it's not our money."

"We must be able to love people beyond ourselves, forgive those who have wronged us and thank God for all situations that produce his grace in our lives," said Don Finto, minister of the Belmont Avenue Church of Christ.

## Finto Continues To Draw Away Disciples After "Perverse Things" In Nashville

While Jim Reynolds and Dick Batey continue to speak "perverse things, to draw away disciples after them" in Dallas and Memphis, just as Paul foretold the Ephesian elders that "of your own selves shall men arise" and do (Acts 20:30), Don Finto, minister to the Belmont Avenue congregation, continues to perform the same disservice to the cause of truth in Nashville, Tennessee.

Under date of November 29, 1977, brother Walter Goodall, of Lebanon, Tennessee, enclosed the clipping from *The Nashville Tennessean* (photo-reproduced above) in a letter, saying, "I appreciate so very much the good work you are doing in *Contending for the Faith* . . . I am enclosing an article that appeared in *The Nashville Tennessean* on November 28, 1977, about Don Finto and the Belmont

Avenue church of Christ. How far can these people go and still call themselves the church of Christ? . . . May God bless you in your work."

### Inter-Denominational Communion Service

Please somebody correct me, if I'm wrong, but if I did not misread this Tennessean article, this entire event at the Sheraton Hotel, although sponsored jointly by the Koinonia Book Store and members of



“the Son of Man came...”

## 1978 Memphis State Seminar Jan. 20-22

### Aim

A disciple's ability to be a discipler is completely dependent on how he views the one he is following. The twelve who followed Jesus looked at him through the eyes of their times. Because their heritage had taught them little about the real king, they listened only partially to Jesus and found in him only what they wanted to find. They followed Jesus for three years but were never effective disciplers because they did not understand his mission and message. Only after his death and resurrection did they begin to see him clearly.

Two thousand years later we walk in the footsteps of these who missed Jesus' point even though they had every opportunity to hear and understand. As long as we look at Jesus through the eyes of our times, we will never see him clearly, and we will never be effective disciplers. We, too, will have a piecemeal Jesus who speaks only on special occasions and says only what we want him to say.

This is why clearly seeing Jesus in his own historical setting is essential to our lives of discipleship and to our evangelistic commitment. Join us as we examine afresh this man Jesus, and as we all come to grips with his struggle and victory which is the message for our lives.

the Belmont Avenue church of Christ, was *inter-denominational* in its very nature—moreover, something called “*a Lord's Supper*” was featured involving only the *heads of families* present! If this report is correct, at least that is a new wrinkle for these heretics which we had not heard of before.

From what elder John Acuff is alleged to have said, at least he looked upon those coming from the *Nazarenes, Church of God, Church of God of Prophecy*, as well as those from the *church of Christ* who were present as “*biblical charismatics*”—whatever that is! From all the evidence at hand, we can but

conclude that Don Finto and Belmont now have gone *inter-denominational*—which is a far cry from the *non-denominational unity* taught in the word of God.

#### And What of the 1978 Memphis State Seminar?

Which brings us next to the *1978 Memphis State Seminar*, announced for January 20-22, most of which will be held on the third floor of the Memphis State University Center, located in the heart of the campus, in Memphis. Sponsored by the Christian Student Center, which, in turn, is sponsored by the Highland Church of Christ, in Mem-

phis, Tennessee, where **Harold Hazelip** is the preacher, in looking through the roster of speakers, we were able to identify at least *three* (and *possibly more*) false teachers. Study the list carefully (*see above*) and see if you, too, can tell which is which.

The three speakers listed, publicly known to be just as false teachers as Reynolds, Batey or Finto are **Landon Saunders, Stanley Shipp** and **John Wilson**. When Harold Hazelip and the Highland elders invite such heretics to teach their seminars, should they be surprised when the young disciples, thus infected, depart from the faith?

### Friday

- 1:30 Registration Begins
- 3:00 Special Interest I (2, 4)
- 4:00 Special Interest II (1, 4)
- 5:00 Break for Dinner
- 6:15 Introduction and Welcome
- 7:00 THE 20th CENTURY FALSE CHRIST  
John Wilson
- 7:45 Singing
- 8:00 THE 1st CENTURY FALSE CHRIST  
Jim Woodroof
- 9:00 Small Groups A
- 9:45 Housing  
Fellowship at the Christian Student Center

### Saturday

- 8:30 SON OF MAN . . . (Mark 1:1-8:30)  
Tom Olbricht
- 9:30 Singing
- 10:00 THE FRAUD OF RELIGION  
Landon Saunders
- 11:00 Special Interest III (1, 3, 5)
- 12:00 Lunch
- 1:30 STRUGGLES OF THE SON  
Terry Smith
- 2:30 Small Groups B
- 3:30 Special Interest IV (2, 3, 5)
- 4:30 Break
- 5:15 Dinner and Special Presentation
- 7:00 SON OF MAN . . . (Mark 8:31-10:52)  
Tom Olbricht
- 7:45 Singing
- 8:15 DISCIPLESHIP: THEY MISSED THE POINT  
Carroll Osburn
- 9:15 Small Groups C

### Sunday

- 8:30 SON OF MAN . . . (Mark 11:1-16:20)  
Tom Olbricht
- 9:15 TRUE DISCIPLESHIP  
Carroll Osburn
- 10:00 Lord's Supper
- 11:00 GO MAKE DISCIPLES  
Stanley Shipp

### Special Interest Classes

1. Kingdom - Harold Hazelip
2. Second Coming - Philip Slate
3. Sources for New Testament Times - Russell Dudley
4. Jesus, Counselor and Teacher - Landon Saunders
5. Jesus and the Restoration Movement - Jim Woodroof

## Second Annual *Spiritual Sword* Lectureship Volume Re: *The Living Messages of the Books of the Old Testament* Is Dedicated to Brother and Sister B. C. Goodpasture

In a ceremony which seemed particularly appropriate to the occasion and circumstance, the published volume of the Second Annual *Spiritual Sword* Lectureship, entitled, *The Living Messages of the Books of the Old Testament*, was dedicated to brother and sister B. C. Goodpasture at the opening evening service October 23, 1977, at the Getwell church of Christ, in Memphis, Tennessee.

The dedication statement read as follows: "To the memory of Benton Cordell Goodpasture, faithful preacher of the gospel of Jesus Christ for more than sixty years and editor of the *Gospel Advocate* for more than thirty-eight years, and to his wife, Freddie, who survives him, for her loving companionship which meant so much to him and for her own dedication to and service of our Lord and Savior Jesus Christ." (Signed) Garland Elkins and Thomas B. Warren.

In the photo (upper right), brethren Warren and Elkins are shown presenting the very first copy of this remarkable volume to sister Goodpasture.

These two faithful brethren collaborated in bringing out *The Living Messages of the Books of the Old Testament*. This volume is designed as a companion to their earlier editorship of *The Living Messages of the Books of the New Testament*. Each of the 39 chapters is devoted to a separate book of the Old Testament and is authored by a different writer, with an introduction to the entire volume by Roy Deaver. In addition there are four chapters on crucial related topics such as Grace, Law and Love.

### Two Main Purposes of New Volume Emphasized

The book has two main purposes. The first is to synthesize the central message of each of the 39 books of the Old Testament with key scriptures from each; and the second is to underline the importance of the Old Testament as it relates to its eventual fulfillment in Christ. This fulfillment, of course, was the end of the Old Covenant and the beginning of the New Covenant of God with man.

The speakers, all but two of whom appeared on the lectureship program, whose manuscripts make up the body of this inestimable new book, include James D. Bales (*Genesis*); James Meadows (*Exodus*); W. N. Jackson (*Leviticus*); Wendell Winkler (*Numbers*); J. Noel Merideth (*Deuteronomy*); Gary Ealy (*Joshua*); Ira Y. Rice, Jr. (*Judges*); Neale Pryor (*Ruth*); Terry M. Hightower (*First Samuel*); E. R. Brannan (*Second Samuel*); David L. Lipe (*First Kings*); Goebel Music (*Second Kings*); J. Thomas Eddins (*First Chronicles*); William S. Cline (*Second Chronicles*); Ray Hawk (*Ezra*); Garland Elkins (*Nehemiah*); Clifford Reel (*Esther*); Thomas B. Warren (*Job*); C. Hugo McCord (*Psalms*); Carroll Ellis (*Proverbs*); Billy R. Smith (*Ecclesiastes*); James H. Laws (*Song of Solomon*); Wayne Jackson (*Isaiah*); Guy N. Woods (*The Word "Virgin"*); Johnny Ramsey (*Jeremiah*); William Wilder (*Lamentations*); Rex A. Turner (*Daniel*); Andrew M. Connally (*Hosea*); Pat McGee (*Joel*); Alan E. Highers (*Amos*); Frank D. Young (*Obadiah*); Paul T. Kidwell, Sr. (*Jonah*); Charles R. Williams (*Micah*); Max R. Miller (*Nahum*); Maurice W. Lusk III (*Habakkuk*); James R. McGill (*Zephaniah*); Mac Deaver (*Haggai*); V. E. Howard (*Zechariah*); Lindsey



D. Warren (*Malachi*); Roy Deaver (*The Old Testament's Relationship to New Testament Grace*); Robert S. Camp (*Theistic Evolution—A Problem, Not a Solution*); W. D. Jeffcoat (*The Bible and "Social Drinking"*); and E. R. Harper (*The Church the Prophets Saw*).

Although it was impossible for brother McGee to be on hand from Indonesia, Malcolm Hill presented his manuscript in his stead; and brother Wayne Jackson was unable to arrive from California. Otherwise the speakers appeared as scheduled.

### Living Messages—Books I and II—Are Companion Volumes

Beautifully bound in green and stamped in gold by the National Christian Press, these two books on the living messages of the books of the *New Testament* as well as of the *Old Testament*, respectively, as conceived originally, are a set of two companion volumes suitable to grace any Christian's or church's library. Better than any such books known to us, together they present "in a nutshell" the central message and key thoughts of *every book in the Bible*.

What marvelous study books each volume is! And what wonderful gifts they make—particularly as a set—whether for Christian families, church libraries, weddings, graduations, anniversaries, birthdays, or whatever!

As a service to our readers, *Contending for the Faith* now has laid in a good supply of each. The *Living Messages of the Books of the New Testament* is \$10.00; *The Living Messages of the Books of the Old Testament* is \$12.00; or, purchased as a set, cash with order, you may have both volumes together for only \$20.00. Please address all orders to: *Contending for the Faith*, Post Office Box 26247, Birmingham, Alabama 35226.

# Who Will Cleanse The Temple?

Frank Morgan

Mark 11:15 finds Christ and his company coming to Jerusalem whereupon he entered the temple. What he observed stirred him to a reaction many today would consider too radical, extreme or even violent. There he saw "them that sold and bought . . . doves", and possibly other merchandise as well, and "moneychangers" who changed Roman money into the half-shekel Jewish coin required by the law of Moses as tribute to the service of the sanctuary. (Exodus 30:11-16).

The Lord took action immediately. He "cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple." (Verses 15 & 16).

His explanation for this behavior is recorded in verse 17: "Is it not written, my house shall be called of all nations the house of prayer? But ye have made it a den of thieves." (See Isaiah 56:7).

#### Some Objected, Sought to Destroy Jesus

There were those who objected to the Lord's insistence that the temple be maintained for the holy purposes intended, and would have registered their objection most forcefully. "The scribes and chief priests heard it," we are told in verse 18, "and sought how they might destroy him." It wasn't organized crime or the state, nor was it the atheistic element of the community who would have destroyed the Lord. It was the religious leaders. And for what? Among other things, for cleansing the temple.

That temple is no more, as the Lord foretold in Matthew 24:1-2. But there is another of far greater importance. "Unto the church of God which is at Corinth," (I Corinthians 1:2) Paul said, "Know ye not that ye are the temple of God?" (I Corinthians 3:16). You are "an holy temple in the Lord . . . for an habitation of God." (Ephesians 2:19-22).

#### First Temple Called the House of Prayer

The first temple was to have been "called of all nations the house of prayer," Mark 11:18. Likewise, the second temple, which is the church, has certain holy purposes ascribed unto it. By it "the manifold wisdom of God" is to be known. (Ephesians 3:10). In it God is to be glorified "throughout all ages, world without end." (Ephesians 3:21). It is to be "the pillar and ground of the truth." (I Timothy 3:15). The nature of its character is to be that of glorious holiness without "spot, or wrinkle, or any such thing . . . and without blemish." (Ephesians 5:27).

The first temple was turned into "a den of thieves" by those who chose to disregard the God-ordained purpose for its use. (Mark 11:18). Paul warned of those who would turn the second temple, which is the church, from its holy purposes as well. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29-30). In Galatians 2:4 he warned of "false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage."

Peter declared "there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies. (2 Peter 2:1). Jude said "there are certain men crept in unawares . . . ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (Verse 4).

If Christ visited the church-temple in our town, U.S.A., today he would, I believe, do a little casting out. He isn't going to pay us that kind of visit, but he has left instructions for us to keep the temple cleansed. By inspiration Paul said "mark them which cause divisions and offenses contrary to the doctrines which ye have learned; and avoid them." (Romans 16:17). Again he said "if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat . . . therefore put away from among yourselves that wicked person." (I Corinthians 5:11 & 13).

#### Disorderly to be Withdrawn From

"Now we command you, brethren, in the name of the Lord Jesus Christ," said Paul in 2 Thess. 3:6, "that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

The first temple had its merchants and moneychangers who commercialized the sacred house of prayer. The second temple, even today, has those who divide and offend contrary to the apostles doctrine; those who walk disorderly contrary to the tradition received of the apostles; and those who live immoral, ungodly lives.

Jesus Christ cleansed the first temple. He leaves it to us to keep the second clean. But when you take up this challenge you should know that certain religious leaders will oppose you vigorously. That didn't stop the Lord. Will it stop you?

Westside Church of Christ  
P. O. Box 657  
McKinney, TX 75069

## Woodbury Needs Immediate Help In Sending Langfords To Hawaii

T. Pierce Brown

The church of Christ, 100 E. Water St., Woodbury, TN 37190 is sponsoring Jerry Langford in mission work in Hawaii. He has done extensive mission work in Africa and Jamaica, but due to the deterioration of the political situation in Jamaica, we decided to help him in Hawaii instead. Brother Langford is married to the former Jeannie Nicks, daughter of Billy Nicks. They have two daughters, Kim, age 10, and Dawn, age 6.

Hawaii is especially needy, as it is looked upon as a "step-child" sort of work. It is not "foreign", so it lacks the "glamor" that foreign work seems to hold for some churches. It is not in the continental United States, so it is not appealing to others. So it is too far away to appeal to some, and too close for others. In addition to that, some seem to think that anyone going to Hawaii must be looking for a supported vacation.

This is not the case! It is a hard field, and the going will be slow, but having supported brother Langford in his previous work, we believe he has the ability to do the job. We appreciate the help of those who are contributing to his monthly support or travel fund. He still needs help on a travel fund, so if you will help with a one-time contribution, please contact us immediately. The church phone is 615-563-2119.



# Waterproof, But Not Bulletproof

Robert Taylor

In the latter part of May, 1977, a Mississippi minister furnished a part of the information the news media conveyed to the public for some two or three days relative to his predicted walk upon the waters of Ross Barnett Reservoir which is located in central Mississippi. Our information pertaining to this comes from three UPI releases which appeared in the DAILY JOURNAL from Tupelo, Mississippi, and the COMMERCIAL APPEAL, Memphis, Tennessee. The clipping from the DAILY JOURNAL was entitled, "Minister Claims Will Walk Water." One clipping from THE COMMERCIAL APPEAL was entitled, "Preacher Plans Walk on Water."

On Friday and Saturday, May 19-21, W. L. Jenkins said he was making final arrangements to walk on the water at precisely 4:03 Sunday afternoon, May 21. His intentions for the execution of this planned miracle were also voiced by Jenkins over a Jackson radio station for which he works as an emcee. The DAILY JOURNAL reports his saying, "I have been told by God to come and teach mankind how to save himself from himself." He further stated that he hopes to prove "God is alive and in the world today."

## Jenkins Claims He Was Attacked

Jenkins told newsmen that he was attacked by five unidentified men on Thursday, May 18. At this time he was supposed to have been "made unconscious" and "strapped to a large wooden cross with a crown of thorns placed on his head." According to Jenkins he remained on the cross for about four hours before "some young folks came and got me down." According to his testimony he heard his assailants say, "they were going to show me how it was to be Jesus." The thought occurs to me as to why miraculous power did not preserve him in the first place from his assailants and the cross experience. A man who can walk on H<sub>2</sub>O should not have had any trouble handling five men. Even if his power over them were quite impotent, as it evidently was, surely a "water-walker" could have successfully removed himself by his miraculous powers from the straps that bound him to a wooden cross. Power over water should not be any greater than power over straps. Did the Lord fail his prophet at this juncture only to vindicate him according to a planned prediction, upon the waters of the central Mississippi reservoir? As the matter finally concluded, the Lord vindicated him neither on the cross, if indeed his cross experience actually occurred, nor upon the waters of the reservoir.

Jenkins claims to be the third prophet of God in the 20th century. He claims the late Martin Luther King was another 20th century prophet. If he were, it is significantly strange that he did not believe some of the things *first* century prophets taught and that he belonged to and preached for a church that no New Testament prophet ever preached for or belonged to. Jenkins did not reveal the identity of the other prophet of this century "because he is still alive." We deny emphatically that the Lord has either prophets or apostles living today on earth. WE HAVE NO LIVING PROPHETS OR APOSTLES ON

EARTH TODAY. Jenkins betrayed himself by this claim as well as by his abject failure to follow through with his planned miracle. As of this writing (date June 6), he has not yet walked on the reservoir waters! We wonder when he will!

## "Prophet" Cancels Water Walk

On Monday, May 22, THE COMMERCIAL APPEAL, carried an article released by the UPI and entitled, "Minister Cancels 'Walk On Water' after Gun Wound." According to Jenkins he had to cancel his predicted plans for the "walk on water" after he was wounded in the leg by gunshots fired from a passing car early on Sunday, May 21. Authorities granted that he was treated for a "flesh wound", but it was not believed to be a serious injury.

Are you thinking the same thing that I am? Why did not the Lord "bullet proof" his prophet as well as "water proof" him? In the second place why did not Mr. Jenkins heal his own wound that Sunday morning and proceed, as planned, with his predicted jaunt on the waters of a reservoir that Sunday afternoon? Defying the power of a bullet surely would be as easy for a miracle worker as defying the laws of gravity applicable to man upon water. Instantaneous healing of the surface bullet wound, if indeed he was shot, would come quite easily for a man who planned to duplicate what Christ performed in Matthew 14:28-32. Why should the Lord empower his prophet to walk upon water but fail to make him bullet proof? If Mr. Jenkins is serious about performing a miracle for Mississippians, we suggest there are a multitude of opportunities available. Eight people lost their lives on Mississippi roads this past week-end. A duplication of the miracle of John 11 would really open the eyes of the entire state and would prompt all of us to give serious heed to his claims to modern day prophetic powers. Why does not Mr. Jenkins visit one or more of the graves and raise these people to life again as the Lord did Lazarus in John 11? Why not open blind eyes, heal lame limbs, cure deadly diseases, cure completely the mentally disturbed and stop the next storm that hits our state? We wonder where Mr. Jenkins was when Camille struck our state with such deadly force in the summer of 1969. Jesus not only walked on water but stopped storms at sea.

Jehovah God gave us an inspired book to "teach mankind how to save himself from himself." He does not have to depend upon so-called prophets who claim "water-proof" powers but have no power over bullets to prove he is yet alive and actively interested in our world. We are totally unwilling to follow a man who claims to be God's prophet but lacks the power to perform what he promised and planned. This incident proves conclusively what we have often preached and taught. A religious leader can obtain notoriety and some degree of attention regardless of how absurd and far-fetched his schemes are.

## Editor Available for Meetings, Appointments after August/1978

Because my wife and I shall be busy in missionary work overseas (principally in Taiwan) as from the middle of February, 1978, regretfully I shall not be available for further gospel meetings or other appointments in the U.S. until after our return later in the year. Vada will be returning before the end of June; however, I have gospel meetings to hold in Singapore, Malaysia, Pakistan, Indonesia, the Fiji Islands and American Samoa, after that; so I cannot accept further invitations for such stateside, Lord willing, until after August. However, such invitations will be welcome from September 1 on . . . I shall do the editing of *Contending for the Faith* from overseas this time. IYRJR.

## The Immorality of Abortion

Rod Cicchetto

After having read that misnomered article, exposed by *Contending for the Faith*, by brother John Scott entitled "The Morality of Abortion", we felt compelled to submit the following. The article was misnomered because abortion is truly *immoral*. Brother Scott said ". . . the Bible teaches that a human being does not have a soul until it breathes at birth, . . ." He then treated us to some Hebrew parallelism trying to prove his point. Does the Bible really teach what he said on this subject? Let us consider the following:

1. No one (not even brother Scott) will affirm that the unborn child is dead or "not alive". If it were not alive there would be no need for abortion. James 2:26 says "the body apart from the spirit is dead." This being true, the converse is **NECESSARILY** true: The body with the spirit is alive. To kill an unborn baby (which brother Scott correctly called a human being) is to separate the body and the soul. Thus an unborn child has a soul.

2. Leviticus 17:11 says "the life of the flesh is in the blood." The *American Standard Version* makes a footnote on "life" to show that it means "soul" in the Hebrew. But the mother's blood, and eventually the baby's own blood, is supplying the flesh (the unborn child). Thus the baby has *life* before it is born. The baby has a *soul* before it is born. By the way, one of the things supplied by the blood to the unborn child is **OXYGEN**; therefore the baby "breathes" before it is born. It just does not yet breathe through its nostrils. Brother Scott's use of Genesis 2:7 does not apply because in Adam's case he was not, at that time, **ALIVE** as is an unborn child.

Would those who do not oppose abortion please consider this: Man makes a distinction between a born and an unborn child by calling the unborn a fetus. But God does not make this distinction! In Luke 1:44, the yet-to-be-born John was called by the Holy Spirit "the babe" (Greek—*brephos*.) The babe leaped in his mother's womb. But in Luke 2:12 the Holy Spirit calls the **ALREADY BORN** Jesus a babe (*brephos*). God uses the exact same word for the unborn and the born child. Would someone tell us why it is not right to kill the *brephos* *after* it is born but that it is permissible to kill the *brephos* *before* birth? Who will arise to answer?

Brethren, many souls will be lost because of abortion: The officials who legalize it, the mother who obtains it, the father who allows it, the doctor who performs it, and the preacher who advocates it. (Rom. 13:9; II John 9-11). Abortion is immoral; it is murder. We need to kill abortion.

## Brother E. R. Harper Is Accorded Unique Television Opportunity Provided Support Is Available

Abilene, Texas  
November 14, 1977

Dear Brethren:

This is a general letter to all who may be concerned in the matter herein discussed.

I have almost ceased my preaching ministry due to my wife's physical condition and the operation on my vocal cords. My voice condition may permit two or three meetings in 1978, but I feel certain no more.

I have been fortunate in securing a 15-minute television program in Abilene. I have the most desirable time in this section due to the friendship of the manager. Nothing else better could be bought on either of the stations.

The "time" is 7:45 Sunday morning; the title, "**Are You Sure**". The time **cost** is \$100.00 per program. The "purpose" is to "preach" the "gospel", which shall include the current issues before the religious world today.

In addition to the "time cost" of \$100.00 per week (\$5,200.00 per year), the tapes and taping will be \$28.00 per program or \$1,140.00 per year.

In addition to the above I will need four (4) quarterly commercial advertisements in our local paper to keep the program and my subjects alive before the Abilene area. This will amount to \$28.00 per ad, or a total of \$102.00 per year.

I need one more item here. I need money to offer an informative, meaningful tract, booklet, or book to those who write. Cost? Just the amount you wish to contribute for such an opportunity to preach the gospel by this method also.

The items thus mentioned will come to a total yearly cost of \$6,458.00 per year **PLUS** the contributions for the "tracts" to be mailed out.

### HOW CONTRIBUTE?

Make all contributions to the **Church of Christ, 433 North Grape Street, Abilene, Texas 79601**. How designate? In the space, "For" on your check, just write "TV". If otherwise, please state "For TV Fund".

I shall receive **NO** remuneration at all from this program. Please consider this seriously and help me to continue after this manner to preach the gospel I have loved and preached for the past 53 years during my 80 years on this earth.

From my heart I thank you,

(Signed)

Earnest R. Harper

P. S. The reason for this letter is that so many have asked me about the above questions. **Please help me to keep preaching.**

## Two Books Now Out of Print

When *Contending for the Faith* put out our annual catalog and price list for 1977/78, we listed **Book of Revelation**, by Foy E. Wallace, Jr., and also **Arkansas Angels**, by Boyd E. Morgan, as obtainable from us. We had a good stock of each of these books at the time—however, regretfully, both items have since gone **out of print**! We shall let you know through these pages, when either or both items are available once more.

Meanwhile, our supply of **Are the Churches of Christ Narrow Minded?**, by Phil Risinger, also is exhausted. However, brother Risinger seems to have moved and we cannot locate him. If anyone seeing this knows where he is, please ask him to send us 500 more copies of this unusual tract so that we may supply you.

# Notes & Quotes...

**Rex Dean**, director, North Texas State University Bible Chair, Denton, Texas: "I am currently the Bible Chair Director for North Texas State University, Denton, Texas. Of course, being in such a position demands that I be up on those in the brotherhood that would seek to destroy it. Thus, I appreciate very much the good work in which you are engaged. I read every issue of your publication that I get . . . and suddenly realized that I should subscribe to it! Please place me on your mailing list immediately and enter my subscription for the next five years . . . If possible, I would appreciate having the back issues of this present year. . ."

**Douglas E. Miller**, of Springfield, Ohio, enclosed \$25.00 with his order for bound volumes of *Contending for the Faith*—Volumes IV, V and VI—saying "The remainder of the check may be used in the continuing effort to warn and inform the brotherhood of the dangers of this present world. Thank you and may God's blessings continue upon you."

**Ronald Keever**, Kennewick, Washington, November 28, 1977, in ordering \$10.00 worth of books and tracts, enclosed a check for \$17.00, saying, "Apply the extra . . . however it is needed."

**Martin Phillips**, Oklahoma City, Oklahoma, sent \$25.00 under date November 28, 1977, for "use as needed."

**Richard Gilbert**, Gadsden, Alabama, November 28, 1977: "I appreciate the fine articles in *Contending for the Faith* and the stand taken against dangers facing the church of our Lord. May God bless all connected with *Contending for the Faith* . . ."

**Eugene Botz**, elder, Ravenden, Arkansas, September 26, 1977: "Keep up the good work of keeping the brethren informed on those departing from the faith. We need to combat error any way and any time we can. Put the church here at Ravenden, Arkansas on your list to receive 25 copies per month of *Contending for the Faith* . . . We support you and all the brethren in this effort and pray for continued success. . ."

**Michael D. Stone**, minister, Concord, North Carolina, September 7, 1977: "We love and appreciate your good work! . . ."

**W. Ray Duncan**, minister, Warner Robins, Georgia, December 1, 1977: "I am rejoicing with you in the growth and expansion of the paper you began a number of years ago, *Contending for the Faith*. I am sure that only eternity will reveal the amount of good that it has done, the number of errors to which our attention has been called and God will bless you for your labors . . . I assure you that you have my prayers and best wishes for your success in every endeavor. May God bless you abundantly. . ."

**Eugene M. Henry**, of Orangevale, California, heads up the Christian school for the greater Sacramento area. He wrote December 4, 1977, "The school doubled in attendance this fall—to 105 students. There was lots of scrambling for all the extra desks and books needed. It is beautiful to see so much accomplished by the parents who want to see this be a success. The first year operated in the black, and, with God's help, it will this year. . ."

**MRs. J. R. Reaves**, New Orleans, Louisiana, July 27, 1977, sent \$5.00 for a one-year subscription, saying, "Just keep the change!" Much appreciation!

## READERS HELP INCREASE OUR CIRCULATION BY MAKING USE OF OUR ECONOMY CLUB RATE

We are grateful to a growing number of our readers, who not only renew each year for themselves, but who take advantage of our economy club rate (*six subscriptions for \$10.00*) to help increase our circulation. Or, by getting *five others* to subscribe at the regular rate of \$2.00 per year, when sending in a club of subscriptions, they receive your renewal for another year FREE!

Clubs of six subscriptions each recently submitted were turned in by **A. A. Tipton**, of Manila, Arkansas; **Martin Savage**, of Phillips, Texas; **Mrs. Sadie Lowry**, of Santa Ana, California; **Elmer Swan**, of Gainesboro, Tennessee; **George W. Lunsford**, of Nacagdoches, Texas; **John E. Witt**, of Almo, Kentucky; **Jack Riddle**, of Georgetown, Ohio; **Darrell Wayne Baker**, of Centerville, Tennessee; **Mrs. Oscar T. Driver**, of Andersonville, Georgia; **Mrs. Ron Josselet**, of Austin, Texas; **Jesse Condra**, of Fairfield, North Carolina; and **O. L. Ransom, Jr.**, of Sparta, Tennessee.

Several others sent in ten subscriptions each, including **Raymond W. Geibel**, of Greenville, Kentucky; **B. B. Whitehurst**, of Michie, Tennessee—and one lady, whose name we withhold by request, of Valdosta, Georgia, sent in 13 subscriptions.

**O. L. Ransom, Jr.**, listed above, in a separate letter, turned in ten additional subscriptions. **D. W. Baker**, already mentioned above, sent in 13 subscriptions separately, including seven renewals and six new ones.

**Wayne Price**, of Altus, Oklahoma, turned in his own renewal and seven new subscriptions.

**Barney J. Smith**, of St. Marys, West Virginia; and **B. J. Martin**, of Jefferson, Texas, both submitted four each.

**Charles H. Turner**, of Dover, Delaware; **Mrs. Elsie Galloway**, of Boaz, Alabama; **Lloyd Stephens**, of Cleveland, Oklahoma; and **Mrs. Howard Bowen**, of Lequire, Oklahoma; all sent in three each; and **Margaret B. Wells**, of Mansfield, Texas, turned in two, saying, "Brother A. G. Hobbs, in Fort Worth, recommended you to me. I want my mother, in Mississippi, to receive your publication also."

Sister Ron Josselet, above mentioned, said, "My husband and I have been reading *Contending for the Faith* and have found it extremely valuable." In addition to the fine list of subscriptions she turned in, she further said, "We hope that later we will be able to start helping you out with a monthly contribution. May God bless you for your hard work and your desire to combat error."

We just need *hundreds* more—*thousands*, really!—like-minded as these who not only will go their length to help up build up our circulation generally brotherhood-wide, but who will contribute regularly each month to our contending-for-the-faith fund to help us GET THE MESSAGE OUT just as far and as wide as possible. Much appreciation to all thus helping.

**Stanley D. Crews**, minister, Statesville, North Carolina, November 23, 1977, contributed \$5.00 to our contending-for-the-faith fund, marked, "Use as needed." (NOTE: We need *countless others* to "go thou and do likewise". IYRJR.)

**Mr. & Mrs. J. C. Foster**, Muscle Shoals, Alabama, September 5, 1977: "May God bless you for contending for the faith! Use this donation however you see fit." (\$5.00 enclosed, thanks!)

**Elsie McKeel**, Westland, Michigan, September 16, 1977: "Have enjoyed reading your writings for the past year. . ."

**Walter H. Nelsen, Sr.**, San Fernando, California, October 8, 1977: "Say! You are doing a 'great' work for our Lord. . ."

**Bill Coss**, minister, Parkview church of Christ, Warren, Michigan: "Would you please increase our *Contending for the Faith* bundle order from 30 to 40 copies per month. We are surely happy that the good articles are coming through and we believe this is helping our congregation more and more. So we ask you to keep up the good work. . ."

**R. G. Schmitt**, of Alhambra, California, sent \$5.00 to help on our contending-for-the-faith fund.

**Melvin Elliott**, minister, Tipton, Indiana, October 4, 1977: "I am somewhat isolated here and don't hear a great deal that is going on. I have heard indirectly that the St. Louis area has had more difficulties. Everything is still going fine here and I do not foresee any problems with liberalism with us here. Hope all goes well in your efforts to help the work in Taiwan. . ."

**Mrs. Helen Ragon**, Greenup, Illinois, November 30, 1977: "I was pleased to find albums of church songs without music, except vocal, as the Lord requires. I would like to order the set of three stereo albums—*Mansion Over the Hilltop*, *Beyond the Sunset* and *Where Roses Never Fade*. Some of these songs were used when my mother and father passed away . . . so they hold precious memories for me. . ."

(NOTE: An astonishing number of sets of these albums—also cassette as well as 8-track tapes of same—were ordered as gifts in November and December. We still can supply these. Singly, each album is \$5.00 — or \$13.95 for the set of three; cassettes are \$6.00 — or \$16.95 for the set of three; 8-tracks are \$7.00— or \$18.95 for the set of three. Please add 50 cents to your order for postage and handling. Address all orders to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYRJR.)

## PREACHER NEEDED!

If ever a preacher was needed, it would appear that Deer Lodge, Montana, must be that congregation!

"The Deer Lodge church of Christ is in need of a gospel preacher," W. R. Abbott, Jr., wrote to us under date November 16, 1977. "Membership was five families (28) and is now down to three persons. Some members moved from the area, but most just drifted back into the world.

"If you know of such a preacher, please contact one of the following:

**W. R. Abbott, Jr.**  
P. O. Box 26  
Deer Lodge, MT 58722  
or  
**Mrs. Anna Allen**  
719 Texas Avenue  
Deer Lodge, MT 58722

"We appreciate very much the publication *Contending for the Faith* and have enclosed a check for a three-year subscription. May God bless you in your effort."

(NOTE: Congregations looking for opportunities to help in *this* country, this would seem to be your opportunity. See what you can do. IYRJR.)

**Mrs. Roy W. Nichols**, Geneva, Florida, November 25, 1977: "Could I secure, at this date, a copy of this paper, the September/1977 issue? It alone is worth the year's subscription price. . . (NOTE: Sent. IYRJR.)

**Ted Cline**, minister, Prescott, Arizona: "Thank you for the wonderful way you have helped get my book *Questions for "Jehovah's Witnesses"* into circulation all across the nation! . . . You should see some of the hundreds of letters of response. Many are from Christians, thanking me for providing something helpful in meeting and refuting the deceptive tactics and doctrines of this cult. But, some are from J. W.'s (or ex-J. W.'s). For example, there is a doctor of veterinary medicine in Michigan who was 'presiding overseer' in East Lansing before he broke with the Watchtower Society just recently. This man is now very close to New Testament Christianity and I expect that he and his wife will be obeying the gospel very soon. What's more, he has some 25 or 30 from his former flock meeting in his home regularly for Bible study, and many of them no doubt will also become Christians! Our brethren there have been alerted to this development and are helping. (I only hope that the church in that area is not as liberal as many of the Michigan congregations are!) . . . A letter came just last week from a preacher in Birmingham, England . . . telling me that they now have several ex-Witnesses in the church there. They want me to assist them . . . in studies with numerous other persons who are very promising . . . On and on it goes . . . If the Lord should tarry just a few more years, I believe that we shall reap for Him a harvest of hundreds of precious, disillusioned souls from this cult. Their 'big year' of expectation (most recently) was 1975. Well, it has now come and gone—just as 1914, 1918 and 1925 did—without their prophetic speculations being fulfilled. Many of their formerly zealous workers are now beginning to have serious doubts about their men who compose the Watchtower hierarchy in Brooklyn, and with good cause! . . ."

(NOTE: Brethren, it has been a great pleasure to me to place literally thousands of Ted Cline's *Questions for "Jehovah's Witnesses"* in the hands of Christians and churches all over the U.S. as well as in several foreign countries. In view of the foregoing, it seems to me that every Christian and congregation in the brotherhood should lay in a good supply of this inexpensive, however powerful, attractive little book—then take the initiative to the Jehovah's Witnesses when they knock on your door. Instead of just turning them away, have copies ready to present them free of charge when they call. Address all orders, at the rate of \$1.00 per copy to *Contending for the Faith*, Post Office Box 26247, Birmingham, Alabama 35226. In ordering one to five copies, please add 30 cents for postage; over that number, figure postage at the rate of 6% of total order. IYR Jr.)

**Jon Gary Williams**, minister to the church at Laverne, Tennessee, is a fine writer. He and his brother **Ed Williams** are bringing out a new little publication centered around better health, entitled *The Jogger*. "By early next year," he wrote under date November 28, 1977, "we hope to be publishing it regularly and printing on an offset press enabling us to mail 2nd class. We want to try and put some helpful information into the hands of as many preachers as possible. For some time I have been concerned over the high rate of heart attacks among our men. If we would only take better care of ourselves look at the added years of service we could render! . . ."

(NOTE: Those interested in receiving this vital information, please write **THE JOGGER**, Written patiently, published unprofessionally, mailed irregularly, Box 35, LaVergne, Tennessee 37086. IYR Jr.)

**Wayne T. Hall**, Doniphan, Missouri, September 7, 1977: "We enjoy *Contending for the Faith* so much. Keep up the good work!"

**Paul C. Bailey**, Tucson, Arizona, May 10, 1977: "In the past you have mailed *Contending for the Faith* to churches free of charge. I would like to have this congregation added to your mailing list, if this policy is still in effect: Northside Church of Christ, 602 W. Wetmore Road, Tucson, Arizona 85705. . ."

(NOTE: Yes, this policy is still in effect. In hopes that such introduction of *Contending for the Faith* will stimulate elders and others to want to circulate the paper generally to all members, we send one copy of each issue to every congregation—worldwide—for which we have a mailing address. This policy does not apply to preachers—only to churches! Sometimes a preacher will move and send in a change of address, when he has no subscription, mistaking that the paper was being sent to him personally, instead of the church, free of charge. As much as we wish we could give it free to all, financially speaking we just cannot. However, if the congregation where you are is not receiving *Contending for the Faith* at all, please send us its address and we'll gladly send one copy each issue without charge. IYR Jr.)

**Keith Gant**, Edison, New Jersey, June 20, 1977: "Thanks for a much needed paper."

### Chouinard To Debate President Of Atheist Association Re: God, Bible, In Concord, California

On February 16-17, 1978, **Larry Chouinard**, Minister of the Pleasant Hill church of Christ will meet **James Hervey Johnson**, president of the Atheist Association from San Diego, California in public debate. The issues to be discussed will be the existence of God and the integrity of the Bible.

The debate will be held in Concord, California at the Ygnacio Valley High School at 7:30 P.M. each evening.

Make plans to attend! For more information write the Pleasant Hill church of Christ, 148 Gregory Lane, Pleasant Hill, CA 94528. Phone: (415) 798-8796.

**Mattie Howell**, of Celina, Tennessee, wrote, "I'm glad you are still in the States . . . I really feel selfish, but I hate to think of your being so far away from our 'trouble makers'. I'm afraid they will be more brazen in spreading their poison without fear of exposure after you are gone. . ."

(NOTE: As much as I appreciate such expressions of confidence, our missionary work in the Far East is such that I feel I just have to be back on the Asian side for several months in 1978. On the other hand, I shall be doing the actual editing of the paper from the other side of the world even while overseas this time, Lord willing. My wife **Vada** and I plan to head for Taiwan again on or about February 6. Pray for us while we are away. IYR Jr.)

**Stanley M. Pharr**, Nashville, Tennessee: "I am enclosing a clipping concerning an event our fallen brother **Pat Boone** is being featured in. As you can see on the clipping, he is being sponsored by three denominations in this affair—*Cherokee Baptist Church*, *Pentecostal Temple Church of God in Christ*, and *First Assembly of God*. It appears his false teachings and beliefs are just as popular as his singing was a few years ago. This clipping was in the *Commercial Appeal of Memphis*, Tennessee. . . **Bernice** and I send our best wishes and God's speed to you and your family in your new work. . ."

**Edward Anderson**, Indianapolis, Indiana: "I appreciate your efforts against liberalism."

**Glenn D. Martin**, minister, Wadsworth, Ohio, September 15, 1977: "May God continue to bless all of you that are responsible for publishing *Contending for the Faith* . . . You are to be commended for your article "Be Not Ashamed" in the July, 1977 issue. Would to God that all our preachers were not ashamed of the whole counsel of God!"

**Marion R. Fox**, minister, Mountain View, Oklahoma, quite some time ago sent us 500 copies of his tract on the *Indwelling of the Holy Spirit*. "You can have them at no charge," he wrote, "provided the proceeds go to help support some missionary . . . My brother (brother in the flesh) has provided the money to send you 500 copies (he paid for them at my cost) if the money is used for missionary work. . ."

(NOTE: Quite a lot of these tracts have gone out already—and the proceeds are being used in our missionary efforts overseas. The tract sells for 10 cents each. Any Christian or congregation ordering a supply of same will find he has an excellent tool for teaching the truth in the tract itself—besides which he will be helping to spread the gospel into "regions beyond". Much appreciation to brother **Fox!** IYR Jr.)

**Dale W. Cannon**, Jupiter, Florida, September 6, 1977: "Have just read the second copy of *Contending for the Faith* (every word) that a friend 'loaned' me. I must commend you on the good work and strong stand that you take in this publication. I also receive the *'Spiritual Sword'* from the Getwell Church of Christ, Memphis, Tennessee, and also recommend it . . . Tears came to my eyes when I read the note from brother **Henry Foster**, of Abilene, Texas. You see, our middle son died of cancer at the age of 20. He also strongly contended for the faith up to the last, saying basically the same things as brother **Foster** did. It was difficult to watch him die for three years, but it was also much easier knowing that he was ready for it. How terrible it would have been for us if he hadn't been a faithful and active Christian, getting passes from the doctor to come home on Sunday so that he could teach the teen-age class and lead the song service both morning and night . . . Oh to God that I could muster such courage and faith! . . . As brother **Marshall Keeble** said, 'Keep on keeping on' with the good work . . . I look forward to receiving this publication regularly. . ."

**Louise Crain**, Oklahoma City, Oklahoma, November 26, 1977: "Thanks for . . . all the warnings about the false teachings within the brotherhood in *Contending for the Faith*. It is shocking to know, hear, and read of those who are choosing the broad road, also those who are easily persuaded to leave the truth . . . What is happening to **Reuel Lemmons**? I quit taking the *Firm Foundation* some time ago . . . May we all continue to fight for the right so we can stand before the Lord complete in the last great day. . ."

**Carlos Spurlock**, Celina, Tennessee, in subscribing for two years and ordering a full set of *Axe on the Root*—Volumes I, II and III, added an extra \$6.00 to his check, saying, "Please use the rest as you feel best in the good work you are doing. . ."

**Lester W. Fisher**, gospel preacher, Gustine, California: "We appreciate your efforts in exposing the liberals and modernists and 'Pentecostals' who threaten the purity of the gospel. . ."

**Terry D. Hanna, Jr.**, Niceville, Florida: "I quite agree with you that there are many uncertain sounds coming forth. May none of us ever lose sight of the love of God and man and that we fight the battles with the 'sword of the Spirit'. . ."

**Martin Savage**, Phillips, Texas, July 23, 1977: "Please send me 25 copies of Volume 8, No. 5, May, 1977, as I like the straightforward teaching in this issue and want to share it with others."

**James A. Lee**, Roswell, New Mexico, April 21, 1977: "I enjoy reading *Contending for the Faith*."

**Hugh L. Fuller**, Shreveport, Louisiana: "I would appreciate it very much if you would remove my name from your mailing lists. . ."

**Herman S. Carter**, Dearborn Heights, Michigan: Enclosing \$10.00 toward supporting our work, he said, "Please accept this small token of our love for the truth, and do keep at it. There is no time for retirement in the service of our Lord."

**Beverly Lawrence**, Gretna, Louisiana: "Since I've started sending subscriptions in, I've had three different people give me money to help out. . . They like the idea that this paper needs to be in every home here at Gretna. . . Thanks for the information on Shiloh. . . have passed it on. . ."

**Malcolm Ingram**, Milan, Tennessee: "A friend of mine handed me an issue and it makes me rejoice to see those exposed who court and teach error. . ."

**Mrs. Ruth F. Alexander**, of Fort Worth, Texas, wrote after attending a certain "Christian Camp for Teenagers" in California, attended by about 150 young people, counselors and kitchen staff, wherein 18 were baptized, that "I felt a tendency toward liberalism from some of the speakers and a visiting group called 'His' who gave skits that to me seemed to downgrade the church. I protested as much as I could and gave two of your papers to two counselors. . . , now assistant minister at . . . , spoke many times. He is a good speaker and group-discussion leader, but he more or less down-graded the churches and their supposed traditionalism. One night I couldn't contain myself and spoke out, saying, 'I disagree with you. The church is full of good people'. In his last speech, he swung back to praising the church members and that the young people should go home and not cause trouble but try patiently to bring about changes from our 'traditional' practices. He advocated calling God 'Daddy'. I protested this. So did others. The communion on Sunday was held under the giant trees. The Lord's Table was set in the back for each to go to partake anytime during the service, when moved to do so. However, two benches were set aside for those who wanted to have it passed to them. Many good things were taught, but I fear our young people aren't being indoctrinated as they should be. . ."

**Pat McGee**, Jakarta, Indonesia, December 6, 1977: "I am thrilled beyond expression to see you at the helm again in *Contending for the Faith*. . ."

**John G. Shaver**, Manila, Arkansas, October 22, 1977: "Being from the hills of West Virginia, I appreciate a man who will take a stand. We had a saying back home I'm sure you have heard, but I think it fits you quite well, 'You're the kind of man who would go bear hunting with a switch.' I appreciate your courage and stand for the truth. . . Just keep preaching the word and contending for the faith as you have in the past, and the brotherhood will find its way a little easier."

**Paul M. Lane, Jr.**, Wagoner, Oklahoma: "Would you please add my name . . . for *Contending for the Faith*? I have taken this publication before and feel it is very worth while and would like to receive it again. . ."

**Harvey Edmunson**, Tulsa, Oklahoma: "I appreciate your sounding the warning of the dangers to the church. The one where we worship. . . had to let the preacher (of 14 years) go due to preaching of this sort. . . We lost 200 in attendance, but are rebuilding the walls rapidly. . . However, we still are having problems—the women are wanting to lead prayer in classes now. . ."

**Roy Deaver**, elder and gospel preacher, Hurst, Texas: "I am grateful for your wonderful work in the Cause of the Master."

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**That we are losing the battle for truth in many areas is self-evident. Why is this? It is because of fear instead of faith. Elders fear to hold for truth lest it divide the congregation. Preachers fear to preach it lest they lose their jobs. Members fear to contend for what they know is right lest they be thrown out of the congregation. If the cause of truth finally goes down the drain, it will largely be attributable to our walking by fear instead of by faith.**

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**Fred Baker**, minister, Sanford, Florida, November 30, 1977: "I am thankful to God that you are back in this country; for I believe that the cause of Christ and his church needs your service in this country more now than at any other time. . . I know of no one who is in the position that you are to keep the Lord's church well informed of things that are transpiring that would be contrary to truth. All of us that are willing to give of ourselves to defend the faith of our God need now to stand up and speak up and be counted in defending the truth. . . I believe that the means you are using—*Contending for the Faith*—is the best source that we have in the brotherhood today, and hope and pray that it will have a wider circulation among brethren. Ruby and I are planning on contributing to this work in the amount of \$10.00 a month beginning the first of the year. We will send our contribution to the Shades Mountain church in Birmingham. . ."

**Thelma Buttice**, Vale, Oregon, enclosed \$25.00, saying, "Use this anyway that will help. Keep sending the paper *Contending for the Faith*. Keep up the good work."

**Boyd E. Morgan**, author of that esteemed book of Arkansas preachers' biographies—*Arkansas Angels*—in answer to our re-order for stock, replied, "I regret very much that *Arkansas Angels* is out of print. Whether or not we will have another printing is not yet determined. Should we resolve to do so, I will advise you. . ."

(NOTE: "In my opinion," I wrote again under date December 25, 1977, "this book is a significant contribution to the history of the Restoration Movement and needs to be made perpetually available. As you know, we have been pushing it. Please let me encourage you to bring it out again. When you do, we'll keep letting brethren know they ought to read it." IYRJR.)

**O. W. Weeks**, Fitzgerald, Georgia, October 19, 1977: "We enjoy the fine paper. . ."

Thanks to **Clifford Smith**, minister, Cordova, Alabama, for his \$20.00 contribution to our contending-for-the-faith fund.

**Bird Street Church of Christ**, of Oroville, California, in placing a standing order for 18-copy bundles to be sent regularly each month, wrote, "We hope that more people can read and help stop the spread of liberalism. Some people don't even know that they are involved in wrong practices."

**Paul Sain**, Jackson, Missouri, April 11, 1977: "I love and respect the work. In full agreement. . ."

**W. Ralph Wharton**, minister, Oneonta, Alabama, September 5, 1977: "I thank God for your health, strength, zeal, and for all that God has been able to do through you. Carry on, dear brother! Carry on! . . ."

**Gary Wilson**, Pleasant Plain, Ohio: "I just finished reading the April '76 issue of *Contending for the Faith*. This was the first issue I have ever seen and I was very much impressed by the truths unveiled therein. Please enter my subscription to this paper. . . I also was very much concerned for the mention of *Landon Saunders* as a false teacher. Please send a copy of the tape mentioned in which he taught false doctrine at Freed-Hardeman Lectureship. . . I am especially concerned with brother Saunders' charges since he is scheduled to speak for a campaign for Christ in Cincinnati in July. Please rush this tape to me as soon as possible, so I will have time to examine it to determine whether I should support this campaign. . ."

(NOTE: "In all the years that I can recall," I wrote back, in part, "I do not recall any speech which more completely offended the preachers and elders assembled for the Freed-Hardeman Lectures. . . He has been given repeated opportunities to repudiate and correct that speech—including one time that same day before the Open Forum, conducted by Guy N. Woods. He rambled around for about ten minutes trying to 'explain' it, just making it worse, but never corrected it. . . It is now apparent to those of us who have kept abreast of this thing ever since, that Landon Saunders simply does not believe the truth of the gospel according to the 'old paths' as revealed in the word of God. He is a great speaker, but he no longer can be depended on to preach the truth. As for his program which he styles 'Heartbeat', well, it is possibly an attractive little 'talk' each time, but it is not (repeat not) even akin to preaching the word referred to in II Timothy 4:2. . . I just pray the tape we sent will help unwitting brethren to understand why this false teacher should not be invited to speak—ever—until he repents. . ."

If others would like a copy of this tape, just send \$3.75 (plus postage) and ask for the Landon Saunders tape. Please address all orders to: **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYRJR.)

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**What is worth more than four billion worlds?  
Four billion souls!**

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Of the modern world's more than four billion lost souls, 17-million of them are Chinese living on the third-of-Tennessee-sized island of Taiwan. At this time, we are searching for one preacher to go who will preach strictly in *English*, and 12 younger preachers (in the 25/35-years-of-age bracket), who will go spend two solid years of Chinese-language study—then stay on for long-term evangelism. Brethren interested in going—also churches interested in supporting them—please get in touch at once with **The Elders, Bellview Church of Christ, 4850 Sauley Road, Pensacola, Florida 35206**.

**Jim Mitchell**, Bucyrus, Ohio, October 17, 1977: "I appreciate the publication, even though, as with most everything done by man, I sometimes disagree with an individual opinion."

**Harold D. Heath**, Moses Lake, Washington, November 22, 1977: "Love it—and you for it!"



V. E. Howard



Wayne Jackson



Furman Kearley



Roy H. Lanier, Jr.



Roy H. Lanier, Sr.



Avon Malone



Noel Merideth



Goebel Music



Flavil Nichols



Hardeman Nichols



Ira North



Tom Holland



E. R. Harper



W. T. Hamilton



Garland Elkins



Roy Deaver



Andrew Connally



Willard Collins



Charles Coil



William S. Cline

# THE FORT WORTH LECTURES

## Theme: "Premillennialism - True or False?"

### JANUARY 15 - 19, 1978

#### Sunday, January 15

- 9:00 A. M. Premillennialism Defined, Delineated, Developed, and Defeated, . . . . . Thomas B. Warren
- 10:00 A. M. II Peter 3 and the Second Coming of Christ, . . . . . Wendell Winkler
- 11:30 A. M. Lunch
- 5:00 P. M. Is the Lord's Coming Imminent? . . . . . Andrew Connally
- 6:00 P. M. The New Heavens and the New Earth, . . . . . Charles Coil
- 7:00 P. M. What Will It Be Like When Jesus Comes? . . . . . Willard Collins

**BOOK & TAPES**  
Lectures will be put into book form and will be available for purchase during the lectures.  
Cassette recordings will be made of each lecture and may be purchased immediately.

**LEADERSHIP DINNER**  
For all elders, preachers, deacons, Bible School teachers, and their wives - Tuesday, 5:00 P.M. - V. E. Howard, speaker.

#### Monday, January 16

- 8:00 A. M. The Books of I & II Thessalonians Surveyed & Studied, . . . . . John Waddey
- 9:00 A. M. The Interpretation of Prophecy, . . . . . Ed Wharton
- 10:00 A. M. The Book of Daniel Surveyed & Studied, . . . . . Rex A. Turner
- 11:00 A. M. The Last Days, . . . . . Garland Elkins
- 11:00 A. M. "... to love, honor, cherish, obey ..." . . . . . Mrs. Mary Oler
- 12:00 P. M. Lunch
- 1:30 P. M. The Book of Revelation Surveyed & Studied, . . . . . W. B. West, Jr.
- 2:30 P. M. The 144,000, . . . . . Noel Meredith
- 3:30 P. M. Open Forum ("Questions on the Holy Spirit and Fellowship") . . . . . Hardeman Nichols, moderator
- 7:00 P. M. The Jews and Palestine, . . . . . Tom Holland
- 8:00 P. M. The Church, Afterthought or the Eternal Purpose? . . . . . Avon Malone

#### Wednesday, January 18

- 8:00 A. M. The Books of I & II Thessalonians Surveyed & Studied, . . . . . John Waddey
- 9:00 A. M. The First Resurrection, . . . . . Eldred Stevens
- 10:00 A. M. The Book of Daniel Surveyed & Studied, . . . . . Rex A. Turner
- 11:00 A. M. Premillennialism, A Historical & Restoration Perspective, . . . . . R. L. Roberts
- 11:00 A. M. "... to keep myself unto thee only ..." . . . . . Mrs. James O. (Ava Nell) Baird
- 12:00 P. M. Lunch
- 1:30 P. M. The Book of Revelation Surveyed & Studied, . . . . . W. B. West, Jr.
- 2:30 P. M. The Man of Sin and The Antichrist, . . . . . Goebel Music
- 3:30 P. M. Open Forum ("Divorce & Remarriage and Women's Work In The Church") . . . . . Roy Deaver, moderator
- 7:00 P. M. The Rapture and the Tribulation, . . . . . Johnny Ramsey
- 8:00 P. M. The Immovable Kingdom, . . . . . George Bailey

#### Tuesday, January 17

- 8:00 A. M. The Books of I & II Thessalonians Surveyed & Studied, . . . . . John Waddey
- 9:00 A. M. Max-Kingism, . . . . . Flavil Nichols
- 10:00 A. M. The Book of Daniel Surveyed & Studied, . . . . . Rex A. Turner
- 11:00 A. M. Matthew 24, . . . . . Roy Deaver
- 11:00 A. M. "... to live together through ..." . . . . . Mrs. Edde (Rae) Adams
- 12:00 P. M. Lunch
- 1:30 P. M. The Book of Revelation Surveyed & Studied, . . . . . W. B. West, Jr.
- 2:30 P. M. Premillennialism, Is It Really Consequential? . . . . . E. R. Harper
- 3:30 P. M. Open Forum ("Questions on Difficult Texts") . . . . . Flavil Nichols, moderator
- 5:00 P. M. Leadership Dinner ("Leaders As Watchmen On The Walls Of Zion") . . . . . V. E. Howard
- 7:00 P. M. The Battle of Armageddon, . . . . . Wayne Jackson
- 8:00 P. M. The Kingdom The Prophets Saw, . . . . . Richard Rogers

#### Thursday, January 19

- 8:00 A. M. Great Books That Refute Premillennialism, . . . . . Roy H. Lanier, Jr.
- 9:00 A. M. Just What Is the Millennium? . . . . . Robert Taylor
- 10:00 A. M. "The Day Of The Lord" of Joel 2, Acts 2 & Other Passages, . . . . . W. T. Hamilton
- 11:00 A. M. Revelation 20--An Exegesis, . . . . . Roy H. Lanier, Sr.
- 11:00 A. M. "... so long as we both shall live." . . . . . Mrs. Hugo (Lois) McCord
- 12:00 P. M. Gospel Advocate Luncheon, . . . . . Ira North
- 1:30 P. M. Anglo-Israelism and Dispensationalism, . . . . . William S. Cline
- 2:30 P. M. Christ and the Throne of David, . . . . . Furman Kearley
- 3:30 P. M. Open Forum ("Questions on Difficult Texts") . . . . . Roy H. Lanier, Sr., moderator
- 7:00 P. M. The Binding of Satan, . . . . . Hardeman Nichols
- 8:00 P. M. When The Books Are Opened, . . . . . V. P. Black

## SPECIAL CLASSES FOR LADIES

### Theme: The Christian Wife

### 11:00 - 12:00 Monday - Thursday

### Free Nursery Available At All Times

**DISPLAYS**  
Publishers, authors, dealers, children's homes, Christian schools, homes for aged, etc. located in building adjacent to the meetinghouse.

**MEALS**  
One meal per day will be served at the meetinghouse at a nominal cost.

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Wendell Winkler



Ed Wharton



W. B. West, Jr.



Johnny Ramsey



R. L. Roberts



Richard Rogers



Eldred Stevens



Robert Taylor



Rex A. Turner



John Waddey



Thomas B. Warren



# Contending-for-the-Faith Fund Is Growing

When we called attention in our October issue to the opportunity our readers have of "doing something about" the great apostasy now going on all around us by entering into our labors financially helping us GET THE MESSAGE OUT far and wide, some few already were contributing regularly to our *Contending-for-the-Faith* Fund being received and disbursed by the Shades Mountain Church of Christ, in Birmingham, Alabama.

During the rest of October and most of November, contributions to this fund continued right along at previous levels. However, beginning in December, suddenly the idea began to catch fire in a greater way. Scores of brethren wrote us that we could depend upon them for this or that amount during 1978 to undergird our

work of GETTING THE MESSAGE OUT to a far greater extent.

Following is the list of those who gave to this fund during September, October and November. No doubt great numbers of others will want to have a part with us on this. If so, please determine in your heart a definite monthly amount that you will be willing to help—then send it each month c/o The Elders, Shades Mountain Church of Christ, Post Office Box 26247, Birmingham, Alabama 35226. Tax-deductible receipts will be sent for each contribution—and reported in these columns, as below.

*Contending for the Faith* makes no money on any of this—however, you do enable us, by your support, to

extend our circulation among the brotherhood farther and farther in the hope that countless others will be constrained to rekindle their love for the "old paths" and come back to their first love from which so many have strayed.

If you are willing to stand up and be counted on the side of preserving the truth of the gospel for this and future generations, this is your opportunity to be a part of the strongest effort now being made to call us back to the Old Paths. We hope to see YOUR NAME among our contributors regularly each month beginning with the very next edition of *Contending for the Faith*.

CONTRIBUTED (September/1977):		TOTAL Received	\$294.00	CONTRIBUTED (November/1977):			
Mrs. Ruth Alexander	2.00	CONTRIBUTED (October/1977):		Herbert Asher	5.00	Yelma Lockwood	5.00
Mr. & Mrs. James C. Foster	10.00	Mrs. Ruth F. Alexander	2.00	James H. Balfow, Sr.	10.00	Merton Lumsden	20.00
R. B. McChes	5.00	John A. Carter	5.00	James C. Baker	25.00	Glenn O. Martin	10.00
Mrs. Barney Mitchell & Elizabeth Cleveland	25.00	Ronald J. Lab	5.00	Mr. & Mrs. Ralph Branson	10.00	H. L. Moska	5.00
L. A. Miller	14.00	L. A. Miller	10.00	C. D. Butler	25.00	L. A. Miller	10.00
Dorothy Muskalvans	5.00	Mrs. Barney Mitchell & Elizabeth Cleveland	14.00	Mr. & Mrs. Elbert Carner	10.00	Mrs. Barney Mitchell & Elizabeth Cleveland	14.00
Charles S. Roberts	10.00	Dorothy Muskalvans	5.00	Jane Condra	3.00	Dorothy Muskalvans	10.00
Alan Report	5.00	Charles S. Roberts	5.00	Morris Copeland	1.00	Orrin Newboof	20.00
William E. Simpson	20.00	Mr. & Mrs. Glen Spohrer	15.00	Guy Craig	10.00	Charles Nicks	10.00
W. S. Taylor	10.00	William E. Simpson	10.00	Stanley D. Cross	5.00	Clarence Foster	25.00
Dorbert L. Turner, Jr.	10.00	W. S. Taylor	10.00	In Memory of Laura C. Crowley	5.00	William H. Pizer, Sr.	2.00
D. S. VanStarper	25.00	Charles H. Turner	1.00	Tommy L. DeArmond	5.00	William D. Payne	3.00
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## The Padded Cross (Musings of a Would-Be Disciple)

"Well, here I am, Lord. You said, 'Take up your cross', and I'm here to do it. It's not easy, you know this self-denial thing. I mean to go through with it though, yes, Sir. I'll bet YOU wish more people were willing to be disciples like me. I've counted the cost and surrendered my life and . . . it's not an easy road . . ."

"You mind if I look over these crosses? I'd kind of like a new one. I'm not fussy, you understand, but a disciple has to be relevant these days. I was wondering—are there any that are vinyl padded? I'm thinking of attracting others, you see, and if I could show them a more comfortable cross I'm sure I could win a lot more. Got to keep up with the population explosion and all. And I need something *durable* so I can treasure it always. Oh, is there one that's sort of flat so it will fit under my coat? We should not be too obvious.

"Funny, there doesn't seem to be much choice here. Just that course, rough wood. I mean, that could hurt!

Don't you have something more distinctive, Lord? I can tell you right now, none of my friends are going to be impressed by this shoddy workmanship. They'll think I'm a nut or something! And my family will be just mortified!

"What's that? It's either one of these or forget the whole thing? But, Lord, I want to be your disciple! I mean, just being with YOU—that's all that counts; but life has to have a balance, too . . . but you don't understand—nobody lives that way today!

"Who's going to be attracted by this self-denial bit? I mean, I want to, but let's not overdo it! Start getting radical like this and they'll have me to the funny farm . . . know what I mean?

"I mean, being a disciple is challenging and exciting, and I want to do it, but I do have some rights, you know! Now let's see. No blood O.K.? I just can't stand the thought of that, Lord . . . Lord? Now where do you suppose He went?"

—Author Unknown

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Jewish Editor Explains Isaiah 7:14

Archie W. Luper

(EDITORIAL NOTE: Our esteemed brother R. N. Hogan, who preaches to the Figueroa church of Christ, in Los Angeles, used to chide folks with being like newly-hatched mockingbirds. He said the mother mockingbird could land by the nest with either a nice, fat, juicy worm—or a scorpion—and the baby mockingbirds would swallow it right on down!

It seems to us that folks in general haven't changed very much (including some of our would-be scholars who should know better) when it comes to a consideration of the *REVISED STANDARD VERSION*, which some seem to prize so highly. Are they aware that an *unconverted Jew*—Harry M. Orlinsky—a professor at Hebrew Union University—was on that translation's committee? This, within itself, easily could account for the *RSV's* obvious attempt to undermine the doctrine of the virgin birth of Christ!

When Orlinsky was to speak early last month at Canoga Park, in southern California, Archie W. Luper, who wrote the following report, was on hand with his tape-recorder. Not only did brother Luper ask the question, which produced Orlinsky's reply, but he had it transcribed from the tape exactly as given. Orlinsky seems to have rambled quite a bit in his reply, but if he didn't make a harlot out of Mary and a bastard out of our Lord Jesus Christ, please tell us what else! And when some of our brethren go to Hebrew Union for their brain-washed doctorates, what can we expect!

But, here, please read it for yourself.—Ira Y. Rice, Jr.)

Harry M. Orlinsky, editor-in-chief of the new translation of the Hebrew Bible for the Jewish Publication Society of America, spoke for the Jewish Temple Solael, 6601 Valley Circle Boulevard, Canoga Park, California, January 8, 1978, at 7:30 p.m.

Orlinsky, a Hebrew Union University Professor, who is also the oldest member of the translation committee of the *Revised Standard Version* of the Bible, spoke two hours on the subject, "Male-Oriented Language in the New Bible Translations."

The following is a 30-minute answer to a question to Orlinsky by Archie W. Luper, of Ventura, California, taken from the tapes as spoken:

**LUPER:** "Professor Orlinsky, do you see any violence in the Hebrew word '*almah*' in Isaiah 7:14 and in Matthew 1:23, the Greek word '*parthenos*'? This is a two-part question; that will be the first."

**ORLINSKY:** "That's a three-part lecture. As a matter of fact, yesterday, when I talked about the—those of you who didn't hear the question, I'll repeat the question; I may not convince, but I'll repeat the question—yesterday I had a page of notes, examples I was going to pick to indicate the new translation that we used in the Jewish Publication Society; and one of the passages that I jotted down was Isaiah 7:14. I didn't use it, 1) lack of time, and 2) the book of the prophets had not yet appeared and so I hesitated to pick examples from a book that had not yet become available to the people.

"Now, the question revolves about, in Isaiah 7:14, the

prophet. God tells the prophet Isaiah to go and meet the king of Judah, Ahaz, and tells Isaiah, 'Look, Isaiah, you go tell Ahaz, (his son then was walking with him), now you tell him as follows: The two kings, the king of the kingdom of Israel, in the north, and the king of Syria, northeast, those two have formed an alliance, and they are ganged up against you, and you are scared, and you are ready to make a pact with Assyria to come and help you. You, Isaiah, tell king Ahaz, of Judah, Don't be afraid. Don't be afraid at all. I am going to deliver you. And, as a matter of fact, I am going to give you a sign which will assure you, a sign that this is going to be the case.' And what is the sign? In Isaiah 7:14 we read, literally, 'Behold. . . —*behold* is a word we don't use in the modern translations, but I'm giving you the literal rendering—'Behold the *almah*'—meaning the word *almah*, untranslated by me, (Hebrew word) usually translated 'shalt conceive' is a future 'shall conceive' (Hebrew word) which is also present tense but also usually translated 'shall bear' a son, and you shall call the son Immanuel, and that means 'God is with us.' And before the lad is old enough to be able to distinguish between what is good and what is bad, those two kings will be driven away completely and they will be destroyed and you will be saved by God. That is the sign that God is going to give you, namely, that the woman, the *almah* in question, is going to bear, or is going to become pregnant, is going to bear a son and call that son 'God is with us,' (Hebrew word) 'Immanuel'—*Immanu*, with us, and *el*, God.

"Now, the word *almah* has, until 1952, been translated in all official Christian translations of the Bible, as *virgin*

(Continued on Page 4)

# Contending FOR THE Faith

Volume IX, No. 2 February 1978

Ira Y. Rice, Jr., Editor

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## MISSION JOURNAL THREATENS US WITH LAWSUIT FOR REPRODUCING SCOTT ARTICLE ON ABORTION

As we all know, when Harding Graduate School, of Memphis, Tennessee, announced their new *Doctor of Ministry* program, which began with the Fall semester, in September, 1977, just past, the one they chose to head it up was a false teacher by the name of John Scott. When we warned the brotherhood, early in 1977, that Scott was indeed a false teacher, we received more than one letter demanding that we produce evidence of his false teaching or apologize.

Although the subject of abortion certainly is not the *only* subject that brother Scott is "off" on, it seemed to us that his article, entitled, "The Morality of Abortion," that appeared in the *Mission Journal* for July, 1973, was one of the more flagrant examples of his falseness—therefore, in our November, 1977 issue of *Contending for the Faith*, we decided to reproduce this article to back up our charge.

### Photo-Reproduction Guarantees Fairness

In view of the general practice of certain well known heretics among us to tar us with quoting "out of context," when we cite only those parts that are germane to the subject at issue, it seemed good to us simply to reproduce photographically the entire article, which we did on pages 2 through 7, thinking surely this would spare us the false charge of misrepresentation.

Little did we dream, especially in view of the clear, simple teaching to Christian brethren, as found in I Corinthians 6:1-8, that *Mission Journal, Inc.*, would even *consider* threatening us with a *lawsuit*, instead of merely answering by doctrinal discussion the charge of false teaching we clearly implied.

Nevertheless, under date of January 6, 1978, here came the letter from the *Law Offices of Don L. Baker*, which we are reproducing (also photographically) on pages 3 and 4 of this issue of *Contending for the Faith*.

### We Did Not Realize Mission Journal Was Copyrighted

In the first place, we did not realize, prior to receipt of this letter that *Mission Journal* was copyrighted (whatever for would be hard to fathom). Hence, there was no intention whatsoever on our part to infringe on said copyright.

Again, as we are sure that brother Ron Durham and all connected with *Mission Journal* are well aware, religious publications such as these almost never break even financially on their publishing costs. We know *we* don't; and we doubt that *they* do either. We realized *no* financial gain whatsoever from the republication of the Scott article, and we are certain that neither *Mission Journal* nor anyone connected therewith suffered *any such loss*. Our *only* purpose for photo-reproducing the article as we did was that of *review* (permitted by the Copyright Law) and to make certain that we did not misrepresent brother Scott or take him out of context. Evidently this purpose was accomplished.

—Ira Y. Rice, Jr., Editor

GEOFFREY C. PRICE

## Law Offices of Don L. Baker

January 6, 1978

Mr. Ira Y. Rice, Jr.  
CONTENDING FOR THE FAITH  
P. O. Box 26247  
Birmingham, Alabama 35226

Dear Mr. Rice:

Your November, 1977 issue of Contending for the Faith has come to my attention in my capacity as attorney for Mission Journal, Inc. It appears that some legal problems have been created by your article and unauthorized reproduction on pages 2 through 7.

Surely, as a publisher, you must be aware that there are such things as copyright laws and libel laws.

If you will refer to your copy of Mission Journal for July, 1973, you will notice that the issue is clearly copyrighted. As a matter of further general interest, you may wish to refer also to the article entitled "Churches and the Copyright Law" contained in the October, 1977 issue of Mission Journal. I also call your attention to the Federal Copyright Law codified as Title 17 of United States Code. Further, I suggest that you obtain legal advice as to the consequences of your actions.

It is our position that there has been a clear and unauthorized copyright infringement. It is my understanding that we are entitled to an injunction against any further copyright infringement and to recovery of damages. It is our position that damages would include such actual damages as we may prove, plus all profits made by you in connection with the infringement, plus reasonable attorney's fees and costs of court in the event that any litigation becomes necessary. Hopefully, it will not be necessary to engage in litigation over this matter. At this point I would recommend that the matter be settled by a payment of \$1,000.00 to Mission Journal, Inc.

Mr. Ira Y. Rice, Jr.  
Page 2

The libelous tone of your comments in your article appear to be directed primarily at John Scott, and incidentally, at Mission Journal. I do not represent Mr. Scott and am not authorized to make any representations or suggestions about his rights. Hopefully, a prompt retraction and the settlement indicated above might serve to take care of such complaints as Mission Journal may have in that regard.

I look forward to hearing from you or your attorney with respect to these matters promptly.

Sincerely yours,

  
DON L. BAKER

DLB:lg

cc: Mr. Ron Durham  
MISSION JOURNAL, INC.  
1710 W. Airport Freeway  
Irving, Texas 75062

**I Corinthians 6:1-8  
Especially Dedicated  
To *Mission Journal***

“Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?”

“Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?”

“Know ye not that we shall judge angels? how much more things that pertain to this life?”

“If the ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

“I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?”

“But brother goeth to law with brother, and that before the unbelievers.

“Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?”

“Nay, ye do wrong, and defraud, and that your brethren.”

**JEWISH EDITOR EXPLAINS**

(Continued from Page 1)

—‘Behold, the virgin shall conceive and shall bear.’ The *RSV*, for the first time in history, the first time an official Christian translation of the Bible, rendered ‘Behold, the or a —I can’t remember off-hand any more—young woman shall conceive and bear a son.’ And the word *almah* is not translated ‘virgin’ but ‘young woman.’ And in a footnote, by majority vote, the committee voted, ‘Behold, virgin.’ Now, that’s an alternative, and anybody who wants to read the *RSV*, the official Bible of the liberal Protestant community in this country, can read the reading offered in the footnote, instead of the reading offered in the text. In the opinion of the committee, the reading in the text, ‘young woman,’ is preferable to ‘virgin.’

“Now, a human cry arose when the *RSV* came out in 1952. 1952 is the McCarthy period—and in 1952 the *RSV* was—the committee of Old Testament scholars—was accused of being Communists. And the congressman Howard —Howard or Powers—of Texas, now a senator, wrote into the *Congressional Record* a statement denouncing the members of the *RSV* as Communist. The eight Protestants were all denounced as Communists; the one Jew on the committee was denounced as something much worse than Communist. I was denounced as a *Unitarian*! I felt the least he could have done was to call me a *Judah-tarian*.



You have no idea—well sure you have an idea—what the atmosphere was in the McCarthy period. And the RSV committee and the National Council of Churches were going crazy defending themselves, and so on, made public a statement that I was not involved in the decision, but only as a consultant on the Hebrew text, and so on, that none of the committee were Communists. It was a horrible business. If you go to the *Congressional Record* and look up that congressman's statement, you'll find it, because he put it there so that he could, at our expense, he could publish millions or hundreds of thousands of copies for his Texas supporters and then when the official *Congressional Record* appears, it's not there. But he has it there in that special edition.

"Now, the fact is this—and fortunately I don't have to argue this in detail because it has been written up now. If you look up the supplementary volume of the *Interpreters Dictionary of the Bible*, Volume V, published December, 1976—came out January, 1977—you will find the article on "virgin" in that volume. I wrote the article, so it was there when I left New York last year. And, first of all, translators had mis-translated the word for 'conceived.' The Hebrew text—and I'm not going to prove it to you here; I'm merely stating it to you, and you'll find all the evidence and all the references in that article—the Hebrew text does not say that the *almah*, whoever she is, is 'going to conceive.' It does not. It uses the adjective, *harah*. *Harah* is used dozens of times in the Bible and it means 'is pregnant' and there is no thought whatever in the passage of a future action of some kind. 'Behold, the *almah* is pregnant,' adjective, she 'has conceived.' There is no mention whatever of the future action 'and shall bear.' There is no future there; it's the present tense, *yoledet*, the present tense, 'she's about,' in other words, 7th month, 8th month, 9th month, but she is good and pregnant already and is 'about to bear.' There isn't any evidence whatsoever that the word *almah* means virgin. The word is used in the Hebrew Bible some 30-something times; the masculine form is found a couple of times. *Elem* means a 'young boy.' David is referred to once as *elem*. Jonathon's boy who carried his armor, his gear, is called *elem*. There is no element of chastity involved in there at all. And *almah* is found in context, which some scholars have said is not a very nice one, because the word *alamot*, the plural form of *almah*, in the *Song of Solomon*, is found along with other persons that are not exactly what you would call, well, virginal, to put it mildly. We now have the word *almah*, by the way, also in Canaanite literature, used as a parallel to prostitute. And also not only a female prostitute, but male prostitute. The word that is *k'lavim*, 'dogs,' in the Bible—a male prostitute connected with temple worship; the Canaanite word is called a dog.

"Now, all that the Hebrew text says there is God is going to give you assurance that this is going to take place. Don't be afraid of these two fire-brands; they will blow their smoke out in no time; and as a sign he says to Isaiah, write down on the scroll **Maher-shal-al-hash-baz**.

"Now, and then Isaiah slept with his wife, and she became pregnant. She bore a son, and the son was called **Maher-shal-al-hash-baz**, because before the boy is old enough to say mommy, daddy, *avi*, *emi*, these two nations will be destroyed. So the assurance in chapter 7, 'God is with us,' is to Judah; the name in chapter 8 is

the two nations will be destroyed. So the kid has a double name—**Maher-shal-al-hash-baz**.

"Now, on the basis of the Hebrew, there isn't the slightest evidence of any kind that, philologically, anything there involves any kind of a miracle or anything out of the ordinary, or that a virgin was involved, or that it's a future action of becoming pregnant or anything. The text is very clear as it stands. If, for theological reasons, subsequently, it will be translated differently, that's another story. That we are not dealing with as yet in the Hebrew text of Isaiah.

"Now, when the Jews made the translation of Isaiah in the 2nd century B.C.—or perhaps in the 1st, in the case of Isaiah—1st century, we're not sure, around 100 B.C., they rendered the Hebrew word *almah* in the Greek word '*parthenos*'. *Parthenos* is generally translated 'virgin.' Now, if the Jews around 100 B.C. translated the word *almah* 'virgin' and not 'young woman'. . . This passage is cited in Matthew, as was mentioned before, in the Greek—you remember I said for the New Testament the early Christians used the Greek translation of the Bible as their rule—they did not use the Hebrew but the Greek translation made by the Alexandrian Jewish community, and they cite *parthenos* means virgin, what are you going to do with the word *almah* in Isaiah, it means virgin—that is what the Jews themselves said.

"Now, this has long been a problem to the translators—even for us on the RSV—and although most of my colleagues recognized the problem, they felt it was a Greek problem, not a Hebrew problem. Whatever the reason was behind the translation 'Behold, the virgin' in Greek; it was not what the Hebrew text we all know means. However, even that was not a problem. Why? Because—and this was the decisive factor for the RSV committee, by the way, and all translations follow that now, except the *New American* by the Catholics; and if I forget to tell you why please remind me. What we did, what I did, I guess, was, I began to study the word *parthenos* in question, not just in the Greek translation of the Hebrew Bible and not just in the New Testament, but in the classical Greek—and it's no great problem really. You look up in the classical Greek dictionaries, they give you virtually every—you don't have to know all the Greek literature to go through it; they give you—just look under *parthenos* and you'll find 99% of all the instances, then you ask a few class assistants if you missed any, and they may remember one, although actually the *Dell-Scott-Jones* 9th edition of the *Lexicon* gives you all the instances. And, interestingly, *parthenos* does not mean virgin in classical Greek. *Parthenos* means 'young woman.' And if the young woman, of marriageable age, sexually ripe, which means in the Near East 14-15 years already, because they marry very early because of the (?) problem. Now, if the woman in question devoted her life, or was handed over by her parents to a temple shrine in Greece, and so on, then—and you'll remember the shrine of *Parthenos*, the sacred *Parthenos*—then she became a temple prostitute. Now not a prostitute that you find out in the streets, and so on; in Hebrew that is called a *zonah*. *Zonah* is a prostitute; but she becomes a *k'daysha*, a sacred prostitute, a temple prostitute. It is a very lofty and dignified office. It's like when you use the word (*curizam*?) rather than a whore. And what is a *curizam*? You know—the five hundred bucks a night. . . (great laughter). . . but the—the—I'm told. . . (more laughter). . . but the—the—they



throw me credit cards around here—the American Express. . .

“Now, the (*Hebrew word*) is a sacred prostitute, the temple prostitute, there is status there, and so on. Now, so a *parthenos* is a young woman who became, in all classical Greek, involved with a temple. As a matter of fact, in normal classical Greek, if you want to refer to a boy as a bastard, one who is born out of wedlock, of a relationship that—a woman gave birth because of an affair she had, not with her husband but somebody else, you refer to the boy as a *parthenios*. The *parthenios*, the one who is born from a *parthenos*.

“Now, classical Greek, classical Latin, classical Babylonian, Assyrian, even the Canaanite do not have a word for virgin. None of them do. None. The concept is a very late concept. It's not an easy concept (from the audience, ‘The term *bethulah* is no virgin?’) No. In Biblical Hebrew *bethulah*, in Babylonian (?), *parthenos* in Greek, *viriga* (?) in Latin, from which we get our word virgin—all mean young woman, sexually ripe, of marriageable age. However, if she is a virgin in our sense of the term, what is called in, I suppose, legal terminology, *virigo* (?), then they add a phrase in legal expression, in every language,—Babylonian, Assyrian, Greek, Latin and Hebrew—‘a *bethulah* who has not known a man’ or ‘who a man has not known.’ The same thing in Babylonian, the same thing in Greek, and the same thing in Sumarian, by the way, too, and in Latin—and before you go ahead (to a person who is trying to speak from the audience), if you look up the journal *Oriental Society* back in 1900 (?), well you will find the reference in the article ‘virgin’—a fellow named Jack Finklestein wrote a very long article on sex offences in the ancient Near East—where he gives all that ancient Near East material, not all of which I knew and that is why I never published on it until he made all the material available, so that I could use his Sumarian, Assyrian, Hittite, Babylonian, and so on, material. Now, once early Christianity acquired the concept of virgin, in connection with the birth of Jesus, not only in Matthew did they immediately limit exclusively the term and concept of virgin to the Greek word *parthenos* there, which, in classical Greek, is unjustified, but they then proceeded, or everybody I guess, then proceeded to impose that exclusive meaning of virgin to the word *parthenos* in the Greek translation of Isaiah, which it never had. All it means is young woman. Then, since the word *bethulah* is not even employed there, but simply the word *almah*, they imposed the word virgin upon the Hebrew word *almah*, which, by no stretch of the imagination is at all possible. Then how did it become possible? Because if you have political power everything is possible. And when, in the holy Roman Empire, after Constantine the Great had, in the 4th century, declared Christianity first as the tolerated religion (Latin term), and then the official religion, anybody who did not accept Christian belief in that respect was simply declared a heretic. And sometimes did not come through alive. And there is a whole history of which we have ample documentation of the kind of bitter struggles and fights that were going on in the Christian community of who knows how many cults there were. I think the bishop Irenaeus, of Lyons, France, in the year 180, published a book (?) against the Christian heresy—70 or 80 heresies he was attacking. Many of the heresies he regarded as heresy because they did not accept the idea of virgin, in that connection, certainly not

the *almah* of the Hebrew. As a matter of fact, Justin, church father of the 2nd century, I believe, a martyr, he died as a martyr, as a Christian, because he believed in Christ as God and not the Roman Empire—Justin accused the Jews of having substituted the word *almah* for the word *bethulah*, because he knew that *almah* does not mean virgin, and he wanted the Hebrew word in there. So that if you read, for example, if you look up the *RSV*, and by the way the *Today's English Version*, too, did I say the *RSV*? I think it's the *NEB*, I can't remember off hand now, but again you'll find the article ‘virgin.’ You will find that they render ‘Behold, the young woman has conceived or is pregnant and is about to bear.’ We have that in our new Jewish translation of Isaiah, which will be out next month, and nothing to do with any future action at all. Now, the *New American Bible* is the official Catholic Bible and started as the *Confraternity*, and when it came out in 1970, in the text it read, ‘a, or the, virgin’—and a footnote read, ‘The committee of translators believe that the Hebrew word *almah* means young woman; however, by order of the bishops, we have been compelled to render virgin in the text.’ That's exactly what the note reads. In certain editions of the *New American*, I'm merely stating a fact here, I know most of the men who worked on the committee, they are first class scholars, a couple of them are now on the *RSV*. Now, in subsequent editions many of the notes have been deleted because of the more popular appeal, but if you look in the back, if they retain there the notes, you will find that statement there.

“Now the official protestant translation of the Bible, the official Catholic translation of the Bible and the official Jewish translation of the Bible—all three—recognize that the word in question means young woman and not virgin.

“And that is, as briefly as I could, and I can't do things briefly, will give you an idea of what was involved.”

(NOTE: Whatever idea we may have gleaned from the foregoing, the entire brotherhood is in brother Luper's debt for making this statement available to us all. With this unconverted Jew on the *Revised Standard Version* committee, no wonder Isaiah 7:14 was translated as it was! It is abundantly evident that Orlinsky believes neither in Mary's virginity nor in her son Jesus as anything more than a bastard. Still some of our colleges keep defending the use of the *RSV* on the basis of “comparative study”? Yea, verily! IYR.Jr.)

### **DON'T BE AFRAID TO BE DIFFERENT!**

**Bill Coss**

Every worthwhile achievement was accomplished by someone who was not afraid to be different, and to fly in the face of public opinion.

Doctor Ephraim McDowell, the first doctor ever to perform surgery on the abdomen of a human being, had to do so while a lynch mob milled about the house, warning that if the patient died he would also die.

He succeeded, and look at what it has done today. Any coward can tag along with the crowd, but it takes courage—the kind of courage most people don't have—to stand by what is right and your convictions—especially so when it makes you unpopular.

Christ was always different.

# Reflections Relative To The 1977 Spiritual Sword Lectureship

Robert R. Taylor, Jr.

*THE SPIRITUAL SWORD*, a quarterly publication with some 45 to 50 pages of excellent, hard hitting, straight-forward, Bible-centered and scholarly material, is now well into its ninth year of publication. Among present and potential lovers of the old paths it has had an intense impact for good throughout our great brotherhood. Brethren Thomas B. Warren and Garland Elkins respectively are its talented, dedicated, distinguished and scholarly editor and associate editor. The great Getwell congregation in Memphis has underwritten it financially through nearly a decisive decade of crucial and critical times.

Beginning in the fall of 1976 Getwell added another dynamic dimension to this earnest, evangelistic thrust to oppose error and inculcate saving truth into the hearts of impressionable humanity. I have reference to the annual *SPIRITUAL SWORD* Lectureship. To date two highly successful ones have been conducted. It has been my privilege to participate in both and to hear most of the speeches of each one. There were 44 speeches given in the 1977 lectureship and I heard 36 of them. I had to miss eight of them due to prior commitments. May I share with you some of my reflections relative to the 1977 lectureship that is now a matter of history. I should like to give it both a *negative* and a *positive* approach. This usually is an excellent way to treat a topic.

## WHAT THIS LECTURESHIP WAS NOT: A NEGATIVE VIEW

The character of a man, a paper, a sermon or, as in this case, a lectureship can be defined many times with sharpness by suggesting some negative aspects. Surely such is true relative to this lectureship.

It was NOT a HOW TO DO lectureship. There is a place for methods to be sure but that place is not the priority over the message which has characterized us too much within the recent past. One of our present problems is traceable to the fact that we have *majored* for entirely too long in *methodology* and *minored* much too long in the *real message* of God's Book. This is to place the cart before the horse. WHAT TO KNOW should always take pressing priority over HOW TO DO and not vice versa!

It was NOT an EMOTIONALLY CHARGED lectureship. I recognize that the human heart of man is composed of his intellect, his emotions and his will. The gospel of Christ is amazingly adapted to all three—as brother Hardeman's great tabernacle sermon on this timely topic developed so ably and in inimitable fashion many years ago. Speakers on this lectureship made appeals to all three of these heart areas but not to the emotional side exclusively. This lectureship was not designed to have 50 to 75 per cent of the audience walk to the front in order to rededicate their lives to the Lord. It was not designed to lead a person to say upon leaving, "*I never knew my Lord till this lectureship though I have been a Christian for many years.*" It was not designed to lead people to look down with disdain upon their brethren back home who had not gone. There has been too much of this ungodly element already and ANY of it is really TOO MUCH!

It was NOT a SQUEAMISH lectureship. At no time did brethren Warren and Elkins or any of the Getwell elders tell any of us to tread softly relative to the burning moral or doctrinal issues of the day. Lectureships have been conducted where those in charge did not want anything said about abortion (baby murder), the ERA movement (though it is clearly identified with abortion on demand, homosexuality and lesbianism), the modern versions or some phases of immodesty or immorality. On occasion I hold meetings and brethren early in the evangelistic effort seek to make sure that I know what topics to stress and what ones not to stress. They might as well hold their suggestions for another who is willing to be their manipulated man, their spineless puppet and their rubber stamp for a week of WEAK PREACHING. I want NO part in such compromises. These brethren at Getwell in Memphis were not squeamish in this lectureship. Thank God they have a backbone like a great log! We need more lectureship planners and sponsors of their tribe!

It was NOT a HUMANISTIC lectureship. Human testimony was neither part nor parcel of this great effort. It was an effort to shed God's light on the critical and crucial issues of the day. Human testimony possesses no real authority. "Our fathers worshipped in this mountain" is not true Biblical authority. Jesus Christ knew this perfectly and sought to impress the Samaritan woman to see the same in John 4.

This was NOT a READING lectureship. Participants had prepared earlier manuscripts for the printed book. But no one *read* his manuscript. Requests were sent out beforehand requesting that we avoid such. A number spoke without notes at all. Nothing will kill a lectureship more quickly than the reading of paper after paper hour after hour and especially so when the audience already has all the material right before them in a book.

This was NOT a HAPHAZARD or QUICKLY PLANNED lectureship. Nearly a full year of planning and promoting went into it. I received my assignment at least ten months before I spoke on Ezekiel on October 26, 1977. Every detail was anticipated and precision-like planning characterized the entire lectureship. Speeches were kept in time limitations and properly so. I have spoken on lectureships where the preceding speaker used all of his time and a great deal of mine and yet I quit on time lest I infringe on the next speaker's time. This was studiously avoided and much to the delight of speaker and audience alike.

This was NOT a HAZY or INDEFINITE lectureship. Men who are unclear in speaking and writing just are not invited to appear as speakers at Getwell. We knew where each speaker stood relative to the Old Testament book he discussed as soon as he finished. Principles and issues were not left hanging up in the air. Clear and clarion were the enunciated principles in this courageous lectureship.

This was NOT a BIBLE-DENYING lectureship. The

Godhead and their Heavenly Volume were held high. No trace of deadly liberalism was detected in any speech. The 43 speakers were friends of the Bible—not its avowed enemies. Each was set for its dynamic defense. (Philippians 1:17). No speaker upheld an unreliable version of the Bible and no speaker made an attack upon either the *King James* or the *American Standard Version* of 1901. This was MUCH to my liking and I think I speak the sentiments of a rapidly growing number who are plainly tired of having unreliable Bibles used in our pulpits, Bible classes, college classrooms, lectureship lecterns and our various written works including books, tracts, articles, and the like. Brother Guy N. Woods delivered a masterpiece on Isaiah 7:14. His material alone in the book is worth far more than the initial cost of the volume. When the inimitable Woods concluded, the great virgin passage stood with impregnable strength. He had not tampered with the word virgin; he had not defended the erroneous rendering of the modern speech versions that changed virgin to “young woman”; he had not flirted around with the modernistic concept of a dual fulfillment as another lectureship I attended some time back did, much to my consternation and grief. For the life of me I cannot fathom why a President of one of our schools or a Chairman of one of our Bible Departments will allow that to happen without a syllable of protest being raised! Not for that first moment can I conceive of that happening at Getwell without strong protest being raised. In his own masterful manner Brother Woods showed the naive folly of thinking that a comparative study of a multitude of modern speech versions will lead one to a better understanding of the truth. Near the end of his magnificent speech he said, “There seems to be an idea among our people—and I can contemplate it only with disgust—that simply justifies the appearance of these things and the use of them on the ground that you can use them for comparative study. I hear that! That is nothing more than semantics, the design to create dust and create a fog with reference to it. Now let me show you what that means. That means this: that the more of them the more truth you have. It would be like this. If one denominational theologian is in error, the thing to do is just multiply them. Because after you have got a whole bunch of them together you get the truth there. All that does is compound error. That doesn’t increase truth; that compounds error. And that is the characteristic of the use of such translations. Let me emphasize friends that there is no need for it.”

Relative to the change of virgin to young woman as in the *RSV* he said, “In the next place it strikes out of the Old Testament the doctrine of the virgin birth of Christ. In the next place it makes Matthew arbitrarily apply a passage without justification which strikes at the inspiration of Matthew and the correctness of his statement. If he is wrong on that, how can I trust him on other passages.” He suggested that in his judgment the *American Standard Version* is the most accurate translation that we have. But he was quick to defend the *KJV* by saying, “It is my conviction that a person who hadn’t got anything in his house except a King James Testament can learn from it all that God intends for him to know and go to heaven by it. And when so-called intellectuals inveigh against a book that will be responsible for populating heaven more than all others put together it disturbs me no little.” Relative to the *RSV* that many of our brethren endorse so highly he said, “And so let me today urge you regardless of the source or sources

from which endorsement of that thing comes not to be deceived.” With these sentiments I stand foursquare and endorse them fully and completely. The newly appointed Associate Editor of the *Gospel Advocate* was never finer than in that hour with a truly great passage that was eminently safe in his able hands but has been glaringly and grievously abused by TOO MANY of our own brethren who say they have not changed but do today what they would not have dared do or desired to do years ago. Such brethren should desist helping the side they say they are not on!

#### WHAT THIS LECTURESHIP WAS: A POSTIVE VIEW

This was a BIBLE lectureship. It was a book, chapter and verse lectureship. The days of the proof text are not gone in lectureships at Getwell in Memphis. Speakers sent to the law and to the testimony. (Isaiah 8:20). The Book of the Lord was sought out and readings or quotations were taken copiously therefrom. (Isaiah 34:16). Great passages like Luke 10:26, I Peter 4:11 and Galatians 4:30 mirrored the fundamental guidelines for the material that appears in the book and the oral presentations as well.

This was a PREACHING lectureship. All in all I do not recall hearing any better preaching over a lifetime than what was done by my 42 fellow speakers. Relative to the ones I missed I know from hearing them in the past and reading what they do have in the book the type of oral presentation they gave. This lectureship raised the caliber of gospel preaching in our era. I love to hear great preaching and this lectureship majored in just that type of splendid sermons. It was a moving and marvelous lectureship on what great preaching really is all about.

This was an INFORMATIVE lectureship. Brother V. E. Howard is a great preacher himself and knows truly great, informative preaching when he hears it. In the 1977 October-November issue of *International Gospel Hour News* he is quoted as saying, “I have attended Lectureships for four decades and I believe this special series of lectures on all of the books of the Old Testament is the most informative and one of the greatest I ever attended.” Brother Noel Merideth, another great preacher of our day, said, “We heard some of the finest lectures that we have ever heard. These lectures are straight from the Bible; they deal with the books of the Bible in a clear and forceful way. This lectureship is truly one of the finest in our brotherhood.” These statements speak for themselves. I agree fully with the expressed sentiments of brethren Howard and Merideth.

This was a WELL ATTENDED lectureship. People came from 24 states and from two foreign countries. The attendance for the first one in 1976 was gratifying; it was even better for the one just recently conducted. It will be even better, I feel, in October of 1978, for the third annual *SPIRITUAL SWORD* lectureship.

This was a lectureship that offered the FINEST OF FELLOWSHIP. Fraternal feelings of brotherly love was truly in evidence as brethren with kindred minds and united hearts sang, prayed, studied and enjoyed each other’s fellowship for five richly rewarding days. Surely it was a foretaste of what heaven will be like and yet the home of the soul will be far greater, grander and more glorious than anything we have experienced here on earth.

This was a lectureship planned with PERMANENCY OF PROFIT kept firmly fixed in mind. The oral word is forgotten with the passing of time. But these words

need not be forgotten. The lectures are printed in a book that is truly attractive, readable and durable. The book sells for \$12.00 plus 60¢ postage and mailing. It may be ordered from **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. Unless I could replace it I would not take \$1,000.00 for my copy. I am using my copy to read as I go through each Old Testament book. I have just finished reading the books of the Pentateuch and am half way through the historical section between Joshua and Esther. It has been enriching to read James Bales on *Genesis*, James Meadows on *Exodus*, W. N. Jackson on *Leviticus*, Wendell Winkler on *Numbers*, Noel Merideth on *Deuteronomy*, Gary Ealy on *Joshua*, Ira Rice on *Judges*, Neal Pryor on *Ruth*, Terry Hightower on *1 Samuel* and E. R. Brannon on *2 Samuel*. I begin tomorrow on *1 Kings* and will read David Lipe's fine material on the same. I plan to do this all the way until I conclude the book of Malachi sometime in the summer of 1978. For twenty-five years plus I have read the Old Testament through from September to the following September. Perhaps you will want to do the same as you read through the Old Testament the next time. It is a mighty good way to take a giant step forward in your understanding of the Old Testament.

The oral lectures are on Cassette Tape and sell for \$3.50 each. The entire 44 tapes can be purchased for \$145.00 post-paid. These can be purchased from National Recording Company, P. O. Box 5010, Texarkana, Texas 75501. What better way to spend some long winter evenings than

with a tape recorder and listening to these great messages on every book of the Old Testament plus five other messages as well? This would be far better than so much unwholesome exposure to television that gets worse and worse daily.

#### CONCLUSION

The third annual *SPIRITUAL SWORD* lectureship will be entitled, "*God Demands Doctrinal Preaching.*" Standing on the stately shoulders of its two profitable predecessors it will be a great autumn week October 22-26 of 1978.

This lectureship truly is one of the great events of the year in our brotherhood and will get bigger and better each year. The Getwell brethren proved that with a bigger and better one in 1977 than in 1976. We salute brethren Warren and Elkins and all the great Getwell congregation for this signal success on their part and eagerly anticipate the one they will have in late October of 1978. Congregations can and should have great lectureships. We are glad to see them on the increase.

(NOTE: As brother Taylor mentioned in his stirring article, foregoing, the Second Annual *Spiritual Sword* Lectureship book, entitled, *The Living Message of the Books of the Old Testament*, when ordered by itself, sells for \$12.00 (plus postage). The one before it, entitled, *The Living Messages of the Books of The New Testament*, sells for \$10.00 (plus postage). However, in the event you want to purchase the two volumes for both the Old as well as New Testaments, as a set, cash with order, you may have both volumes together for only \$20.00 (plus 63 cents postage). Please address all orders to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. 1YR Jr.)

## STERLINGTON, LOUISIANA SEEKS GOSPEL PREACHER

Larry McClain

We need help at Sterlington—and fast. We are looking for a full-time GOSPEL preacher. And, of course, none of the "antis", the Cogdill-ites, Boll-ites, Boone-ites, Lovell-ites, Reagan-ites, Bevis-ites, Lammons-ites, Ketcherside-ites, Finto-ites, Freeman-ites, Anderson-ites, etc., etc., etc., or anyone else that does not respect the all-sufficient word of God should even THINK about applying!

The attendance here is about 70 at present. Three years ago the attendance was only 20—so you can tell that we have worked just a little. We are looking for someone that can help US fill the building. (It seats 420.) HOWEVER, we want to be certain that this "full house" will be a CONVERTED "full house."

#### Things Are Improving

Things here at Sterlington are better now that they ever have been since Harvey Starling left Sterlington in 1961. At that time, we had just moved into our present building with attendance of about 100-120. In the years following (due to the industries here) many people left Sterlington, and the attendance was down to about 80-90.

The last preacher that was full-time (his name was Bradshaw) was during the late 1960's. What a liberal he was! I have many times said that he was the one that almost caused us to close the doors down. You would never have thought that he was a liberal, because he was a country-type preacher and not the 5th Avenue type.

#### Fellowshipped the Denominations

We first noticed that he was strange when he talked us into having a "fellowship dinner with all denominations" at the high school cafeteria. This included the Bap-

tists, the Methodists, the Presbyterians, and the Assembly of God. Such a wonderful feeling! (And lah-dea-dah.)

We were shaky about this, but we didn't say anything—then! It wasn't until a little later that we knew where he was leading us (we should have known sooner).

#### Easter Sunrise Service Is Last Straw

On Easter Sunday he went to the Assembly of God and preached an EASTER SERMON at their *Easter Sunrise Service*. It was then that we knew that he advocated the "don't-make-'em-mad" cover-up that Satan introduced into the church a few years ago. And, of course, we threw him out—and fast!

Of course the denominations were just overjoyed that the church of Christ had "finally come to their senses"! But weren't they surprised when he left town! He is NOT preaching any more; and I do believe that we were his last "job"

#### Without Full-Time Preacher for Ten Years

That was ten years ago. We have been without a full-time preacher ever since. The White's Ferry Road congregation sends us a preacher each week now. But we presently are looking for a full-time preacher that will preach "the word in season and out". We don't want to be stuck with one of these mealy-mouthed liberals.

If you know of any GOSPEL preacher that is dynamic, aggressive, and would be interested in putting the denominations of this town out of business, then have him call Area Code 318/665-2086 or write: The church of Christ, Post Office Box 82, Sterlington, Louisiana 71280.

## "Premillennialism, True Or False?" Is Theme Of First Annual "Fort Worth" Lectures; Book Is Definitive Answer To "Kingdom Question"

Doctrinal questions can be *answered*—but in the course of human events seemingly we cannot *keep* them answered. After the great debates on Premillennialism—particularly back in the '30s and the '40s—one should have supposed that this erroneous doctrine had been so utterly destroyed that it never could lift its ugly head ever again.

However, particularly with the introduction of Hal Lindsey's *The Late Great Planet Earth*, in 1973, a whole new spate of books has arisen to plague us on Premillennialism—and one can hardly turn on the radio or television nowadays without hearing allusions to the *rapture* and the *thousand years reign* once again.

### First Annual "Fort Worth" Lectures Definitive

When Roy Deaver, Wendell Winkler and others connected with the Brown Trail School of Preaching were considering what special question before the brotherhood was in urgent need of a definitive answer, they decided that Premillennialism currently must be that question. Hence, in instituting what will be known henceforward as "The Fort Worth Lectures" on an annual basis, they decided to bring out a book which would answer every facet of this question imaginable in their very first lectureship.

"For years," brother Winkler wrote, "the Fort Worth Christian College Lectures and books were considered to be among the very finest in our brotherhood. When the college closed, the lectures, as such, ceased. Now, after several intervening years, though the college is no longer in operation, the lectures have been revived 1) under the caption 'The Fort Worth Lectures,' 2) with the lectures being conducted by the Brown Trail congregation in Fort Worth (Hurst, Bedford), Texas (which operates the Brown Trail Preacher Training School). The event will be annual."

The first of the annual lectures was conducted January 15-19, 1978.

### Speakers and Topics Listed

In order to grasp some idea of the richness of the material covered by the book resulting from this first annual lectureship, please consider the list of theme speeches and their authors, as follows:

"Premillennialism Defined, Delineated, Developed, and Defeated," by Thomas B. Warren; "II Peter 3 and the Second Coming of Christ," by Wendell Winkler; "Is the Lord's Coming Imminent?" by Andrew Connelly; "The New Heavens and the New Earth," by Charles Coil; "What Will It Be Like When Jesus Comes?" by Willard Collins; "The Interpretation of Prophecy," by Ed Wharton; "The Last Days," by Garland Elkins; "The 144,000," by Noel Meredith; "The Jews and Palestine," by Tom Holland; "The Church, Afterthought or the Eternal Purpose?" by Avon Malone; "Max-Kingism," by Flavil Nichols; "Matthew 24," by Roy Deaver; "Premillennialism, Is It Really Consequential?" by E. R. Harper; "The Battle of Armageddon," by Wayne Jackson; "The Kingdom the Prophets Saw," by Richard Rogers; "The First Resurrection," by Eldred Stevens; "Premillennialism, A Historical and Restoration Perspective," by R. L. Roberts; "The Man of Sin and the Anti-Christ," by Goebel Music; "The Rapture and the Tribulation," by Johnny Ramsey; "The Immovable Kingdom," by George Bailey; "Great Books that Refute

Premillennialism," by Roy H. Lanier, Jr.; "Just What is the Millennium?" by Robert Taylor; "The Day of the Lord' of Joel 2, Acts 2 and Other Passages," by W. T. Hamilton; "Revelation 20—an Exegesis," by Roy H. Lanier, Sr.; "Anglo-Israelism and Dispensationalism," by William S. Cline; "Christ and the Throne of David," by Furman Kearley; "The Binding of Satan," by Hardeman Nichols; and "When the Books are Opened," by V. P. Black.

Special studies also were given on "The Books of I and II Thessalonians Surveyed and Studied," by John Waddey; "The Book of Daniel Surveyed and Studied," by Rex A. Turner; and "The Book of Revelation Surveyed and Studied," by W. B. West, Jr.

As a special service to our readers, *Contending for the Faith* has laid in a good supply of this remarkable 320-page study-book on Premillennialism. Nothing quite like it ever before has been presented to the brotherhood. It is simply magnificent! Please enclose \$8.95 with your order (plus 41 cents postage) to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226.

## "No Fault" Divorce

Wayne Price

Back in 1970, California became the 1st state to legalize a no-fault divorce. Today, 50 states and territories have such laws on their books. This is one reason why there has been such meteoric rise in U.S. divorces. Another major reason for the increase is the effect of the E.R.A. movement. In fact, according to the U.S. Dept. of H.E.W., there were 5 divorces for every 10 marriages in 1976. For shame!

In all of this, our Christian women have not gone unaffected by the trends of society! "It sounded real good until I started comparing it with what the Bible says about the family, home, and the husband as head," said one young Christian woman. Some then become upset about how dangerously close they came to accepting certain false philosophies. Many, however, have already accepted such trends, evident in their remarks such as: "We've been held down too long," or "from now on I'm going to be my own person," and the like. With that, the die is cast, and there is no more effort exerted to make the marriage work!

Perhaps we preachers (teachers) are to blame for not teaching on the sanctity of marriage, God's laws for marriage, and impressing upon our young people these truths before they find themselves in such tragedies. It's time to quit "hiding our heads in the sand" and stress the authority of God's Word.

No fault divorce? Ridiculous! If there was "no fault"—why the divorce? It may be a "side effect" of the E.R.A., it may be desire to live a teenage life we missed due to an early marriage, it may be that a 3rd party is involved, it may be a dozen other things, but one thing for sure is true: "... from the beginning it was not so." (Matthew 19:8).

Certainly someone was at fault. People would not be divorcing "for every cause" (Matthew 19:3), if they really wanted to work it out. That's the key to this alarming problem.

Too many approach marriage as if it were man's invention instead of being God-ordained! I am reminded of the woman who told her friend: "I could get a nice settlement in cash—\$700 a month, and the house... Now, if I could only get him to propose."

—The Messenger  
Altus, Oklahoma

## Bound Volume VIII (For 1977) Ready For Immediate Delivery

As we have done each year since our beginning in 1970, *Contending for the Faith* set aside 1,000 copies of each issue during 1977, which now have been received back from the bindery in bound form.

In looking through our bound volume for 1977—**Volume VIII**—we note many things which many of our readers might like to keep as a permanent record. For instance, in January, 1977, **E. R. Harper** was urging brethren not to be side-tracked by an inadvertent error in a previous report, but to consider criticisms that had been made re: **Roy Osborne's** heresy, whether they are true or false. . . The wedding of **Pien Dao** to **Don Thornton** opened the way for them to go as missionaries, instead of the **Ira Y. Rice, Jr.'s** to American Samoa. . . **Bill Coss** emphasized that the Great Commission is binding upon every Christian. . . **Richard H. Wineinger** discussed how Liberalism begins.

Our February issue discussed how "**Harding Graduate School's Proposed New 'Doctorate of Ministry' Degree Program Poses Major Threat to Cause of Truth**". . . The editor announced his departure for another several-month effort as a missionary to the Far East. . . **W. D. Jeffcoat** reviewed a perfidious article by **Jim Sims** that had appeared in the October/1976 issue of *Integrity* regarding the Warren-Flew Debate.

**Ray Hawk** led our March issue with a review of how Liberalism began and developed among the churches of Christ. . . The Editorial torch was thrown to **Dan Jenkins** in the Rices' absence. . . **James W. Edmunds** sends further evidence of Liberalism spreading in Michigan. . . **Don Finto** is listed as one of the "special people" in an inter-denominational "*Praise Gathering for Believers*" in Dallas, Texas.

**Dan Jenkins**, in our April edition, announced that the Rices had arrived in Taiwan and that he was now serving as the new acting editor. . . **Franklin Camp** editorialized re: the need for "A Balanced Life". . . **Robert Martin** reported the progress and status of mission work in the Fiji Islands. . . **Bill Coss** had a sermon outline on "Evanglizing the World". . . **Ray Hawk** discussed "THE RAPTURE: Fact or Fiction?"

One of the most sought-after articles we have ever published was the one by **Dan Jenkins** in the May issue, entitled, "**Married, Divorced, Remarried and Baptized—What Then?**" When we ran out of that issue and orders kept coming in, brother Jenkins finally had to reproduce it in tract form—copies of which may be ordered from him at 15 cents each or \$11.00 per 100 (plus postage). . . **Randall C. Bailey** had a sermon outline on "Digging the Wells". . . **Ray Hawk** wrote on "The Assemblies of the Church of Christ Salute You."

An article in our June issue, "Must Christ Die in Tooele?" by **Alvin R. Shafer**, stirred concern for Utah brotherhood-wide. . . **Kerry Cain** asked, "What About Choruses?". . . **Randall C. Bailey** had another sermon outline, this time on "Satan". . . **Steve Williams** discussed the difference between "The Churches of Christ and the Disciples of Christ". . . Attention was called to a new, major publication by a teenager—**John Mark Hicks**—who (at 16 years of age) wrote "*A Teenager Speaks on Spiritual Gifts*." (Incidentally, if you have not ordered a copy of this remarkable book for each of your teenagers, you should!). . . **William Van Winkle** had a wonderful outline on "Premillennialism in the Light of God's Word". . . **Robert R. Taylor, Jr.**, reviewed a new book by E. R. Harper, entitled, "*Harper on the Holy Spirit Issues in the Twentieth Century*". . . **Ray Hawk** chided Liberals for failing to reply.

**Franklin Camp** led our July number with an article on "Changing Blessings into Curses". . . **Dean Buchanan** gave "THEY" their come-uppance. . . **Quentin Dunn** considered "gay rights" and homosexuality. . .

A re-print from **Price Billingsley**, of yester-year, entitled, "Things that Trouble Us," headed our August edition. . . **Frank R. Williams** emphasized that we must not be afraid of false teachers. . . **Dean Buchanan** questioned the desire for the spectacular. . . **Donald Musgrave** gave "Another View of Choruses". . . **Dan Jenkins** discussed "The Unpardonable Sin". . . **Johnny Ramsey** sounded a plea "Back to the Bible". . . **Dan Goddard** began his series of articles on "*The Christian Church/Churches of Christ - Is There a Difference?*". . . **John L. Wheeler** reproached **Reuel Lemmons** for his "far out in left field" editorial on "*Who Calls the Shots?*". . . **Steve Williams** gave us a study outline on "Jesus, Elijah and Elisha". . . **Keith Marshall** asked, "Should There be Apostles and Prophets Today?"

Closing out his part in editing *Contending for the Faith*, **Dan Jenkins** carried a front-page article, in August, entitled, "Attitudes Are Important". . . **Franklin Camp** followed with "The Question of Open Fellowship". . . **John Waddey** discussed "Changing Attitudes Toward Divorce and Remarriage". . . **Randall C. Bailey** considered "Premillennialism and the Fulness of Time."

**Ira Y. Rice, Jr.**, having returned from the Far East in September, began the October edition with a hard-hitting article by **Robert R. Taylor, Jr.**, entitled, "The Version Issue, Moderation and the Church Splitting Contention". . . **Reg Rogers** had a good one on "The Keys of the Kingdom". . . **W. F. Caywer** asked, "How Readest Thou?". . . **Glenn D. Martin** announced that he was ready to undertake work in North Carolina. . . **Rodney V. Rutherford** questioned if there must be "A New Gospel for a New Age"?

Our final edition for 1977, in November, asked, "**Should Brotherhood Rejoice Now that Harding Graduate School's Doctoral Program is Underway?**". . . **John Scott's** infamous article on "*The Morality of Abortion*" was photo-reproduced from the July/1973 issue of *Mission Journal* together with a reprint of an article by **Gaston D. Cogdell**, originally appearing in the Cincinnati *Enquirer*, entitled "Abortion Is Still Murder!". . . **James W. Boyd** presented the *Revised Standard Version* of the New Testament as "An Unreliable and Perverted Version". . . **Dan Goddard** completed his four-part series on "Christian Church/Church of Christ—Is There Really a Difference?". . . **Frank Morgan** asked, "What About 'Law' in Letter to Galatians?"

There was more included in the 11 issues making up Volume VIII during 1977—much more—however, from the foregoing, readers can decide if they would like to have it in BOUND VOLUME form. If so, please send \$5.00 (plus 41 cents postage) with your order, and you may have it by return mail.

Any who may want to order any single copy of our BOUND VOLUMES, starting from the first, may have them as follows: Volumes I through V, send \$3.00 each; Volumes VI through VIII, send \$5.00 each. Postage extra, of course! Or, if you want to order the entire set of eight volumes, just send \$24.00—plus 6% for postage. This way you save a total of \$6.00 by ordering the set, cash with order, all at one time.

Please address all orders to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.



# Notes & Quotes...

Robert L. & Lilian E. Worde, Merced, California: "Do appreciate. . . what you are doing for the cause of Christ. May God continue to bless you as it pleases Him. . ."

The Basil Youngs, Berkeley, Missouri: "One thing that makes us 'mad as a hornet' is liberalism opposing Christianity. We appreciate your work. It also makes us feel 'who do they think they are' walking in the door with some of their lesser, so-called lights. We hope all elders will 'shine bright' in their directions that these people will have to hold their arms over their eyes and leave the body, and, if they return, only drawn by the gospel light. Possibly with this terrible thing God will bring about good, if we Christians and elders will have enough faith, great faith in noble actions and directions and 'shine bright.' Maybe it is another great test of faith. He may even bring us greater blessings if we don't draw back and have faith and act on it. . ."

Mr. & Mrs. J. B. McCord, in subscribing for *Contending for the Faith* some time ago from Borger, Texas, where he is an elder, wrote, "We have some here in the Johnson Park Church of Christ who believe in all these false doctrines and don't seem to care what the Bible teaches. . . More power to you. . ."

(NOTE: In my reply to them, I said, in part, "Much appreciation for your good letter and subscription. . . It is even more wonderful to me that you are an elder and wife. So few—even elders and preachers—seem to care any more whether truth or error is preached. It is refreshing to find those who do. . . Many congregations now are ordering regular bundles (of *Contending for the Faith*) on a standing-order basis each issue in order to alert the local membership against the errors which are being foisted upon the churches. It may be the church there would like to have a regular bundle sent each month for local distribution. . . Somehow those of us who know, love and still believe the truth of the gospel are going to have to fight for it as never before, if it is to survive this generation among the churches of Christ." (YRJR.)

Joe C. Hopper, Mathiston, Mississippi: "May God bless you in *Contending for the Faith*. . ."

Herman J. Smith, Jackson, Tennessee: "I appreciate your good work."

Ruth F. Alexander, Fort Worth, Texas: "I pray for you and your work. . . Keep on keeping on!"

Quentin Dunn, minister, Sabinal, Texas: "It is to be regretted that many brethren do not appreciate those who expose false teachers and name them. . . I appreciate what *Contending for the Faith* has done in these matters. I also appreciate what some other newer publications have done. However, I believe something needs to be done to draw the *Gospel Advocate* into the fight. I have no personal love for controversy, but many more brethren need to be rightly informed on these matters."

(NOTE: More and more concerned brothers and sisters in Christ need to "get on the firing line" with us in helping extend the circulation and effectiveness of *Contending for the Faith*. Sending in club subscriptions helps. So does placing standing orders for bundles each issue. Contributions to our *contending-for-the-faith fund* sent faithfully and regularly each month

probably helps most of all. However you can help, see what you can do. And what your hand finds to do, do it with all your might. (YRJR.)

James E. Kelly, Kellyton, Alabama: "Thank you for the work you are doing. I believe that is what the Lord would want. I am with you all the way as long as you stay with sound doctrine. I plan to fight as long as I have breath to fight with. I believe that the things that are going on in the churches now are a part of what the Bible has to say that some would depart from the faith. And when I think of a man demanding my *resignation as an elder*, I think of God's word when it says a man would be willing to cast some out of the church in order to have their own way, or to get what they want. This actually happened to me because I stood up for Christ and was contending for the faith. Please pray that I be allowed to continue as an elder so that I can keep the battle going. . ."

Bob Bennett, Stanton, Kentucky: "I would appreciate it if you would put me on your mailing list to receive this paper. I have heard that it is an excellent journal."

Everett L. Hutson, Boomer, West Virginia: "I received some samples of your publication in the mail. After reading these for the first time, I further realized the need for such papers as this particular one. For the past year or two, my knowledge of events in the brotherhood has been rather limited. To help renew my knowledge, I would like to subscribe to your paper."

John P. Gibbons, Portsmouth, Ohio: "I have been reading *Contending for the Faith* for its lifetime, and before that the *Far East/World Evangelism Newsletter*. I also have read all three volumes of *Axe on the Root* and have passed them around for others to read. I, for one, appreciate what you are doing. I am aware of the need. . . I know there is a need for the work you are doing as well as others in *The Spiritual Sword*, *First Century Christian*, *The Word of Life* and others.

"Recently I undertook to try to deal with a situation in our area where a 'Liberal' was holding forth. As you know, they are hard to nail down. They are so adept at word usage and double talk that their stand often times can fool even truth-seeking men. This one did—and I was for a while made to look rather bad in the eyes of many. But the truth will come out; of this I am sure.

"I would like to have the congregation here where I now work to order bundle lots of *Contending for the Faith*, but we do not have elders, and a couple of 'liberal sympathizers,' if not out and out liberal, would keep such from being done. Thus I will do the next best thing. I will personally pay for some bundle lots as well as subscribe for most of the members in the congregation. . . I have included the names for subscription on a separate list.

"Keep up the good work. May God bless you and all who stand for the 'old paths' and strive to 'walk therein'."

(NOTE: In my reply, I said, in part, "Much, much appreciation, brother John, for the things you said in your letter. You are so right that there is a great need for such books as 'AXE' and such papers as *The Spiritual Sword*, *First Century Christian*, *The Word of Life*, *Contending for the Faith* and others like-minded. Were it not for these standing in the way, it is my conviction that by now the so-called

'Liberals' already would have gotten the upper hand among churches of Christ in general all across the land. Even with these in publication, they have made enormous inroads.

"Since you do not have elders at Portsmouth—and you do have a couple of 'Liberals,' you probably were wise to follow the course you did to get the information your subscriptions and order involved to the proper people. It takes just one 'Liberal' elder on most elder-ships to stop *Contending for the Faith* from coming into the congregation. Or, many times, just one such *member* in the congregation. Elders usually would rather have a corrupt peace than to purify the doctrine by contending for it. But the wisdom from above is first pure then peaceable.

"It is my conviction that brethren who see things as you and I are going to have to devise ways and means around these liberal elements, if truth is to survive this generation among the churches of Christ. It is, most regrettable that such a situation exists; however, it does, so let's meet it the way it is and not the way we might wish. . ." (YRJR.)

Mrs. Lois Grisham, Mountain Home, Arkansas: "Am so glad there are still a few who will speak out and warn the brotherhood of the false teaching that is corrupting the church. My father (W. C. Rice) was one of the old pioneer preachers. He preached from 1911 till his death in 1942. . . I'm enclosing. . . subscription for one year to *Contending for the Faith*. . ."

Hal Smith, now preaching in Texas, while ministering to the Hickory Knoll congregation, in New Orleans, wrote: "I thank God for you and your courage to truly contend for the faith. The brotherhood needs more men with. . . courage. Keep up the good work. . ."

Bessie Bobo, Paris, Texas, in renewing her subscription to *Contending for the Faith*, said, "I think it is wonderful and right to the point. Just wish I could do more to help."

Lee Cooper, Bedford, Indiana: "I like to keep up on the brotherhood news. . ."

Mrs. Wilbert Certain, Clay, Kentucky: "Having read. . . *Contending for the Faith*, I was so impressed with it, I would like a one year subscription for myself. . . also a one year subscription for a dear Christian sister. . . I, at one time, sent support to the *Herald of Truth*, but haven't endorsed it for a long time now, so quit. . ."

W. L. Williams, minister, Eva, Alabama: "I have known of your mission work. . . for some time, and I appreciate your work in the mission field. Furthermore, I appreciate your stand against liberalism and modernism. . . I believe you are right. Fight evil with all our might. . . I believe things would be much better in the church today, if we all would act like 'soldiers' instead of like 'weaklings.' I have. . . your books *Axe on the Root*. Keep up the good work, brother Rice. I believe you are on the right track. We are praying for you. . ."

Mrs. Blyde McKinnie, Middleton, Tennessee: "Have just read *Contending for the Faith*. Have been concerned about *Herald of Truth* for a long time. . ."

Carol Reynolds, Elkhart, Indiana: "I have just finished a copy of your. . . *Contending for the Faith*. I found this to be very informative and also news that I had not heard before. . . I had not heard of your paper before but found it to be very interesting. We need papers like this to keep people in the brotherhood informed. . ."

Archie Turbeville, Dresden, Tennessee: "We have enjoyed reading it."

**Howard Greene**, McMinnville, Tennessee: "We are very much concerned about the liberal movement in the Lord's church and feel its membership needs to be made aware of such. We appreciate your taking a stand in *Contending for the Faith*."

**Kelby Smith**, minister, Florence, Alabama: "I see that you really stirred up a hornet's nest down in Georgia. Keep up the good work! We need more men who are willing to take a stand and expose liberalism."

**Raymond Wesley**, Okemah, Oklahoma: "I am thankful that we have men... in the brotherhood to help keep us on the straight and narrow way... Since you are giving us elders a going over (justifiably so) I just could not resist writing you... Keep up the good work against liberalism."

**John Kramer**, Hayes Center, Nebraska: "From what we read about your paper *Contending for the Faith*, it is just what we want in our home, as we feel that the church is departing from Bible teaching for New Testament Christianity. We feel that in many places the church is definitely becoming denominational in teaching and we want to better know how to combat these errors."

**Mrs. Glen A. Payne**, Des Plaines, Illinois: "Thank you so much for all the fine work for God which you are doing... I have given several copies... to one of our elders... May God continue to bless you and use you for his Glory."

**Richard Harp**, minister, Forest Park, Georgia: "Only God can know how many preachers, elders and brethren all over the world that you have encouraged to contend earnestly for the faith... Chestnut Drive... had a great lecture on liberalism. It was as fine as any I've heard at Freed-Hardeman—probably because Freed-Hardeman men spoke. I noticed some from Decatur came. Maybe it did them some good..."

**Roy J. Hearn**, director, Memphis School of Preaching, Memphis, Tennessee: "I continue to appreciate your paper *Contending for the Faith* and the bold stand you are taking concerning affairs that face the brotherhood today. It is too bad that more and more people will not take a public stand. I notice quite a number will talk to me in private about it and are concerned but will not commit themselves openly. Power to you in this great struggle for truth."

**Boyd Williams**, Bremerton, Washington: "I read a copy at Willow Avenue in Cookeville, Tennessee and would like to get *Contending for the Faith* very much..."

**Kenneth D. Wilson**, Mariposa, California: "I enjoy your conservative view and keep up the good work."

**James Worsham**, Anniston, Alabama: "Keep up the fight. You are not alone..."

**Roy Wright**, Lenoir City, Tennessee: "I am so grateful and thankful that we still have men with the courage and conviction to do the great work you are doing. May God bless you in it."

**Ray Hawk**, minister, Pensacola, Florida: "I appreciate you for the work you are doing. We... tried to expose *MISSION* and *INTEGRITY* in the *Bible Beacon*. Art Linkletter said a long time ago, 'People are funny,' and I certainly believe it. You try to teach people the truth and after a while they come to believe it is too simple, too cut and dried to be the truth, and they go after anything that sounds good! I am amazed that what used to be accepted is now discarded. There was a time when we were satisfied with calling Bible things by Bible names, and doing Bible things in Bible ways; but no more in some circles. I

am enclosing... (a)... copy of *POWER FOR TODAY*. The last article is written by M. Norvel Young. Although he gets around to the plan of salvation, he does so through denominational jargon... A paper as informative as yours needs wider circulation... Keep up the good work. We need it in our troubled brotherhood today..."

**Lloyd E. Gale, Jr.**, Mt. Juliet, Tennessee: "May God bless you in your continuing efforts to awaken the brotherhood to current digression. Let us pray that there are enough sound elders and preachers who also have backbone enough to stand up and speak out. May they back their words with affirmative actions..."

**Eddie J. Miller**, Henderson, Tennessee: "Your journal is always helpful and I, personally, appreciate the work that you are doing..."

**Bill Tibbles**, minister, Crystal Lake, Illinois: "I know the Lord's will will be accomplished in whichever direction you prayerfully choose to spend your labors..."

**Raye & Betty Hill**, Flushing, Michigan: "We are extremely pleased that your work in turning the tide of liberalism is beginning to pay off in some areas. We pray that your health will continue... and that you will not become 'weary in well doing.' You do not fight or stand alone and we thank God for our faithful brethren everywhere. May such increase!"

**Clifford Seawel**, Maynard, Arkansas: "We enjoy reading *Contending for the Faith* very much..."

**Mrs. L. G. Russell**, Baker, Florida: "I can and want to help a worthy cause in a small way, but there are so many false teachers in the church today until I decided to write and ask you concerning (J. C. Choate)..."

(NOTE: In my reply, I said, in part, "You asked concerning brother J. C. Choate. He is a careful teacher of the truth and has done much to spread the cause of Christ in various parts of Asia. If you decide to have a part in his work, you will be helping a good work... God bless you for even wanting to help. So many do not care at all these days." IYRJR.)

**J. E. Wilson**, Huntingtown, Maryland; In sending in a list of five new subscriptions, he said, "I wish this order was for 100 or more. Some just don't realize what is happening. I greatly appreciate the work you are doing. I have passed each issue I have received to brother Morris and he has given it to someone in West Virginia... May you continue to have the health and strength you are in need of to continue a great work."

**Mrs. J. L. Taliaferro**, Memphis, Tennessee: "Enclosing check for \$15.00 to use as you see fit in getting such important news published and wish every member of the church would read it..."

**L. E. Bitting, Sr.**, Fort Lauderdale, Florida: "Thank you for gathering information such as you publish in your paper. It is filling a need in the brotherhood, and should be used..."

**N. B. Hamlett**, Goodlettsville, Tennessee: "Thanks so much for your stand on error that is being taught so widespread today in so many parts of the country... I am enclosing subscription for a friend of mine..."

**L. A. Miller**, Lecanto, Florida: "I have been giving part of my *Contending for the Faith* away and would like to have the... bound volumes... for which I am sending check... As time goes on if we can we want to send a small contribution to the 'fund' occasionally but are not able to

pledge any amount... I surely do enjoy reading your papers..."

**Bert Harvill**, Independence, Missouri: "I look forward to receiving my *Contending for the Faith* each month... You are doing the brotherhood a great service... Keep up the good work... Use the extra \$2.00 where ever it will help the most. Sorry it can't be more..."

**Mrs. Catherine E. Smiley**, Jacksonville, Florida: "Lots of straying Christians would repent if only some Christians would point out their mistakes. The devil has blinded some leaders into thinking to rebuke or withdraw fellowship will tear the church up. But unless we obey God, we are lost. When I obeyed the gospel 24 years ago, the church spoke with power and authority. But today they seem to doubt the word of God, without any addition or subtraction, is the power to save. I thank God for our powerful speakers today... I seek ways whereby I might lead someone to Christ, for this is our Christian duty... My prayers are for all of my faithful brethren... Enclosed is a check for \$10.00..."

**Phillip O. Root**, Aberdeenshire, Scotland: "I believe Ira Rice has a publication about the qualification and work of elders in the church. Please send me a copy and enclose statement for same. The church here is doing an in-depth study of elders and deacons..."

(NOTE: Yes, I did write such a book, back in 1953! however it has been out of print long since. It was entitled *God's Truth on Elders*. It was a 24-page booklet and sold for a quarter. As I recall, we printed only 3,500 copies and mailed them out to that many names and addresses. I enclosed a note saying that if they thought it was worth a quarter, I should appreciate receiving that much for it. If not, just keep it, with my compliments, gratis. Also, I asked everyone to read it closely and that if any found an error, whether doctrinal or otherwise, please point it out and I'd send them a quarter!

With what results? Well, some 600 liked the booklet enough to send a quarter in return. The other 2,900 kept it gratis. Two actual errors were pointed out to me, and I sent back a quarter each. I learned quite a lot about my brethren through that particular publishing experience.

**Mrs. Gladys Yeager**, Abilene, Texas: "I appreciate your standing firm for the word of God..."

**Alton W. Fonville**, Smithfield, Texas: "Thank you... for helping me to see some things that I needed to see. And I appreciate the information you supplied regarding a transcript of the meeting which was held (regarding *Herald of Truth*, in Memphis, Tennessee). I was discussing this matter with my mother... She was also saddened to hear of some of the things as they were, but glad that she knows it now and will not continue to support some of the things she had been..."

**Wanda Spivey**, Miami, Florida: "I appreciate being able to receive a paper, like *Contending for the Faith*..."

**Jim Stewart**, Greenfield, Tennessee: "This much appreciated publication is of immense value to all who are interested in keeping abreast of Satan's current methods and messengers. We are likewise familiar with (and equally grateful for) your volumes of *Axe on the Root*... One dare not be content with assuming a role of spectator, while the battle against the monster called liberalism (with all of its hybrids) seeks to destroy the church..."

**Mr. & Mrs. Oran Rhodes**, Itasca, Texas: "Wish we had known of this publication earlier... Enjoyed your three books..."

V. E. Howard, elder and radio preacher, Texarkana, Texas: "We would appreciate any encouragement you might give to your friends to support our radio work. We need it badly. . ."

(NOTE: In my opinion, there is no finer radio preaching being done in all the world than brother Howard is doing on the *International Gospel Hour*. I pray that all who genuinely believe in preaching the plain, simple, unadulterated gospel will support this work to the limit. IYR.Jr.)

L. E. Thompson, Barstow, California: "A three-year subscription for this fine publication."

Lois Soles, West Palm Beach, Florida: Enclosing \$10.00 with two one-year subscriptions, she wrote, "Please use the rest as needed. Enjoy the magazine very much. Keep up the good work."

George A. Laux, Camden, Tennessee: Enclosing \$10.00 with his three-years subscription, he said, "Use half of it as needed for the good cause."

Vaughn E. Minor, Florence, Alabama: "I appreciate your work of contending for the faith very much. . ."

Reuben E. Willis, San Antonio, Texas: "I was thrilled to read such an outstanding defense of the gospel. Believe all Christians should receive it regularly. . ."

Patricia A. Payne, Des Plaines, Illinois, in ordering a bound volume of and renewing her subscription for *Contending for the Faith*, said, "If there is any money left over, put it where it is needed most."

Felton Spraggins, now at work in the Atlanta, Georgia, area for Christ, earlier sent \$5.00, saying, "Enclosed is a check for expenses in *Contending for the Faith*. . . May God bless you in his service. . ."

Mrs. Charles Dizmon, Goodlettsville, Tennessee: "I do not want to miss a single issue. . ."

Wilburn Carter, Bedford, Texas: "Thank you for your work in *Contending for the Faith*. . . What the gospel of Jesus Christ needs is more concerned brotherhood publications who are not afraid to be on the side that is contending for the faith. Keep up the work of informing the brotherhood of error regardless of where it may be found. . ."

Wreath Kelley, Rantoul, Illinois: "Do you remember brother Landon Saunders, a young man who spoke at Freed-Hardeman Lectures and was questioned about his sermon? Do you know if he is connectd with the Herald of Truth program? There is so much 'talk' going around about the 'Herald of Truth' T.V. program being so much like the denominations. I did hear brother Saunders' sermon at Freed-Hardeman and wondered how he got on the lectureship. I surely would not walk down the 'middle of the road' with him or anyone else. . . We appreciate your work. . . We need more Christians who are not afraid to stand up for the truth and denounce error like you do. We are not very popular here on the earth or among 'men,' but if we please the Lord what does it matter what 'men' of the world think? . . . May God continue to bless you as you work for Him."

(NOTE: In replying to brother Kelley, I said, in part, "Thank you for what you said about our work and for encouraging us as you did. You are right. It is not very popular to stand for the truth here on earth among men, especially these days. However, that the truth of the gospel might continue, somebody just has to take a stand. . ."

"Yes, I remember brother Landon Saunders and what he had to say at the Freed-Hardeman Lectures. . . His presence on Herald of Truth makes me personally nervous for the truth. He is a good speaker, but woefully immature, not having his senses exercised to discern between truth and error. . ." IYR.Jr.)

A. G. Hobbs, gospel preacher, Fort Worth, Texas: "Keep up the fight for truth and right; and keep exposing Highland until they repent and get right. I appreciate so much your guts to speak out, to call a spade a spade, and name the guilty. Paul said, 'Alexander the coppersmith did me much evil'."

Miss Wilma Wilson, Pulaski, Tennessee: After reading brother J. E. Choate's magnificent biography of B. C. Goodpasture, entitled, *The Anchor That Holds*, sister Wilson wrote thanking *Contending for the Faith* for advertising it. "I am the Wilma Wilson who was present for brother Goodpasture's meeting at New Providence, in 1914," she said. "Don't think it is possible to describe how great he was at that time. His ability to speak, knowledge of the Bible, and his physical appearance. He and sister Goodpasture sent me a copy of it as soon as it came off the press. Of course, there is no way to estimate how I value it. . . Have also heard brother Foy E. Wallace, Jr., when he was at Charlotte Avenue, in Nashville, in the early '30s. Also his brother Cled. Could never decide which was best. Enjoy the memory of so many of the 'Great.' It is a comfort to me. Am not able to go a distance to hear them now. . . I yet attend church services at New Providence. There is only one more member besides me who was there in 1914. . . I enjoy keeping up with the work of the church. . . Thanks for all the good you are doing. . ."

Charles H. Garrison, Prentiss, Mississippi: "Much thanks and God speed. . ."

G. T. Wilson, Cottage Grove, Tennessee: "I believe you are doing a good work. . ."

Jack E. Wallace, Mogadore, Ohio: "How thankful I am for (*Contending for the Faith*), and how much I appreciate your efforts and courage in publishing it. . . I was reared in a body known as 'Churches of Christ' or 'Christian Churches'—an independent group of dedicated people who believe they are following the New Testament. They shook off the major shackles of denominationalism when they separated themselves from the Disciples of Christ, but unfortunately returned to some others. . . I am greatly concerned and grieved over what is happening to the Lord's body the world over. . ."

Mrs. S. B. Wilson, Tishomingo, Mississippi: "I am sending \$2.00 to help in any way you think best. . . I hope and pray all other Christians will help all they can, and even if it isn't much, if we all do what we can it would amount to lots. . . God bless all who have a part in this great work. . ."

Bill Mead, before coming to work in the Birmingham, Alabama, area, wrote, "I am sure that you take a lot of abuse because of your paper. But we thank God for you."

Ruth C. Paschal, Manchester, Tennessee: "We enjoy reading *Contending for the Faith*. . . I wish every elder in every congregation could read it. With so much 'creeping' into the church today, we do need to keep up and know what is going on. I think you are doing a good work and just pray the Lord will bless you and your family. . . I am enclosing a check for \$20.00. . ."

Leamon Stewart, St. Louis, Missouri: "I think this is a tremendous paper. I have been preaching for . . . years. This is the first time I have read such a paper. . ."

Raymond E. Jones, Tarrant, Alabama: "I appreciate the paper very much and want to give copies to others."

James E. Mowder, Wadsworth, Ohio: "I can't tell you how much I appreciate this work you are doing. Brethren seem to be willing to accept what they read but aren't willing to accept pulpit preaching on the same subject. . . We lost one family. . . when I marked brother Boone from the pulpit for his appearance with Rex Humbar. . . Another family left us because I labeled him a false teacher and heretic. After all 'Pat Boone knows more Bible and is a whole lot smarter than you.' (This quote was said to me when they left us. . . Maybe when more of our people see that it isn't just some dumb, hair-brained, ignorant preacher crying out against error but some of the 'minds and men of reputation' among us are also crying out against it, they will believe there is a real threat to the spiritual security of all of us. . ."

(NOTE: "It took a bit of doing to get the Inglewood, California brethren to realize that action just had to be taken regarding Pat and Shirley Boone." I wrote, in part, in my reply to the above, "Now that they have been withdrawn from, they are playing footsies with the Methodists, Mormons, Assemblies of God and even this hippy, so-called 'Jesus Movement' in California! It is in the papers all over the country, including the Los Angeles Times, The Nashville Tennessean, Time Magazine and Newsweek, just to name a few. They are really gone. This time, I predict, they will not even attempt to come back. They both have made full shipwreck of their faith."

"However, the end is not yet. We have only just begun to clean house for the Lord. And before it is over there are at least 50 or 60 well-known names among us who will simply have to be purged from our ranks, if the truth of the gospel is to survive this generation among the churches of Christ. As sad as this makes us all—and it ought to—yet, the truth comes first. Jesus still said that it is the truth that makes men free. (John 8:32). And Paul said 'let GOD be true, and every man a liar.' (Romans 3:4). Doctrines and commandments of men—human traditions—made void God's word and worship vain in Jesus' day—and they still dol (Matthew 15:1-9). We always regret when someone leaves the fellowship following after some man, such as the two you described in your letter. However, it was ever thus. And we cannot compromise the truth even a single point and still be pleasing unto God. (James 2:10). IYR.Jr.)

Mrs. Beatrice Pritchett, Finley, Tennessee: "Our attendance is around 25 and our collection around \$30.00 a Sunday, but we have not gone after the strange doctrines that are going around. I hope and pray that Pat will see his mistake before too late. . . I let people read *Contending for the Faith*. I know several young preachers that have just started out read them. Hoping it will keep them from straying off. . . I look forward to getting them each month. . ." (NOTE: She enclosed \$1.00 to help out. IYR.Jr.)

Jack W. Sebring, Grafton, Ohio: "Our minister in Elyria. . . condemned your paper, so we are having a hard time getting people to read it. He says you just have an axe to grind, but can only get a following of about five or six men. Well, keep up the fine work. . ."

Jerry R. Self, Fulton, Mississippi: "I feel your paper is a great benefit to the cause of Christ. In some of the smaller areas like ours these issues do not hit as soon as in the more urban areas. Such papers as yours can help those of us in the more rural areas to be prepared better to preach against these perversions. Keep up the good work."



J. A. Thomasson



W. Ralph Wharton



John Waddey



K. W. Franklin



Robert R. Taylor



Paul M. Tucker



Thomas B. Warren

**TWELFTH ANNUAL LECTURESHIP**

**MARCH 27-30, 1978**

# *Memphis School of Preaching*

4400 Knight Arnold Road

Memphis, Tenn. 38118

## GENERAL THEME: Moral Issues Confronting the Church, the Home and the Nation.



Guy N. Woods



Kenneth Joines

### SCHEDULE OF LECTURES

#### Monday, March 27, 1978

- 8:30 Wesley Crews: "The Standard of Morality"
- 9:30 Mrs. R. R. (Irene) Taylor: (To the Ladies) "Marriage is Ordained of God"
- 9:30 John W. Barcus: "Mirror, Mirror on the Wall, Can You See Christ in Me at All?"
- 10:30 Lee Brown: "Church Discipline, Who, Why, When, How?"
- 11:30 - 1:10 LUNCH HOUR
- 1:10 R. J. Hearn: "Look to yourself that ye lose not the thing which we have wrought" — 2 John 8
- 2:10 Paul M. Tucker: "Current Influences that Weaken Our Society"
- 3:10 Garland Elkins: "Laying a Good Foundation in View of Eternity"
- 7:00 Singing led by: Alfred Metheny
- 7:15 W. N. Jackson: "The Darkest Cloud Over the Church"
- 8:00 Thomas B. Warren: "Atheism, The Ultimate Destroyer of Religion and Morality"



B. B. James



V. E. Howard



Mrs. Irene Taylor

#### Tuesday, March 28, 1978

- 8:30 James G. Moffett: "America Under Divine Judgment"
- 9:30 Mrs. R. R. (Irene) Taylor: "The Husband/Wife Relationship"
- 9:30 W. Ralph Wharton: "Facing Denominational Trends"
- 10:30 Robert R. Taylor: "Problems of Divorce and Remarriage"
- 11:30 - 1:10 LUNCH HOUR
- 1:10 Paul M. Tucker: "Antidote for Moral and Spiritual Decay"
- 2:10 W. N. Jackson: "The Church Faces an Immoral World"
- 3:10 Garland Elkins: "The Alcohol Problem"
- 7:00 Singing led by: Warner Kirby
- 7:15 James Dearman: "Evil Results of Sowing Wild Oats" (For young people, especially)
- 8:00 V. E. Howard: "Grace and Law: Are They Harmonious?"

#### Wednesday, March 29, 1978

- 8:30 Kenneth Joines: "When the Son of Man Cometh, Will He Find Faith?"
- 9:30 V. E. Howard: "Influence of Christian Men" or "Effective Radio Preaching"
- 9:30 Mrs. R. R. (Irene) Taylor: (To the Ladies) "The Parent/Child Relationship"
- 10:30 W. Ralph Wharton: "Set for the Defence of the Gospel"
- 11:30 - 1:10 LUNCH HOUR
- 1:10 John Waddey: "The View of the Church on Abortion and Euthanasia"
- 2:10 B. B. James: "Works of the Flesh Defined and Reasons to Oppose"
- 3:10 Howard D. Parker: "The Need of Spiritual Growth"
- 7:00 Singing led by: Willie Bradshaw
- 7:15 J. F. Camp: "Parallels from the Prophets on Morality"
- 8:00 James Dearman: "The Bible Versus E.R.A."



R. J. Hearn



John W. Barcus

#### Thursday, March 30, 1978

- 8:30 B. B. James: "Conviction or Convenience"
- 9:30 Mrs. R. R. (Irene) Taylor: (To the Ladies) "The Truth About ERA-IWY"
- 9:30 Kenneth W. Franklin: "Make Straight Paths for Your Feet"
- 10:30 J. F. Camp: "Parallels from the Prophets on Morality"
- 11:30 - 1:10 LUNCH HOUR
- 1:10 John Waddey: "Influence of Pornography and Biblical Condemnation"
- 2:10 James A. Thomasson: "Facts that Support our Faith"
- 3:10 Howard D. Parker: "The Character of Spiritual Growth"
- 7:00 Singing led by: Roy Williams
- 7:15 Robert R. Taylor: "Womans Place in the Church"
- 8:00 Guy N. Woods: "Challenges Facing the Church"



J. F. Camp

Come hear some of the most capable men in the brotherhood discuss these vital themes which concern the welfare of everyone in our nation, even the world. You will be pleased and edified.



Lee Brown



W. N. Jackson



Garland Elkins



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Howard D. Parker



Wesley Crews



James Dearman

# Fund Contributors Enter into Our Labors

How wonderful it is to see the number growing of those who are helping us GET THE MESSAGE OUT to us for larger funds by contributing each month to our *Contending for the Faith* Fund by sending in your contributions to this fund (tax deductible) c/o The Elders, Shelby Mountain Church of Christ, Post Office Box 26247, Birmingham, Alabama 35226. You then are helping help our labors, making it increasingly possible for us to try to DO SOMETHING to combat the spread of this great and

growing apostasy—brotherhood-wide. One concerned brother sent in \$1,000.00 to this fund in December, two sent in \$100.00 each, and just look at all those \$5.00, \$10.00, \$20.00, \$25.00 and even \$50.00 contributions both in December as well as January!

To say that we appreciate this generous support of our work, brethren, is putting it mildly. And now that my wife Yvonne and I are returning overseas for several months more missionary work

during 1978, we need your faithful, regular support to this fund more than ever. I shall, of course, be doing the editing of the paper myself while overseas this time—however, I shall depend on your financial undergirding, while we are away, to keep us spreading *Contending for the Faith* to others throughout the brotherhood, who otherwise would have hardly a clue to what is happening to "us." God Bless you as you KEEP RIGHT ON HELPING!—Ira Y. Rice, Jr., Editor.

CONTINUED December (1977)		Fund of "Contending for the Faith"		CONTINUED January (1978)	
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**Bill and Durelle Yates, Dublin, Texas:** "May we add our sincere appreciation for your efforts to keep the brotherhood informed. You will never know how much help your paper has been to us."

**Frank G. Starling, minister, Radford, Virginia:** "I received several copies of your paper, *Contending for the Faith*. Late last night I began to read them, portions of which I already had given some notice to. The hour was late as I finished. . . I then reached for *Volume I of Axe on the Root*, and read some more. It was then I realized I don't have *Volume III* and therefore I'm enclosing a money-order to cover the cost of *Volume III* and subscription to the paper for this year. I can't tell you how much your paper and your over-all efforts mean to so many of us out in the semi-forgotten 'mission' areas of our own land. . . God bless you and speed you on your course. . . And may that course ever be steady and true and as filled with courageous comment and exhortation as at present."

**Bradley J. Clark, Sr., Leland, Mississippi:** "I have examined your paper and feel that I can acquire much help in preaching the gospel by studying this paper. . . May God bless this work in standing for the truth and showing true love and concern for those who are in error."

**William B. Kughn, minister, Anniston, Alabama:** "We are grateful for your courage and the great work you are doing in contending for the faith."

**Bill Harris, minister, Fairmont, West Virginia:** "It appears to me that many of the members and congregations themselves couldn't care less as to what happens to the church in this area. I have never seen such indifference so prevalent anywhere. . . I appreciate your work and feel as you do that it is time the brethren stopped covering up for those responsible for so many problems. . . My funds are limited and I can't do much, but at least am trying to do something."

**Paul Sampson, Harrisonburg, Virginia:** "The most worthwhile publication I receive is *Contending for the Faith*. May God be with you as you continue to point out error—both in high places and low. . . I have been employed for almost 32 years with the U.S. Government and most of that time has been spent in mission fields—teaching Bible classes, organizing and conducting personal work programs, and preaching (when necessary). I am now on disability retirement from the job—which does not disqualify me from teaching and preaching the gospel. This is really my first love and I am thoroughly enjoying retirement."

**Jerry Smith, Calhoun, Georgia:** "I enjoy your paper and may the Lord bless you in your endeavors."

(NOTE: An elder whom I respect most heartily, but who shall be nameless for now, wrote: "The new eldership (including the old remaining ones) are taking seriously the *Forgotten Commandment* and have requested several to meet with the elders. We have had some good results and some not so good. This finally has been accomplished after many elders' meetings since the new ones were appointed. We also are trying to be on the alert concerning false teachings and practices. . . If more elderships would "go thou and do likewise," instead of just letting things slide, the present apostasy could be stopped cold in its tracks. IYRJR.)

**Dean Fugett, Cave City, Arkansas:** "We support your work with our prayers."

**J. C. Roberts, elder, Tarrant, Alabama:** "I appreciate the good work you are doing. . . Enjoy reading your *Newsletters* and *Contending for the Faith*. . . Appreciate your courage to stand up for the faith and to expose the false teachers that are in the brotherhood. May the Lord bless you in this fine work."

## Contending FOR THE Faith

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## *Reasons Why I Cannot Support The Herald of Truth In Its Present Condition*

Walter W. Pigg, Jr.

In the early part of last year I indicated that I would be publishing an article in *The Hickory Grove Reminder* concerning the *Herald of Truth*, and reasons why I could not support the program in its present condition. I do apologize for having waited so long in publishing the article.

One thing which has prompted me to write this article was the failure of our two sister congregations in Murray (Seventh and Poplar and University) to fellowship the Hickory Grove congregation in the spring of last year by allowing us to use either of their buildings for a series of lectures which were being presented by the Hickory Grove church, with the assistance of a number of other congregations within the county. Our own facilities were not adequate for the lectures, and were not suitably located. The lectures, which presented the following speakers: William Cline, Garland Elkins, Johnny Ramsey, Robert Taylor, John Waddey and Wendell Winkler, were held on the campus of the Murray State University, in Murray, Kentucky.

### Use of Buildings Denied

In reply to our request for the use of the Seventh and Poplar building the Hickory Grove church received a reply from **James W. Thurmond**, speaking for the elders. We were denied the use of the building on the grounds that some critical things concerning the *Herald of Truth* were said by some of the speakers on our lectures in 1976. Those lectures were held in the Seventh and Poplar building. Brother Thurmond states in his letter that the controversial things about *Herald of Truth* are "matters of personal opinion." He also said he believed "we can allow charity to prevail in matters of opinion." But their "charity" would not allow us to use their building.

The University congregation, in a letter signed by **Robert L. Hendon**, for the elders, denied us the use of their building on the following grounds:

"Based solely upon reports that came to us regarding some things said by some speakers at last year's lectures, we simply desired to exercise caution. Whether justified or not, we believe some people would consider the use of our building an endorsement of things said therein.

"Any possibility, remote as it might be, of attacks or depreciating comments concerning things, persons, or programs we endorse, we do not believe to be in the best interest of our congregation and its spiritual edification."

Due to the refusal of the two sister congregations to fellowship the Hickory Grove church in the use of their facilities, there is an implication that Hickory Grove has or plans to propagate error through lectures or some other means. Due to the obvious implication that we are guilty of some wrong act or intent, we feel that reasons for not supporting the *Herald of Truth* in its present condition should be given.

We think it should be pointed out that the two congregations above have not pointed out one single untrue statement, or error committed, by any of the speakers on the lectures sponsored by Hickory Grove in 1976 or 1977. It is true that some critical remarks were made concerning some aspects of the *Herald of Truth*, but those remarks **HAVE NOT BEEN REFUTED** or shown to be unjustified.

The congregations certainly had the power to refuse us the use of their buildings, and this they did, but we believe the record should be set straight on the matter, since we have not been shown any wrong committed on our part.

### MY FIRST ACQUAINTANCE WITH THE HERALD OF TRUTH PROGRAM

It was around the mid 1950's that I became acquainted with the *Herald of Truth* radio program. From that time I heard the program on some occasions and acquired a great many of the printed sermons which were mailed out monthly. In those earlier years of the program it was something to be proud of. The lessons presented were distinctive and clearly understandable. I tried to do what I could

(Continued on Page 3)

# Contending FOR THE Faith

Volume IX, No. 3

March/1978

Ira Y. Rice, Jr., Editor

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## SHOULD CHURCHES OF CHRIST CONTINUE TO SUPPORT *HERALD OF TRUTH* EVEN IF SPONSORING CHURCH REMAINS IN ERROR?

Even though 4½ years now have gone by since the great confrontation between some 150 to 200 gospel preachers and elders from several states and two of Highland's elders and several of its representatives regarding the *Herald of Truth*, hardly a week goes by that we do not receive several inquiries as to whether anything has really changed at Highland.

The assumption seems to be that with this much time having elapsed—and as traumatic as that *Memphis Meeting* really was—surely the changes that were clearly indicated must by now have been made; therefore, surely, it must now be all right for faithful brethren and churches to resume support of the *Herald of Truth*.

## Just the Passing of Time Corrects Nothing

Somehow we are reminded of an illustration by R. N. Hogan that we heard him make years ago. He was showing that no matter what may have happened since an error was made, unless you go back to where you made it wrong and make it right, it will be there to face you at the end of the way.

For instance, he said, let's say you are plowing and your plow jumps out and glides along the ground for several yards before you can get it back in—no matter how many perfect furrows you may plow afterward, unless you go back and plow out that "skip", it will be there for all to see when the day is done.

Of the basic errors that were pointed out to Highland in that Memphis Meeting, the only one they seem to have done anything about *at all* was to make elders out of the *very ones* on their former Herald of Truth committee who were causing so much of the trouble. And although much time now has elapsed, the fact remains that practically *none* of the remaining errors have been corrected—neither shall they ever be unless overt steps are taken to correct them.

## Memphis Meeting Transcript Is Still Valid

Literally 100s of brethren and elders have seen fit to order the *Memphis Meeting transcript* and study it to date. Even though 4½ years have gone by, it remains the *only* document ever in existence which gives "both sides", in all fairness, regarding the Herald of Truth controversy. If you have not seen a copy of it, please send \$2.00 (plus 41 cents postage) to The Elders, Getwell Church of Christ, 1511 Getwell Road, Memphis, Tennessee 38111. Just ask for the *Memphis Meeting transcript*; they'll know what to send you.

Meanwhile, for those who may have read it already—but wishfully hope that things may have changed at Highland, they haven't. And if you think they have, please read brother Walter W. Pigg, Jr.'s statement, beginning on Page 1 of this issue, of "Reasons Why I Cannot Support The Herald of Truth in Its Present Condition." When you have finished reading, we are sure that you will agree that brother Pigg did his homework!

—Ira Y. Rice, Jr., Editor

## REASONS WHY I CANNOT SUPPORT

(Continued from Page 1)

to encourage the program, and in a small way encouraged some financial support. It was not until the mid 1960's or later that I first heard some criticism of the program in the area of the content of the preaching being done. Since that time, however, the cause for concern has increased as one thing after another has come to light. So many things have happened, with little apparent effort to improve them, that I could not support the program as it now stands, nor could I encourage anyone else to do so. Hopefully, the *Herald of Truth* may even yet change its course and become a great means of taking the gospel to the millions of lost souls on earth today.

### MY FIRST REAL QUESTION CONCERNING THE HERALD OF TRUTH

In 1968 I began work with the church at New Concord, Kentucky. The church was supporting the *Herald of Truth* and had done so for some years. In spite of the fact that the church was supporting the program, letters were received to the effect that New Concord was not supporting *Herald of Truth*. In reply, a letter was written to brother Art Haddox concerning the matter, and inquiring as to whether or not New Concord's contribution was being accounted for. Brother Haddox called me and said that the matter would be looked into and taken care of. But quite some time after the matter was to have been taken care of letters were still received to the effect that we were not supporting the program. The matter was never completely cleared up, and after a while New Concord stopped their support.

### THE HERALD OF TRUTH AND JOHN ALLEN CHALK

In the late 1960's there was considerable criticism being offered concerning brother John Allen Chalk, the radio speaker for *Herald of Truth*. His preaching was taking on a liberal tone. Brother Franklin Camp, concerned about the liberal direction that the Fifth and Highland church was taking, expressed his concern in the following words:

"There has been great concern about this matter ever since the John Allen Chalk affair. If Fifth and Highland is not sympathetic with the liberalism that has invaded the church, why was it necessary for churches to bring pressure on it by stating they were not going to support the program unless brother Chalk was taken off. He was removed from the program, not because the elders believed that he was no longer a sound teacher, but because of congregations withdrawing their support. Why do I make this statement? The proof is in the fact that they selected him as a local preacher when they removed him from the program. Does anyone really believe that they would have asked him to become the local preacher unless they either did not think he was unsound in the faith, or else they embraced what he was teaching? If this teaching was unsound and therefore should not be allowed to continue on the program, why should it not have been reason enough not to allow him to be preacher for the local church? It does not make sense to think they took him off the program because of his unsound teaching, and then turn right around and put him in the pulpit. But if they did not take him off because of his unsoundness in the faith, and the record surely shows this, the question must be WHY?" (*The Word of Life*, July, 1973).

Many people were shocked when the newspaper revealed the "Midnight Cowboy" episode of John Allen Chalk, preacher for the Fifth and Highland church of Christ. John Allen had been asked to view the X-rated movie, "Midnight Cowboy." He did view the movie, which involved homosexuality, and praised it. I was deeply concerned about the stand John Allen had taken, and especially

so since he was the local preacher for the Fifth and Highland church, the overseer of the *Herald of Truth*. Since I knew John Allen personally, having been in Freed-Hardeman College with him, and having had classes together, I wrote him concerning the incident. I also wrote the elders at Highland. I received an answer from the elders in the form of a mimeographed letter. The letter tried to justify John Allen's action. Among the attempts to justify his actions was the statement that a number of other preachers (denominational) of the area had also viewed the X-rated movie.

It was hard to understand why the elders would try to justify something which was clearly unbecoming of any Christian, and especially the preacher at Highland. But with the things which have come to light since that time I think I can now understand their action. It was simply a step in their drift toward liberalism, which has, and does continue until the present.

### DOCTRINAL PROBLEMS AT FIFTH & HIGHLAND AND THE FIRING OF BROTHER E. R. HARPER

Since the days when John Allen Chalk was taken off the *Herald of Truth* radio program due to pressure from supporters of the program, there has been concern on the part of many that Highland was being influenced by liberal doctrine. The elders admit that doctrinal problems had become a real issue some time prior to the firing of brother Harper. "Then, about a year ago, a difficult situation arose. We were aware that some doctrinal problems had surfaced in this congregation. . . Our disagreement came over the way to handle these problems." (Page 3 of the "Herald of Truth: A Special Report" by the Highland elders.) The "disagreement" referred to above has reference to a disagreement with brother Harper concerning the false teachers. Yet, on page 5 of that same report we find this contradictory statement: "Again, this decision to release him (brother Harper, WWP) had nothing to do with doctrine." A great many people feel about the firing of brother Harper just as Franklin Camp feels. "Here is the reason that brother Harper was fired and brother Anderson fired and rehired. When three fourths of the Highland church wants brother Anderson as their preacher it means the liberal element has control of Highland. Brother Harper's defense of the truth and his attempt to get the elders to do something about liberalism in Highland is the reason he was fired. I knew over a year ago that brother Harper was going to finally be fired as a result of his opposition of what was going on. The only contention that brother Harper has been guilty of is his contending for the truth." (*The Word of Life*, September, 1973.)

The "Highland Report," a report by three Highland elders: B. G. Clinton, Hoyt M. Blodgett and Jim F. Harper, informs us that there were two lady teachers at Highland who upheld the charismatic gifts (tongue speaking, miracles, etc.) when brother Harper was fired. One of the Highland elders, Foster Cox, was in accord with this false doctrine and so stated. The report states that brother Baxter told the chairman of the elders that, "You must dismiss these charismatic sisters or get you another speaker for the *Herald of Truth*. I will not work with a church that harbors charismatics." The elders voted to demand the resignations of the two sisters. Their letters of resignation were published in the Highland bulletin which was to be handed out August 26, 1973. But before the bulletin was handed out it was discovered that it contained glowing

tributes to the sisters by the Bible school director, along with their letters. The bulletins were not passed out as planned; instead the bulletin was reprinted and handed out at the evening service, without any word of commendation or censure. Most of the congregation did not know why the teachers were resigning.

Another item of concern in connection with the firing of brother Harper was the role played by the *Herald of Truth* "committee." Although the "Special Report" from the Highland elders denies it, the "committee" obviously fired brother Harper. In a letter from Art Haddox to Ed Sanders, relative to the firing of brother Harper, brother Sanders says, "And the letter did plainly state that the committee fired brother Harper." The "committee" has since been dissolved, but I wonder if it would have been had it not been for the pressure that was brought to bear. (The quotation by brother Sanders was from the "Memphis Meeting," Section II, page 65.)

#### LYNN ANDERSON AND FIFTH AND HIGHLAND

That brother Lynn Anderson has taught things that are not upheld by the Bible is simply a matter of record. But it is feared, and rightly so, that if the Highland church will tolerate false teaching on the part of their local preacher they will do the same with regard to *Herald of Truth*. Consider some of the documented statements made by brother Anderson. In a letter to Ernest Clevenger, Jr., Lynn said, "I did make the statement, 'It is not doctrine that unites us, it is love.'" But in a letter to Franklin Camp he says *just the opposite!* "Though you have been led to believe that with me, 'doctrine is not important,' in fact my exact words were just the opposite; i.e. 'doctrine is important.'" At a Houston Seminar, July 31, 1972, "And I really need your help now, Lord, to talk to these people. I don't know what their needs are, and I don't know how to express even the ideas that I have and I don't know if they are the right ideas. So I'm asking that your Spirit will take control of my heart and every mind here, and that every circumstance in this meeting will combine, to really excite people about the Good News." From a sermon, January 1, 1972, ". . . You know to me, the Charismatic movement is not a hazard because I think that anybody who feels like you have to speak in tongues ought to be banned from the church or kicked out or considered a third rate Christian or something; I don't feel that way personally. . . ." He also claims to have had a vision! "I'd like to present to you a little vision. I don't know if you will be able to interpret it. I don't know all of what it means but I had it the other day when I was sitting in my office. Just thinking. It might not be flowery but it was a vision." We do not have space to print the "vision." April 8, 1973 he said, "Oh, our Father, we ask if this morning these words which seem to lie so still and quiet on the page will be energized by your Spirit to really give us life; and to give life to this body of people, Father, that God brings us to a workable approach to oneness. And right now, this morning we plead with you Father to speak to each heart personally because some of us are cold toward you right now. . . ." From a sermon, July 22, 1973, "And I frankly said to my wife, 'Yqu know, the church of Christ is a big sick denomination.' And I meant exactly every one of these three words. Big and Sick and Denomination. I was startled at her answer: I thought she would be crushed for me to boldly declare the church a denomination when we had preached and given our lives to preaching restoring a church

that's not a denomination, but she said, 'No, I have believed that too for a long time.'" Much more recently, November 2, 1976, brother Anderson had an article in the *Firm Foundation*, entitled, "Law in the Letter to the Galatians." That he is still not on the right track doctrinally is evident from the positions he takes in that article. He says that we are not likely under "any law" today. He also contends that we do not do the will of Christ in order to stay or get saved. Along this same line he states that detailed obedience to His regulations are not a means to gaining or keeping His love. He argues that it is not a code of law that we obey, but rather the "person of Jesus" whatever that is.

Brother Anderson is good at making claims that he has been misunderstood. But it is only when he is called in question in regard to things he has said that are not in harmony with God's word that he resorts to the claim that he is "misunderstood."

#### "HEARTBEAT" AND LANDON SAUNDERS

"Heartbeat" is a radio program sponsored by the Fifth and Highland church. The speaker on that program is Landon Saunders. On the program references to Christ, the church, and the Bible are avoided. The defense of this practice is that reference to such things will "turn people off." Those who respond to the program are supposedly taught through a series of letters. Following is a paragraph from an article by Franklin Camp, which was carried by the *Gospel Advocate*, relative to one of those letters which was sent a 14-year-old listener:

"I have a copy of one of the Heartbeat letters. The letter is dated May 27, 1974. This is nine months later than the Memphis meeting where one of the elders and the speaker of Heartbeat sought to defend the program. Since that time they have travelled far and wide seeking to assure disturbed brethren that all was well in Abilene. But according to the contents of this letter, the patient is sicker than ever. Read the heart of the letter. The speaker of Heartbeat was talking to a young man about his problems. The young man revealed the following about his life. He had run away from a foster home, had been on drugs, and had almost died from an overdose of drugs. He said he had also been guilty of fornication. After the young man had revealed his past, he asked the following question, 'What would have happened if I had died? Would I have been lost? What about hell? Would it have been fair?' Why did the young man think it would be unfair for him to be lost? His answer was that he was only 14 years old. What answer did Heartbeat offer? Here it is. 'If you had died, do you know what God would have done? He would have scooped you into his arms and would have held you forever.'"

The Heartbeat speaker was on the Freed-Hardeman lectures a few years ago. He made a speech in which he compromised with the Christian Church. Asked to clarify what he had said in the speech, he did no better in his attempt.

#### EXPERIENCE WITH HERALD OF TRUTH WHILE AT OAK HARBOR, WASHINGTON

When I moved to Oak Harbor, Washington, in the summer of 1972 the church there was supporting the Juan Monroy work in Spain at the rate of \$31.00 per month. The church at Fifth and Highland had asked that enough congregations support one broadcast each month (at the cost of \$31.00) to keep the radio program going. The church asked me to inquire at Highland as to how many other congregations were supplying \$31.00 per month, and as to the specific purpose for which our congregation was being used.

After two or three letters and three phone calls I had not received the information. Lyle Dalzell promised me that we would get the desired information in a short time. We

never heard from him again. Brother **Art Haddox** expressed concern that we had not received the information, but he never supplied the information himself. In view of their promises and their failure to send the information I have wondered just how many other congregations were sending \$31.00 per month for the purpose of paying for one day's broadcast in Spain. The failure to supply the information was not an oversight since I communicated with them five or six times on the subject.

#### JUAN MONROY AND THE HERALD OF TRUTH IN SPAIN

Juan Monroy is a representative of *Herald of Truth* in Spain. He preaches in Spain and also edits a magazine called *Restoration*. In an editorial from the April 19, 1972 issue, entitled, "Let's Pray for Paul VI," he makes the statements below:

"Let's pray for the Pope. Let's petition to God for him. If the Catholics are not capable of helping him in the difficult hours that are coming, let's do it (make it our duty). God also will hear our prayers for Paul VI. That he may maintain his mind clearly. That he may give illumination to his spirit. That his body may be able to have the necessary repose. And we may also pray for his soul. That he may one day be free of the body, the miseries of this earth already relinquished, the soul of Paul VI may be able to rest in the eternal repose of those who may die in the Lord. The ways of God are at times mysterious and He has ways of dealing with the man that we forget."

In a bulletin article entitled "We Must Recapture Joy," brother Monroy takes a cut at preachers of the gospel.

"So we attend Sunday worship in hopes that the preacher will comfort our soul with God's word and raise our spirit to help us confront the world for another week. But we leave worship defrauded. Our preachers know the Bible, but they ignore 20th-century man. They spend 30 or 45 minutes speaking about obligation or work or money. They torment the anguished soul even more by preaching just on condemnation, hell, the last judgment. There seems to be few happy preachers."

From the article above notice his remarks concerning Mary, the mother of Christ, as follows:

"I have always enjoyed Luke 1:47 where Mary, Jesus' mother, says: 'And my spirit hath rejoiced in God my savior.'

"When Mary uttered these words she was a young girl between 16 and 18 years old. The joy that Mary was feeling made her body tremble, filled the soul with peace and caused her heart to overflow with hope."

"Mary had a powerful reason to feel this joy. She had God inside her. She literally was carrying God within her womb as a human embryo."

"When God is a reality inside us, then the world cannot disturb our job."

#### THE CONTENT OF HERALD OF TRUTH PREACHING

In the early years of the *Herald of Truth* there were no questions, to my knowledge, concerning the doctrinal soundness of the preaching being done on the program. One did not have to worry about the content of the messages being unsound and nondistinctive. But things have changed! We have seen the warnings of a few years ago come true. Not only has the *Herald of Truth* preaching become less distinctive, but in a number of instances outright error has been taught. We will consider only a few examples, but others could be found.

The following quotations are from *Herald of Truth* sermon No. 986, delivered by **Harold Hazelip**.

"We are assuming that it (the Bible) is the inspired word of God, though this certainly is also an area in which we should be open to whatever facts are pertinent. Any observer of religion is aware that our problem is a legitimate one."

"When the Spirit of Truth comes, he will guide you into all the truth; for he will not speak on his own authority but whatever he hears he will speak, and he will declare to you the

things that are to come.' John 16, verse 13, *RSV*. The Spirit of Truth has come. He is waiting to guide you into all the truth if you will let him in." (If this is not teaching the direct operation of the Holy Spirit, what is it teaching? WWP).

*Herald of Truth* Sermon No. 1021, "An Invisible Sun," conveys the idea that God somehow puts something inside man, separate and apart from God's word, that keeps man on the right track. This is **Calvinism**, and involves the **direct operation of the Holy Spirit**. This sermon was delivered by brother Baxter.

"By nature, man is in rebellion, like clay that keeps squirming out of the Potter's fingers. The marvel is that the Potter will trouble himself with such stubborn and unyielding stuff, and that He can succeed at all in transforming us into living, pulsating, creative beings."

"Some people misunderstand the real essence of the Christian faith. To be a Christian is not so much to believe a set of facts, although there are facts for Christians to believe—facts that are *worthy* of belief. Nor can we simply identify being a Christian with living a certain kind of life—although Christians *do* strive for a life-style which is distinct and high and noble. To be a Christian is, in its very essence, to have a unique relationship with God in which *His power empowers us to inner light*."

"Examine your own heart. What do you find there? Light? Or darkness? If darkness, then open the blinds that have kept out God's sun. This act, we call faith. (II Corinthians 13:5; Ephesians 2:8). As God's sunshine is allowed to illuminate every dark corner of your inner self which you have kept hidden, repent of those sins and receive His full forgiveness. (Acts 3:19). God commands, as we find in the scripture, be baptized and receive the gift of the Holy Spirit. (Acts 2:38; Mark 16:16)."

In *Herald of Truth* sermon No. 979, "Over the Mountains of the Moon," delivered by brother Baxter, the **direct operation of the Holy Spirit** is set forth. I, personally, don't see how those who are striving to follow the simple truth of God's word could stand by those who would write such sermons, or those who deliver them, or elders who would allow such. Note the paragraph below and you will see what I mean.

"Do you have hopes, ideals, and goals that somehow seem just beyond reach? Perhaps we can help bring them closer. Will you join me in a few moments of meditation, to allow God's spirit to enter our hearts and minds? Joining countless seekers like yourself who are watching with you all across the country."

Not all *Herald of Truth* sermons contain error like those we have mentioned (although this doesn't exhaust the list) but some of the sermons that have no error in them do not have enough Scriptural teaching to make them very distinctive. Just a few months ago brother Gordon Smith made an interesting comment to me concerning the distinctiveness of *Herald of Truth* preaching. When he lived in Detroit, he said he received contacts from the *Herald of Truth* of listeners who had written in after hearing the program. But when he approached the subject of making a change, the people told him, "Oh, we just love brother Baxter, but we are content as a Lutheran, Presbyterian, etc."

Why do the elders of Fifth and Highland stand for this type of preaching? And, why do people go right along with it with their financial support? Is this what the brethren across the country want?

**CHARGES MADE BY SUPPORTERS OF HERALD OF TRUTH THAT THOSE WHO CRITICISE THE PROGRAM ARE OUT TO "KILL THE PROGRAM"**

One of the false charges made by many of those who support the *Herald of Truth* in its present condition is that those who are in any way critical of the program are out to "kill it." There may be those who really believe that but I just wonder what they base their belief on.

But the charge is being made nevertheless.

**Brother Baxter**, in a letter written on Lipscomb stationery, and mailed out to a great many people, says that one must go along with *Herald of Truth* or vote to kill the program. He says,

"After a person has read all the criticisms, has considered their merits and their sources, and after one has read the definitive statement of action taken by the Highland elders and has weighed their statements of conviction and intention, then he must make a very simple decision. *Either* he must stand with the criticisms and vote to stop the program, *or* he must stand with the elders and vote for the program to continue."

In a personal letter to me, dated November 14, 1973, brother **Art Haddox** says, "we are confident there has been and still is an organized effort being launched to kill the *Herald of Truth* program."

These and other brethren try to make people believe that the only option one has is to support the program **as it is**, or **let the program die**. This is misleading. The people who are critical of the program as it is now are simply wanting a reformation of the program. If Highland is not willing or able to bring about that reformation then some other congregation should be given an opportunity. **Ira Rice**, one who has been active in the criticism of certain aspects of the *Herald of Truth* speaks the sentiments of most people, I believe, who have been critical: "**I'm very sure that I speak the sentiments of, I think, every single person present, that it is not our hope to see this program go down. The fact is, we would very much like to see it go on. But we want it to be true to its name, and we want it also to be something that, it does not become a part of the problem instead of the solution to the greater problem of evangelizing the world.**" (*Memphis Meeting*, page 13, Section II).

#### BROTHER BAXTER AND THEISTIC EVOLUTION

In brother Baxter's book, "*I Believe Because. . .*" an attitude concerning theistic evolution is set forth which would give encouragement to one who is inclined to believe in the theory. Note two paragraphs from pages 164 and 165 of the above book.

"The problem has sometimes been presented to me in this fashion. 'Here is a man who believes in the existence of God, the divinity of Christ, the inspiration of the Scriptures, and the importance of the church. He has become a Christian in the manner prescribed in the New Testament, and he faithfully worships and works according to the directions in the Scriptures; yet he believes that God created the universe and then developed life on earth by the evolutionary method. He is a faithful Christian and at the same time a theistic evolutionist. Will he be lost because of his misunderstanding and mistaken ideas about how God produced life on earth? Will he be lost because of this view?' To say that such a man would be lost because of his misunderstanding, and mistaken ideas about how God produced life on earth would be to speak where one has no real right to speak."

"From the foregoing pages, it ought to be clear to anyone that I am not an evolutionist, theistic or otherwise. I have not yet seen sufficient evidence to lead me to believe in the evolutionary theory. At the same time, I am not ready to exclude from fellowship sincere Christian brethren who mistakenly (as I believe) think that evolution was God's method. To allow this particular issue to divide the Lord's church would be most unfortunate indeed. It certainly would be most pleasing to Satan, and most displeasing to God."

Brother Baxter does not believe in evolution, I'm sure. In a letter to me last year he said that he did not think one who believes in evolution should be allowed to take an active part in church. However, this does not remove the encouragement that his book has given to those who are

inclined to believe in theistic evolution. I don't believe we are likely to find the kind of person he describes. If one truly believes the Word of God he could not believe in evolution. Without a belief in the word of God, how would one come to obey the gospel?

#### CONCLUSION

A few years ago, when real problems began to occur at Fifth and Highland, there was great concern on the part of many brethren. A number of those brethren, including faithful men who worked hard in the support and defense of the program, spoke out against the unsound trend which was developing. Unfortunately, that trend has continued. It has not been a matter of isolated mistake, but rather a chain of events over several years.

Those who have been critical of a number of things which have happened at Highland, almost without exception, have *not* wanted to kill the *Herald of Truth*. But they have wanted it to be truly a herald of *TRUTH*, and not a herald of *ERROR*. The *Herald of Truth* supporters have unjustly accused the critics of wanting to "kill the program." This is unfair, and it is misleading to those who have not really been informed as to what has actually taken place. It is also misleading to lead people to believe that the only option open is to support the program as it is, or kill it.

Why don't the *Herald of Truth* supporters discuss the option of reforming the program? Changes could be made that would give assurance that a sound course would be pursued. If the leadership at Highland cannot bring about such a change, why not allow some eldership to take control that would give that assurance? But these questions are not dealt with. On the contrary, rather than make the needed changes, Fifth and Highland has set out to overcome their critics by a mass publicity campaign.

After trouble really erupted at Highland, when brother Harper was fired, and when brother Anderson was fired but rehired when the deacons and others demanded it, a new publication, "*Herald of Truth: International*," was begun. This bi-monthly paper has continued, being mass mailed throughout the brotherhood. The "*Herald of Truth: A Special Report*" which was sent out country-wide supposedly explained the trouble at Highland. To those who were not informed the report sounded good, but to those who knew what had actually happened the report was very evasive and biased. It didn't tell the whole story. Other mass mailings are on a regular basis. The Hickory Grove church receives many, many pieces of literature each year, asking for support or in some way promoting the program, even though Hickory Grove does not support the program in any way. Last year the *Herald of Truth* officials held a meeting in the Kentucky Lake area. Although Hickory Grove received many letters asking for support for *Herald of Truth*, we did not receive any information relative to the meeting, much less an invitation to attend. With the access to the treasury of thousands of congregations *Herald of Truth* has virtually unlimited financial support for whatever promotional campaigns they desire. Promotional workshops are held by *Herald of Truth* at various times and places. When people attend these they are given only a "one-sided story." But in many instances people buy what they have to sell without giving any consideration to the untold side of the story.

Time has been on the side of the *Herald of Truth* sup-



porters. With the passing of time people tend to weaken their opposition to that which they know to be wrong. We have seen this happen in our society. After a period of time an issue tends to become "old" and many of us sort of forget it and cease to speak out. There is a tendency on the part of much of the church membership to tire of hearing about an issue, regardless of how important it is, and suggest that we "forget it." This opens the doors to greater departures. Over the past few years the drift within the brotherhood has been toward liberalism. This is very favorable to the *Herald of Truth*.

The thing which concerns me most about the *Herald of Truth* controversy is the attitude which is becoming increasingly prevalent among leaders within the church as well as with the membership in general. The attitude is that such things as have happened at Highland and with *Herald of Truth* are simply "matters of personal opinion"! This attitude shows one of two things, and possibly both in some instances: (1) The people are uninformed and don't know the truth from error, or (2) they are not concerned enough to stand for the truth. Either of these is serious, but the two combined are tragic!

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## "Leave It Alone"

John G. Shaver

Recently, I had the distinct pleasure of hearing brother Foy E. Wallace, Jr. in a series of lectures at the Knight Arnold Church of Christ. In one of these lectures brother Wallace made this statement concerning the KJV of the Bible: "I wish they would leave it alone." He had heard a prominent newscaster make this very statement on national television in reference to all the changes the modern translators have made in the Bible. I had never met nor heard this great man of God prior to this time, and was very much impressed by his stand for the truth of God's word regardless of the cost. In this day and time we need more and more faithful men to stand for the truth of God's word, rather than a growing liberal element attempting to destroy it. Faithful gospel preachers such as brothers Wallace, Woods, Nichols, Taylor, and many others have fought for the truth using the Bible as their guide and standard. All opposition has fallen before their "handling aright the word of truth." Now, we are being told that this word that these great men have used so successfully is "outdated, archaic, and dilapidated."

In the past quarter century there have been some 50 "perversions" of God's word palmed off on an unsuspecting world. After all, they have "Holy Bible" on the cover, and that automatically makes it right. No one would have the audacity to tamper with God's word, would he? Yes, dear friend, they would, and they have! The advocates of the "new versions" tell us that they need an understandable translation in the modern language of our day. It seems to be, that they want the Bible to read like a dime novel or the daily newspaper. It wouldn't surprise me to see a "new version" pervert I Corinthians 10:1 to read, "Anyway, you turkeys, I don't want you to be stupid. . ." Wouldn't that be a contemptible rendering of God's word? Do you think that it is impossible for such a thing to happen? Examine a copy of the "Cotton Patch" version of the New

Testament the next time you are in a book store.

### New Versions & Man-Made Creeds

This old world is full of people who for years have tried to evade clear Biblical teaching. The denominational world has for years depended upon their various creeds to uphold their beliefs. The Bible never has and never will contain the doctrines of men. So, the denominations inserted a smattering of scripture in their creeds to give them a semblance of truth. Faithful gospel preachers pointed to these creeds as being false and unscriptural because they contained doctrines foreign to God's word. Now, however, some of the same preachers who used these arguments along with a new breed of preacher, tell us that we need a "new version" because the "old KJV" is out of date. The same reasoning that condemned the creeds of man now condemns the "new versions." The "new versions" now contain the same doctrinal error that the man-made creeds contained. How did the error get there? The so-called *translators* of the "new versions" are not translators at all, but *text writers*. They have *changed* the word of God, and have *perverted* the clear, concise and exact text by inserting the misguided errors of man. They have not concerned themselves with adhering to the original text, but have by their own admission used their own ideas and words. The sad and perplexing thing to me, is that our own brethren are the ones rejoicing over these "perversions" of God's word. Even though the KJV does not include the doctrinal errors of the denominational world, they still maintain that it is God's word. If anyone should want a "new version" it should be the denominations, for the "new versions" contain the very error that the denominational world upholds. Of all people, dear brethren, we the members of the churches of Christ should be standing for the truth, rather than running around in the religious bailiwick seeking ways to pervert it!

I wonder how the liberal element among us would fare against the denominational preachers using the "new versions." You know the answer as well as I. It would be suicidal. It would be tantamount to jumping from an airplane in flight without a parachute. One needs the right equipment for any endeavor, and the right equipment in preaching and teaching God's word is God's word, and not some "perversion." I would ask these questions of the liberal element among us. Would you debate a denominational preacher using a "new version"? Would you debate a Jew on Isaiah 7:14 using the much acclaimed *Revised Standard Version* where the word "virgin" has been changed to "young woman"? Would you debate a Baptist preacher on baptism using *Good News For Modern Man* on Acts 22:16 where it states, ". . .and have your sins washed away by calling on his name."? Would you debate a Catholic concerning the "rock" of Matthew 16:16 using *Phillip's* translation where it states, ". . .you are Peter the rock, and it is on this rock that I am going to found my church."? Would you debate any premillennialist using *The Living Bible* on 2 Timothy 4:1 where it states, ". . .when he appears to set up his kingdom."? Would you debate a Methodist on instrumental music using the *Amplified New Testament* on Ephesians 5:19 where it states, ". . .offering praise with voices (and instruments). . ."? Would you debate a Jehovah's Witness on the deity of Jesus Christ using the *Revised Standard Version* where every reference to Christ in the second person is translated "you", and in itself denies the deity of God's only begotten Son?

Would you debate a Baptist preacher using *Today's English Version* on Romans 1:17 where it states, ". . . it is through faith alone. . ."? If one tried to debate any denominational preacher using the "new versions" he would be skinned from "scalplock to bunion." Now, let me ask this question. Would one fear to debate any of the above passages using the KJV? If one is completely truthful, he would have to say, "not at all."

**Not Against Modern Translation—If Accurate**

Brethren, I am not against a modern English translation of the Bible. If a modern English translation were rendered that was completely true to the original text, and contained no doctrinal error I would receive it. But you have seen just a few samples of the so-called "translations" in this article, and can readily see that they do not teach

the truth. There are many other "perversions" that could have been cited, but these should suffice. Men have tampered with, perverted, and polluted the word of God in these "new versions" until it is almost indistinguishable. Being "new" does not automatically make these versions wrong. What makes them wrong is their inability to render God's word truthfully, and this has been done by the "text writers" inserting their own opinions and doctrinal bias into the text. Why then, in the name of common sense, use a "perversion" that has been proved to teach error when you have a translation that does not teach error? To ask is to answer. Brethren, let us hold to the truth, and fight for the truth. If we fail in this endeavor, the day may come when we will not have the truth. Therefore, atheists, liberals, and modernists, "**Leave it alone!**"

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## A "Salvation-Without-Works" Scheme—Beware!

Frank Morgan

**"We believe the Scriptures teach that the salvation of sinners is wholly of grace."** (*The Standard Manual for Baptist Churches—Articles of Faith, Item 4*).

**". . . their justification is only of free grace; that both the exact justice and rich grace of God might be glorified in the justification of sinners."** (*The Confession of Faith—Presbyterian Church—Chapter 13, Paragraph 3*).

**"The Roman Catholic Church taught, & still teaches, that men are saved in part by the merits of Jesus and in part by their own works. Our Lutheran theologians, on the other hand, insisted that salvation is wholly a free gift of God's grace."** (*What Lutherans Believe—Wartburg Press—Chapter 9*).

**"We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort."** (*Discipline of the Methodist Church—The Articles of Religion—#69*).

Of course, the Bible clearly teaches that the salvation of man is made possible by and is the result of the grace of God. We need not list the numerous passages that affirm this doctrine believed by all who hold and contend for sound doctrine. For decades faithful brethren have proclaimed the absolute need of man for God's abundant grace.

The problem in the statements quoted above lies in the use of such words as "wholly" and "only". There is a vast difference in salvation by grace and salvation wholly or only by grace. The latter do just what they are intended to do which is discredit and disavow any place or need for the works of man toward obtaining salvation. In bygone years this false teaching has been soundly refuted by fearless men who stood for the truth of God's Word.

**And Now Hear This!**

Oh yes, there is one other quotation worthy of our consideration. It reads as follows: "**It becomes obvious, therefore, that if we are saved by grace, it cannot be by grace plus works.**" Now that blends in real well with the previous statements doesn't it? What is its origin? I just happened to notice it in an article entitled *WONDERFUL WORDS OF SALVATION* carried in the January 4, 1977 issue of *The Firm Foundation*. The article was written by a brother

Bill Swetmon of the Green Lawn Church of Christ in Lubbock, Texas. I rather suspect that all of our Baptist, Methodist, Presbyterian and Lutheran friends will rejoice to think that we have finally capitulated and agreed with them. Brother Swetmon contends in the same article that faith, repentance and baptism "**contributes nothing toward the gift**" of salvation.

To my knowledge no one among us has taken a stand for the doctrine of salvation by faith only, but brethren, read your various papers and articles carefully and see how many are preaching a doctrine of salvation without works! Of course, there isn't a thin dime's difference between the two.

And the Bible still says "Ye see then how that by works a man is justified, and **not by faith only.**" (James 2:24) No, and not by **grace only** either!

Westside Church of Christ  
P. O. Box 657  
McKinney, TX 75069

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**A CONSPIRACY TO RESTRUCTURE** — by Glenn L. Wallace. In 1939, as the lights were going out all over Europe, there were a few people who saw the evil designs of Hitler. Had it not been for a few men in London and other free-world cities, our world would have known a thousand years of darkness. Many feeble voices now are crying out against the conspiracy to reconstruct us. Let not our feelings, our human senses and our worldly pride lead us away from the truth. Let our voices be heard, lest we have to say goodbye to everything that we have fought to bring to this generation. It may be later than we think. A tract.

Each \$2.00

**A CRITICAL STUDY OF A NEW (OLD) MODERNISM AND A PLEA FOR UNITY** — A Review of W. Carl Ketcherside — by G. K. Wallace. Because of the ideas that crept into the minds of some, the elders of the West End Church of Christ, of St. Louis, Missouri, invited brother G. K. Wallace, then vice-president of Freed-Hardeman College, to come to St. Louis to deliver this series of messages, September 22-25, 1963. The lectures actually are a review of speeches made by brother Carl Ketcherside, who just a few years ago was denying that anyone was right except himself and his little crowd, but who today just as confidently affirms that everybody is right, regardless of what he believes if he accepts the deity of Christ. Because of the divisive influence of this radical-turned-liberal false teacher and heretic, brethren will find brother Wallace's "review" of inestimable value in knowing how to meet Ketcherside's insidious teachings when they invade your area.

Paper (only) \$2.00

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# The “Chorus” Question

Don W. Tarbet

We can appreciate the recent articles by brethren Cain and Musgrave on the subject of brotherhood chorus groups. Brother Cain courageously pioneered the topic, while brother Musgrave made a sincere defense of choruses. By waiting until these two sides were presented, we have the advantage of seeing the question in better perspective. We cannot agree completely with all the arguments or conclusions of either brother, and doubt there will be complete agreement on this article.

Brother Cain has difficulty justifying a choral presentation of religious music AFTER the dismissal prayer of congregational worship, when we would not allow it BEFORE the closing prayer. Obviously there IS a difference. We would not allow a common meal to be served as a part of our congregational worship (I Corinthians 11:17-22), but AFTER the dismissal prayer the entire congregation may eat together either in or out of the same building. Whether there is an intermission of one or ten or 30 minutes is immaterial. *Intent* and *purpose* of every action has to be taken into consideration. There is a difference in congregational worship to God, and other activities which may also bring honor to God and include acts of worship. The worship assembly is dismissed before a common meal together, and yet there is a specific act of homage to God in the “giving of thanks” for the food.

## Religious Singing Should Be True Worship

We can agree that anytime Christians sing “psalms and hymns and spiritual songs” (Ephesians 5:19) it should be true worship, whether in the assembly of worship, in a group of Christians singing in a private home, or while driving down the highway. True, Ephesians 5:19 does not specify PLACE or the HOUR that the use of these songs is worship. We can also agree that listeners are not worshipping in song when they hear a chorus group, but we cannot agree that just because everyone is NOT singing, that neither should the special group.

The other extreme was brought out by brother Musgrave when he stated, “The listener will engage in the worship in the same way he does when a prayer is lead. His participation in worship does not always demand that he be vocal.” He further stated, “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.” When a chorus group sings, the singers are (or should be) worshipping God, but this does not automatically mean that the hearer is ALSO worshipping God. Suppose the Mormon Tabernacle Choir comes on the television in my presence, with the organ accompanying their singing, does this mean I am automatically worshipping God with the mechanical instrument just because I hear and see the choir? Certainly not!

## Is Two-Way Dialogue Destroyed?

It is stated that the two-way dialogue implied in the “one another” of Colossians 3:16 is destroyed by a chorus presentation. Such would also be the case when one or several have throat problems and have come to worship but are unable to sing. Even visitors and alien sinners may be admonished in song in congregational worship

without them returning the exhortation. To outlaw the use of special singing because EVERYONE present is not singing would demand that 1) no radio or television program use religious songs for the audience to hear, 2) no religious song be used by a wedding chorus, 3) no special singing at a funeral (even using the entire congregation for this group unless we insist that the family of the bereaved also sing, when many times they are separated from the general audience), and 4) no group singing outside the assembly for ANY purpose, such as at a time when several families are together and the women are cleaning up the kitchen and the men start singing in the living room. The women would constitute listeners, while not returning the exhortation. “And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.” (Acts 16:25). This duet not only praised God, but they had an earthly audience (the prisoners) who obviously did not “dialogue” with Paul and Silas. Who can believe Paul and Silas sinned in their singing? Neither can we believe it is wrong for one or more Christians to sing at a special time AFTER the dismissal prayer, when it is not designed to be *congregational* worship. James wrote, “Is any merry? let HIM sing psalms.” (James 5:13B).

Perhaps our understanding of the matter would be easier if the word “uplifting” were used by some instead of “edification” and the word “enjoyment” instead of “entertainment” in trying to justify the use of choruses. The applause of chorus singing is a mistake on the part of the listeners, rather than chorus singing being sinful. We have heard applause following special oral presentations of truth, but that does not make the presentations themselves sinful. Let’s not throw out the baby with the bathwater. Neither singing nor preaching should be done “strictly to entertain,” but both can be done for spiritual enjoyment. We would hope that hearers enjoy our preaching, rather than be merely entertained by it.

## What About the Polished Approach?

It is also suggested that the polished approach to singing by choruses is affecting our worship assemblies. Perhaps this is really a *good* influence, for we often see the need for improvement in the quality of congregational singing. We agree with brother Cain that special effects, such as humming, are out of place in “psalms, hymns and spiritual songs,” but the abuse is in the chorus *action*, and NOT in the *existence* and *proper function* of such groups.

Brother Musgrave attempted to justify choruses on the basis that they 1) lead in worship, 2) are authorized under generic authority, 3) are equated with preaching for edification, and 4) might well have been used in first century worship services. All of his arguments pointed toward the use of choruses in congregational worship, but at the end of his article he rejected the conclusion on the basis that it would be an *abuse* of choruses. We agree with him on the right of choruses to exist and sing, but not with his arguments because of the conclusion to which they lead.

It should be remembered that choruses are the outgrowth of Christian colleges or Christian homes where the desire to enjoy the uplifting praise to God results in harmonizing

of voices in psalms, hymns, and spiritual songs. Such non-assembly action is good, but should be kept in its place—outside of the assembly worship. Such is 1) spiritual worship (for the participants), 2) spiritual uplifting for all, and 3) spiritual enjoyment for all.

## “We Can’t Stand That Type Of Preaching Here”

Winston C. Temple

“Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, ‘Amos has conspired against you in the midst of the house of Israel; the land is not able to bear all his words.’ ”

**(The typical hypocrite in the church today would say to the most influential preacher-firer: “We need to get rid of that preacher! Why he will tear up the church-”)**

“For thus Amos has said, ‘Jeroboam shall die by the sword, and Israel must go into exile away from this land.’ ”

**(“You know brother \_\_\_\_\_ that our preacher is too hard and personal in his approach. And besides, he is always talking about distasteful things such as death, judgment, hell, etc. You know our people just can’t stand that type of preaching.”)**

“And Amaziah said to Amos, ‘O seer go, flee away to the land of Judah, and eat bread there, and prophesy there; but never again prophesy at Bethel, for it is the king’s sanctuary, and it is a temple of the kingdom.’ ”

**(“He is always putting people down, I certainly don’t want to spend my money in support of such a man. Let him get his bread from some other congregation. After all, we are a prominent church. We just cannot permit such repugnant sounds coming from the pulpit to represent this church.”)**

“Then Amos answered Amaziah, ‘I am no prophet, nor a prophet’s son, but I am a herdsman, and a dresser of sycamore trees, and the Lord took me from following the flock, and the Lord said to me, ‘Go prophesy to my people Israel.’ ”

**(“I know that the preacher keeps saying, ‘I am only preaching the Bible;’ but he doesn’t have to be so vindictive.”)**

“Now therefore hear the word of the Lord. You say, ‘Do not prophesy against Israel, and do not preach against the house of Isaac.’ ”

**(“Before I forget it, I just cannot tolerate the negative manner in which he addresses our church. If visitors heard him, they would think that we are out-right sinners. He is always saying, ‘Dancing is a sin, smoking is a sin, immodest clothing is a sin, etc.’”)**

“Therefore thus said the Lord: ‘Your wife shall be a harlot in the city, and your sons and your daughters shall fall by the sword, and your land shall be parceled out by line; you yourself shall die in an unclean land, and Israel shall surely go into exile away from its land!’ ”

**(“Last, but not least, I am tired of hearing him quote Matthew 7:21 and then say, ‘At judgment day, many that profess to be God’s children will be cast into outer darkness.’ Of course, I know that he is not talking to me!”)**

(Scripture quotations taken from Amos 7:10-17.)

—The Ypsilanti News

# Parable Of The Life-Saving Station

W. Eugene Springer

On a dangerous seacoast where shipwrecks often occur there was once a crude little life-saving station. The building was just a hut, and there was only one boat; but the few devoted members kept a constant watch over the sea, and with no thought for themselves they went out day or night tirelessly searching for the lost. Many lives were saved by this wonderful little station, so that it became famous.

Some of those who were saved—and various others in the surrounding area—wanted to associate and give their money. New boats were bought and new crews were trained. The little life-saving station grew. Some of the new members of the life-saving station were unhappy that the building was so crude and so poorly equipped. They felt that a more comfortable place should be provided as the first refuge of those saved from the sea. So they replaced the emergency cots with beds and put better furniture in an enlarged building.

**Beautifully Decorated, Exquisitely Furnished**

Now the life-saving station became a popular gathering place for its members, and they redecorated it beautifully and furnished it exquisitely. Fewer members were now interested in going on life-saving missions, so they hired lifeboat crews. The life-saving motif still prevailed in the club decoration, and there was a liturgical life-saving boat in the meeting room.

About this time, a large ship wrecked off the coast, and the hired crews brought in boatloads of cold, wet and half-drowned people. They were dirty and sick and some of them had yellow skin.

The beautiful new club was considerably messed up. So the property committee immediately had a shower house built outside the club where victims of shipwreck could be cleaned up before coming inside.

**A Parting of the Ways**

At the next meeting, there was a split in the club membership. Most of the members wanted to stop the club’s life-saving activities as being unpleasant and a hindrance to the normal social life of the club. Some members insisted upon life-saving as their primary purpose and pointed out that they were still called a life-saving station. But they were finally voted down and told that if they wanted to save lives of all the various kinds of people who were shipwrecked in those waters, they could begin their own life-saving station down the coast.

They did.

As the years went by, the new station experienced the same changes that had occurred in the old. It evolved into a club, and yet another life-saving station was founded. History continued to repeat itself; and today you will find a number of exclusive clubs along that shore. Ship-wrecks are still frequent in those waters, but most of the people drown!

Thought question: Is the church a life-saving station or an exclusive club? We shall be known by what we do.

—Church Bulletin,  
Bloomington, Indiana

# Notes & Quotes...

## HARD TO BELIEVE

Bill Coss

"Worship services disrupted by 'Gay' Union by Arthur W. Smith, minister. My article opposing 'Gay' activities at the University of Vermont was published in the *Forum*, an opinion page of the *Burlington Free Press*. I had given many Bible references in the article that were edited out.

"On or about October 20, the letters in response to my article were printed. One from a woman and the second from William J. Barney, pastor of the First United Methodist Church of Winooski, Vermont (a suburb of Burlington). Later in the week came a letter from a confessed homosexual, and the 4th from a pastor and clinical psychologist, Reed H. Brown, Ph.D.

"Because of my biblical stand against homosexuals at the University of Vermont, and in Burlington, and their practices, we had approximately 35 lesbians (homosexuals) and supporters invade our church building Sunday morning Oct. 24, demanding to be heard and forcing us to listen to their grievances. They voiced strong opposition to all who stood in the way of their receiving public approval, or who would speak out against them and their flagrant violation of God's Word.

"When we attempted to begin our worship hour, they disrupted it and all began to sing a song which included the following words:

"Love my life I am crying. I am not dying. I am dancing, dancing along in madness. There is only sadness only the song of the soul. What do you do for a living? Are you forgiving, giving shelter? Follow your love will find you, truth unbind you. Sing out a song of the soul."

After they completed the song, they demanded a form of verbal debate with the minister right then and there. When told that we were assembled to worship and that they were welcome to worship the Lord, they said, "We will worship love."

(Signed)

Arthur W. Smith

When we read and see such things as this taking place right under our noses, and coming right into our church services attacking us, brethren it is time we wake up and begin to see inside of "Sodom." In a stinging rebuke to a degenerate generation of Israelites, Ezekiel, the prophet, declared that they were greater sinners than men of Sodom. Then he related the catalog of Sodom's sin. (Ezekiel 16:49-50).

Pride went before their fall. It has well been said, that pride lies at the root of every sin man commits. Pride is one of the most respectable sins. These homosexuals want you to respect them in their ungodly sins. It can be found in practically every situation of life. It often flourishes in congregations—pew and pulpit, alike. Commonly, it is catered to and pampered by the weak, unstable, unlearned liberal who has no love for the truth. (Proverbs 6:16-17; 1 John 2:15).

Isaiah cried out against these sinners in his day. "The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not." (Isaiah 3:9). Sodom's citizens were brazen sinners. They had no shame. Their moral consciousness no longer felt pain when abominations were committed or when others knew about it. We want it out in the open, they shout today. We want to be equal. Even to teach your sons and daughters!

God's indictment of the awful sin of homosexuality—this is the import of the disgusting event in Genesis 19:4-5. "The men of Sodom both young and old, all the people from every quarter. . . called unto Lot and said unto him, Where are the men that come unto thee? . . . bring them out unto us, that we may know them." As Jude states, "They gave themselves over to fornication, and after strange flesh." (Verse 7).

**Robert R. Taylor, Jr.**, Ripley, Tennessee, January 24, 1978: "I had a couple of calls from brother Archie Luper over the week-end telling me about his hearing the infidel Jew, Harry M. Orlinsky speak and the question he asked him. He is going to send me the material. I hope we can take it and drive some more nails in the coffin of the RSV. . ."

**Eugene A. Wertz**, Woodbridge, Virginia, December 28, 1977, enclosed \$10.00 to the *Contending-for-the-Faith Fund*, marked, "use as needed."

**Addison G. Herring**, Whitleyville, Tennessee, December 17, 1977, enclosed \$20.00 and purposed to send \$20.00 each month through 1978 for use as needed to our *Contending-for-the-Faith Fund*.

**The Robert L. Griggs Family**, Dalton, Georgia, January 10, 1978, enclosed \$20.00, saying, "We hope these monthly payments will help. Keep your magazine going into homes all over the country. May God bless you as you stay true to His cause. . ."

**Walter W. Pigg, Jr.**, Almo, Kentucky, February 3, 1978: "I'll be sending in some (subscriptions) within a couple of weeks. . . Things look pretty dark some times, but if it were not for those who are willing to stand fast in the faith and let themselves be heard it would be even darker. . ."

**James T. Smith**, of Chattanooga, Tennessee, let us know under date of November 18, 1977, that he would send \$10.00 each month to our *Contending-for-the-Faith Fund* through 1978.

**Russell Artist**, since his retirement from David Lipscomb College, in Nashville, is now available for his wonderful lecture series on the subject of Evolution. Among his appointments so far this year are the following:

- March 10-12— Stockton, California, with Wayne Jackson and Larry Chouinard
- March 16-19— Burnaby, British Columbia, Canada, with E. P. Lake
- March 24-26— Oak Ridge, Vancouver, British Columbia, with Jim Hawkins
- April (possibly 11-14)—College Station, Texas, with Bert Thompson
- April 26-30— Saline, Michigan, with Tony Simmons
- May 4-6— Lake Worth, Florida

Brother Artist is particularly well qualified to speak on behalf of Christian Evidences and the Genesis record as opposed to Evolution. Congregations should be inviting him for his lecture series, particularly upon behalf of their young people, who are under continuous bombardment relative to the theory of evolution both within as well as without the church. Those who are determined NOT to water down the Genesis account may write for an appointment at his home address: **1057 Parkwood Terrace, Nashville, Tennessee 37220.**

**Mrs. Frank Johnson**, Leesburg, Florida: "I agree to everything you have to say. Keep up the good work."

**Ernest R. & Ollie Harper**, Abilene, Texas: "Just to say we appreciate you and your family and your love for and defense of the truth. The struggle is difficult and kind of unkind and untrue accusations will continue to be hurled, but we have to uphold the word of God and his church. . ."

**J. Donald Mash**, minister, Norway Avenue church of Christ, Huntington, West Virginia, November 10, 1976: "I understand that you attended the 1976 Evangelism Seminar at Gainesville, Florida, in August. Not having seen anything in *Contending for the Faith* about it, I would like to know your impressions of it. Was it all right? Was anything taught or done that was questionable? Could you recommend it? etc.

"Brother Rice, the reason I am requesting the above information is we had a young couple to move to Huntington from Gainesville a little over a year ago. We are having problems with them, their beliefs and teachings on the Holy Spirit, Soul Talks, Prayer Partners, etc. Of course, they received this at Gainesville. Also, they are trying to use you as endorsing what is now going on there. Do you?"

"I enjoy *Contending for the Faith* very much. It is informative and very interesting. I try to keep abreast of what is going on in the brotherhood, and appreciate your efforts along this line, and the work you are doing and are going into. May God bless and be with you. . ."

(NOTE: "By now, no doubt, you have received the October issue of *Contending for the Faith*," I replied under date November 28, 1976, in part, "thus have the information you sought. . . Just to be sure, however, I am enclosing a copy in case your copy might have gotten lost in the mail. I think you will find my 'evaluation' letter to the Crossroads brethren sufficiently explicit for your purpose.

"Both the elders and also Chuck Lucas, minister at Crossroads, have denied to me that they teach the direct operation of the Holy Spirit separate and apart from the word. They say that sometimes some of the students who come there get such ideas on their own contrary to their teaching. I still am most unhappy with the term 'soul talks.' Partly, I suppose, because it was started by 'Campus Evangelism,' all the memories of which are exceedingly painful. Surely they could use a term void of offense!

"Your concern for the truth is greatly appreciated. . ." IYR.Jr.)

**Quentin Dunn**, minister, Sabinal, Texas: "Thank you for the information about *International Gospel Hour*. I like to keep informed about it."

**Mrs. Edith Todd**, King, North Carolina: "May God bless you in your effort to serve him." (NOTE: \$10.00 enclosed. IYR.Jr.)

**Rod Rutherford**, missionary, Hobart, Tasmania, Australia: In renewing his own subscription, he sent in another, enclosing \$10.00, saying, "Please use the extra money to send *Contending for the Faith* to others you may know of whom would benefit by it. . . Keep up the good work."

**Mrs. Gail McMillen**, Portageville, Missouri: "I think this paper is great and admire you for taking such a strong stand for the truth."

**Aubrey D. & Martha L. Vann**, McAlpin, Florida: "Enclosed please find check in the amount of \$20.00 for the month. . . as per our pledge . . . half for *Far East/ World Evangelism* and half for *Contending for the Faith*—or if it is needed more urgently for other uses, feel free to use it as you see fit."

**Steve Campbell**, Hartville, Ohio: "I wish to commend you for your courage and foresight in alerting the brethren concerning the liberalistic trend in the church today. May God continue to bless you richly in His work."

**Stanley J. A. McNery**, minister, Livingston, Tennessee: " 'Silence is golden'—at least that is what the old adage says. And undoubtedly that is what the elders at Highland/Abilene must believe, as it seems that neither you nor H. A. (Buster) Dobbs have received any communication regarding the 95 questions nailed to the Highland church door. Maybe, just maybe, the spirit will move them in some miraculous way to reveal the truth concerning all things sooner or later. **MAYBE!**

"...there is a faithful gospel preacher in Ontario, Canada, that is greatly disturbed by Lynn Anderson, who was on the Great Lakes Christian College Lectureship. . . . Let me quote his words concerning his part in that program:

" 'However, I have heard some men who disgust me completely. One was Lynn Anderson. The only lecture I missed was the last night. Some say it was good, others have some reservation. His day lectures were useless so far as I am concerned. I had not heard anything about him till the lectures were over and George Hipwell told me about him. I don't have to hear a man more than once to tell if he is a real gospel preacher. He did not sound right to me. He may be able to tell people how to live apart, but he did not tell me how to live closer to the Lord. I am sorry he was here.' "

"The preacher is brother Charles G. McPhee . . . in his 64th year of preaching the gospel. He is 81 years of age, and still going. . . . Could it be possible to send brother McPhee some of the back issues of *Contending for the Faith* in order for him to get caught up on the facts of Liberalism and those spreading the same? Brother McPhee needs to know as you can see by his letter to me. I have known him since 1936, and he is a great asset to the cause in Canada, especially in Ontario.

"Let's keep the truth marching on. . . ."

**Ernest R. Harper**, Abilene, Texas: "There is one thing I will do. I will correct any mistake, no matter how unimportant it may seem to be. . . ."

**John A. Mays**, minister, Corinth, Mississippi: "Our elders receive you *Contending for the Faith* and appreciate the work that you are doing very much. . . . Fortunately, the congregation here is not bothered with liberalism, neo-pentecostalism, etc. We have a strong, sound congregation which loves the truth. However, we need to be stirred and moved to want to save more lost souls. . . ."

**Wm. L. (Bill) Schwegler**, deacon, St. Louis, Missouri: "The books I bought from you at Shepley. . . have already paid for themselves. The eldership I work under is getting 'liberal' education in the anti's of some of our so-called brethren. Brother \_\_\_\_\_ has my bound volumes of *Contending for the Faith* borrowed because he couldn't wait to order them to read the rest. You will be hearing from him shortly. . . . Keep up the good work. We pray for your continued good health and God's blessings."

**Mitchell & Audrey Scates**, Los Angeles, California: "We appreciate your teaching in the paper, *Contending for the Faith*."

**Thomas Forrest**, minister, Vermilion, Ohio: "Continue the good work."

**James A. Jones**, minister, Clearfield, Utah: "Keep on telling it like it is."

**Lee Anderson**, elder, St. Petersburg, Florida: "I am enclosing \$20.00 to help with the Harper letter. Wish it could be more. Please let me know if more is needed. Maybe I will have something when my next 'ship' arrives."

**R. D. McBee**, Perryville, Arkansas: "I . . . subscribed to *Contending for the Faith* and have received my first copies. We had read some of it in past years—also *Axe on the Root*, Volumes I and II—and we feel you are doing a very necessary work and wish to have a small part in helping to keep it going. . . . I am enclosing \$5.00 for *Axe on the Root*, Volumes I, II and III. . . . Also sending \$20.00 to be used for the contending for the faith fund. . . . We will send more as we can manage to do so."

**Mrs. John M. Hamilton**, Massillon, Ohio: "We appreciate the paper so much. Our hearts are made heavy for the error, but thankful for your ability to expose false teachers. May your efforts be blessed and God grant you health and long life in His kingdom."

**Dale L. Spung**, minister, McMinnville, Tennessee: "I appreciate very much the good work that you are doing with *CONTENDING FOR THE FAITH*. . . . I am with you in the cause of *CONTENDING FOR THE FAITH* and wish I could help more financially. . . . I have tried to put subscriptions in for those who would (and have) been of influence and action for the cause of truth. . . ."

**Elders**, Parkview Church of Christ, Warren, Michigan, in their weekly bulletin for December 26, 1976, had this to say: "Long hair on men is a no no in God's word. (1 Corinthians 11:14). Parkview elders have never been dogmatic on the question of hair except wherein it conflicts with the word of God. We want all of our young men (and old as well) to look their very best when presiding at the Lord's table, leading in prayer or other duties in our worship to God. There was a time when men seemed to want to look their very best, both in grooming and in dress when they came to the house of God to worship Him, but it seems that we are losing much of that respect we once had for God and for Christ. God still demands our best regardless of age in which we live. We are not trying to set standards for other congregations, but we want to make the Parkview congregation a citadel of truth, honor and respect for the Christ who loved us and died for us."

(NOTE: Even if the Parkview elders are *not* trying to set aside standards for other congregations, nevertheless other congregations might learn by their example. We thank God for these fine elders. IYRJR.)

**A BOOK YOU CANT AFFORD TO BE WITHOUT!**

## THE WARREN-FLEW DEBATE

### ON THE EXISTENCE OF GOD

- In the face of the tremendous growth of atheism — as well as other forms of unbelief — in our own and other nations around the world, it is likely that this is one of the most significant books to be published in quite some time. Every young person, especially, should study it carefully.
- It was a four-night oral debate by two men who are qualified by academic training and experience to discuss the basic issues involved in the crucial question of the existence of God.
  - **A. G. N. Flew**, D. Litt. (Univ. of Keele), professor of philosophy, Univ. of Reading, England. Undoubtedly, he is one of the four or five men most able to defend the view that God does not exist. Flew affirmed, "I know that God does not exist."
  - **Thomas B. Warren**, Ph.D. (Vanderbilt Univ.), professor of Christian Evidences, Harding Graduate School of Religion; Warren affirmed, "I know that God does exist."
- With skepticism spreading so rapidly, no elder, preacher, or Bible teacher, etc. can afford not to study this book. No Christian parent dare to leave his children uninstructed in the crucial matters discussed in this important debate.
- The charts and questions alone are worth the price of the book. \$12.00 per copy (cloth, with dust jacket).

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**John W. Smith**, Springfield, Virginia: "Greetings from the land of NIMROD—or so it seems . . . The churches here in the nation's capitol are in sad state—so much so it doesn't take an insider to see. . . We probably have more 'elders' (?) than we had 15 years ago and considerably less leadership—little if any against modernism. We probably have many more preachers and 'personal workers' with very little actual Biblical evangelism. We no doubt have many more Bible class teachers, equipment, techniques, etc., and no doubt have an incredible ignorance. . . The spirit of modernism moves about us freely, without molestation, for it is not the brotherhood's (here) idea of what to shoot at. . . We are proud. It is our downfall. We think we are progressive. We are digressive. We think we can decide by our machinations, gimmicks, goaling, pestering or mere position to direct the activity of the saints what certain people should be doing, giving, rather than relying on a conviction of sin, righteousness and judgment. Envy and jealousy rage like a wild prairie fire. There are no firemen wishing to quell the flames—too busy making decisions, attending meetings, playing 'Church of Christ' if you please. . . *Contending for the Faith* is a great blessing and good work most needed by our brotherhood. Just keep reminding us who our brother really is. . . I notice more *Anti* activity here. Sorta like another enemy sees us beaten, he jumps into the battle—on us. We have one here in this area, been having it pretty easy the last ten or twelve years or so, writes all kinds of inflammatory material in his bulletin. He has one purpose—*divide*. . . I think Psalm 70 would be a good theme scripture for *Contending for the Faith*. Please keep your tone uncompromising and to the point. Many of us really appreciate your time and effort. Few have courage though many know the truth. Print this if you like. Already have all the enemies I can possibly get for a while—till more liberals move into the area."

(NOTE: In my reply of December 27, 1976, I said, in part, "Thank you for your good letter of December 15. Your report 'from the land of NIMROD' as to what is going on in our nation's capitol confirms other reports we have had from other sources. What a pity that at a time when we need genuine Christian leadership more than ever we are getting it less. "Thank you, too, for calling the 70th Psalm to our attention. Surely it seems to fit much of our attitude . . ." IYR Jr.)

#### PSALM 70

Make haste, O God, to deliver me; make haste to help me, O Lord. Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire me hurt. Let them be turned back for a reward of their shame that say, Aha, aha. Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified. But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying.

**Gwen Seiber**, Bradford, Tennessee: "I have in my hand the . . . *Contending for the Faith* paper and have read every word, which I enjoyed greatly and thank God for! Thank you for publishing the truth! The world is in such dire need of more good writers. . . If people will ever learn to study the word of God with sincere diligence for themselves, the blindfolds may fall from many eyes! . . . I would like *Contending for the Faith* to be mailed to my home regularly. . . (Subscription enclosed.)"

**E. M. Boss**, treasurer, Church of Christ, Salem, Oregon: "By the authority of and for the elders, please do not send any more bundles of *Contending for the Faith*."

(NOTE: Wonder what *that* was all about? IYR Jr.)

**Colin Williamson**, Ocala, Florida: "Enjoy the paper very much. . ."

**Mrs. Sherman M. Lee**, Albuquerque, New Mexico: "I don't want to miss a single copy. . ."

**B. A. Fudge**, minister, Horse Cave, Kentucky: "I enjoy the *Contending for the Faith* publication so very much. I . . . appreciate the good that you are doing in contending for the old paths. May God continue to use you and bless you in your work. . . I, too, am alarmed at the liberal trend so prevalent in the brotherhood and agree that we need to be on our toes to stamp out false doctrine. I am trying to keep the church here informed about these departures from the faith once delivered. . . Would you please send *Contending for the Faith* to the following people and bill them for their subscriptions. These brethren are elders and deacons in the Horse Cave church of Christ and have expressed an interest in your publication. . ."

**John R. Hogan, Jr.**, Memphis, Tennessee: "Will there be a bound volume VII for 1976? I have the first six volumes."

(NOTE: Yes, of course! Volume VII is now available — also Volume VIII! Volumes I through V are \$3.00 each; Volumes VI, VII and VIII are \$5.00 each. Ordered as a set, cash with order, all at one time, send just \$24.00 plus \$1.20 postage. Please address all orders to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

**Benye B. Still**, Seattle, Washington: "I am enclosing a check for several subscriptions to your excellent paper *Contending for the Faith*. . ."

**Novie Perry**, minister, Grand Bay, Alabama: "Continue your good paper so we can know what is going on in the church in this country."

**H. I. Taylor**, minister, Houston, Texas: "Enclosed is \$10.00. I wish it was far more. I pray that I shall be able to help you in your work in a greater way as time goes on. . ."

**Jerry Whitmire**, McCrory, Arkansas: "May God bless your efforts that have his kingdom's welfare in mind."

## A BOOK ON THE CRUCIAL "PROBLEM OF EVIL" — OF SUFFERING, PAIN, SIN, ETC.

# HAVE ATHEISTS PROVED THERE IS NO GOD?

by **Thomas B. Warren, Ph.D.** (Vanderbilt University)

Professor of Christian Evidences, Harding Graduate School

• Atheists claim that the existence of suffering, pain, and sin among human beings, pain among animals, and physical catastrophes such as hurricanes, tornadoes, floods, etc. all combine to prove that the God of the Bible does not exist.

• In this book — which has been highly recommended in scholarly circles — Warren refutes the argument of J. L. Mackie (professor of philosophy, Oxford University) which he (Mackie) uses in an effort to disprove the existence of God.

• Mackie claims that Christianity involves a logical contradiction. Warren proves that Mackie's claim is false.

• No serious student of the Bible — or of atheistic philosophy — will want to be without this book. \$4.95 per copy (cloth).

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**Gary Montgomery**, minister, Lake Jackson, Texas: "God be thanked for your continuing concern for the purity of the Lord's church and the gospel of Jesus Christ! While I don't always concur with the profusion of personal criticism and sly slurs, I believe that your cries are always based on facts that need to be heard. Please continue to send the publication, and also accept my order for two sets of *Contending for the Faith* . . . Keep up the good work!"

(NOTE: Thanking brother Montgomery for his encouragement, in my reply, I said, in part, "I do not expect everyone to agree with the way I express myself in these matters. However, I do expect folks to weigh the facts presented. And whenever we find that we ourselves have made a mistake, we always try to correct it. Pray for us." IYRJR.)

**Mrs. Olive M. Cawyer**, Graham, Texas: "Really enjoy *Contending for the Faith*. Wish everyone enjoyed it as much as I do, and took it, too!"

**Olen Nix**, Itasca, Texas: "It saddens me to read these things, but I believe everything you say to be true. . . I personally question Tony Ash about some things he was teaching some . . . years ago at a meeting at the Itasca church. Since they of the Itasca church still uphold Ash, Finto and the like, we worship with the Covington church. We receive *Contending for the Faith* there in bundles and refer to them often. Most are waking up, thanks to you. God bless you. . ."

**Glen Mellott**, Salem, Indiana: "The elders have asked me to write to you and cancel our subscription to *Contending for the Faith*. That is the bundle of 200 that you were sending to the congregation here. But please keep mine coming and keep up the great work. . ."

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

**Mrs. Griffin Cook**, Lewisburg, Tennessee: "In my opinion you did John Allen Chalk no injustice in your exposure of him. On re-reading his confession, he did not appear to be expressing true regret and change of heart. He only regretted his poor judgment in allowing his view to be published: "I ask your forgiveness for the difficulties I have caused you' . . . I am genuinely sorry that my *Christian witness* has been damaged' . . . I am troubled by those . . . whose minds and hearts have been closed to what I have to say about the gospel of Christ' . . . I confess my *faulty judgment*' . . . I saw in the movie however the same human needs with which I work every day in Abilene' . . . I did not see the *implications* of what was my *honest response* to the human need that I know exists' . . . Brother Rice, I am convinced that John Allen Chalk is the same liberal that he was before. His statements were too guarded and too well phrased. . . I sincerely hope that brother Chalk's future conduct proves me to be wrong. . ."

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

**Barbara Bagwell**, Dothan, Alabama, enclosing \$10.00, said: "I have begun your book *We CAN Evangelize the World* and can't put it down. One of many thoughts came to mind—the longer we wait, the larger the task. . . Do you know of any preachers or missionaries on the island of Guam? If so, may I have their names and addresses? . . . Please accept my humble offering and my prayers are with you and your efforts always. . . Pray for me that I will have the love of God so strong in my heart every day of my life that I will want to tell others about this wonderful thing called salvation. I've kept the good news to myself long enough. . . Please keep the publications coming. . ."

(NOTE: Thanking sister Bagwell for her good letter and contribution to our work—also for what she said of my book *We CAN Evangelize the World*—I gave her the address of Roy Zacharias, c/o Church of Christ, Post Office Box 883, Agana, Guam, U.S.A. 96910, saying, "He came to see me personally the last time he was in the States some three years ago—and I think he planned to stay there the rest of his life. "The principal thing about letting others know about the salvation that is in Christ is

to observe I Timothy 4: 16. Numbers have written good books to give you specific ideas about how to go about it; but when you get right down to it, this passage sums up the whole thing. So, live it and seek opportunities to convey the message (the true message) to others—and all will be well. . ."

Others who might like to read *We CAN Evangelize the World*, please send \$3.95 (plus 41 cents postage) with your order for same to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYRJR.)

**V. F. O'Gara**, Vinita, Oklahoma: "Enclosed check in the amount of \$10.00 for renewal of *Contending for the Faith* subscription. Balance to Far East or where needed most. . . God speed."

**John P. Thornton**, Beatrice, Nebraska: "I am concerned about the modernism that is creeping into the church. I hope and pray that the tide is/will be turned. . ."

**F. E. (Ed) Glover**, Sumter, South Carolina: "I appreciate you and your work. May it ever prosper for the spreading of God's will and also its defense. . ."

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**V. A. Frazier**, Trenton, Tennessee: "I would like to have the paper you put out, *Contending for the Faith*. I came across a copy of it and liked it very much."

**Mrs. H. V. Bray**, New Orleans, Louisiana: "I thank God for your good work."

**Terry Bunch**, Nashville, Tennessee: "I picked up a copy of your publication *Contending for the Faith*. I liked the articles very much and would like to subscribe."

**Mrs. Luther Foote**, Petersburg, Tennessee: "Please send me your paper *Contending for the Faith*. May the Lord give you strength to keep up the good fight."

**Andy Harwood**, Muskogee, Oklahoma: "I am sending this check along as a contribution to help you continue the growth of *Contending for the Faith* and to purchase a subscription for three years for a friend of mine. Please take \$5.00 to cover cost of the subscription and use the other \$5.00 as you see best. God bless you for the great job you are doing. Keep up the good work."

**Robert C. Hampton**, minister, El Paso, Texas: "For a number of years I have been a reader of *Contending for the Faith*. The church for which I preached in Mesa, Arizona, received the paper regularly. However, since back to work with the Northside church in El Paso I have not been able to read it. I want to subscribe for myself and also for an elder of the church in Salt Lake City, Utah."

**Mrs. Robert L. Starkey**, Bangs, Texas: "I surely hate to miss a single one. You are doing a wonderful work, so keep it going. My husband is an elder in the church where we worship."

From time to time, we still get calls for *God's Truth on Elders*. Printing, paper, postage and processing costs have sky-rocketed since 1953, so if we bring it out again, it will have to sell for more. If enough brethren let us know they would like to use this little booklet for the good it could do, we are thinking of bringing it out again. Please let us know if you are interested. IYRJR.

**Dallas Hollenbeck**, Salem, Missouri: "Would you please send me another *Bound Volume* set of *Contending for the Faith*? I want to give them to my brother-in-law for a gift. He is strong in the faith and will be pleased to have these bound volumes. I have had about all I can stand of the so-called Christians that will not stand up for Christ and His teaching. The church is being divided all over the brotherhood by such things as this. It has come to the time when all the sound in the faith are going to have to withdraw themselves from the liberals and liberalism in the church. We need to have another restoration in the church."

**Jim Terry**, Licking, Missouri: "I look forward to reading your paper every month and I appreciate the work you are doing. I have learned no little amount from your papers since I have received them." (NOTE: Brother Terry has moved since writing this. IYRJR.)

**Garnes Meyers**, minister, San Benito, Texas: "I received four copies of *Contending for the Faith* and was very impressed with your stand against liberalism. A return to God's word would be in order, to say the least, for those who have gone so far out on the limb. A check is enclosed for one year's subscription."

**Otha Lee**, Hartselle, Alabama: "I enjoy reading *Contending for the Faith*."

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**J. L. Davidson**, Conroe, Texas: "While reading the papers of late I am reminded of some of the things we speculated about in times past. Do you remember when we used to 'wonder' if the churches of Christ would ever go the way of all flesh like just about every other religious movement under the sun has gone? Do you remember J. D. Tant's 'Brethren, we are drifting'? Well, at this writing, I guess we don't have to speculate about it. Seems that we are on our way if something drastic (like swinging the sword of the Spirit) isn't done."

"I have paid particular attention to the *Firm Foundation* and Jimmy Lovell's 'Action'. I am surprised that Reuel Lemmons would stoop to taking pot shots at a brother who stands four square for the truth without calling his name—but for months his editorials have been full of inferences and insinuations about you. For crying out loud, if he means Rice (which he obviously does) why doesn't he say Rice?!!

"And of all the pious hypocrites which have graced (or disgraced) this great brotherhood, I think Jimmy Lovell takes the cake. After reading his... 'Action' I feel like spueing him out of my mouth!! While posing as an advocate of sweetness and light he courts fellowship with the Christian Church and lambasts you from Dan to Beersheeba!! But no, he is too 'sweet' to say Rice! Him we can do without..."

(NOTE: "Yes," I replied to brother Davidson, in part, "I remember those speculations of years ago. We don't have to speculate any more. We are no longer just 'drifting'. We have drifted! And we, as a movement, are on our way out if brethren do not wake up—and soon."

"I have known for several years now that Reuel Lemmons does not stand for the truth any more than Jimmy Lovell. Of course, in Jimmy's case, there is no evidence that he ever did! I could not understand for a long time his saying all those nice things about Reuel. It now is evident that they were kindred spirits all the while..." IYRJR.)

**Loretta McLellan**, Purcell, Oklahoma: "I am a nurse and work in a coronary care unit. We receive the most critical who have heart attacks. Some we are able to save and some we are not. There is a world of difference in the way a Christian meets death with contentment, and those who die cursing their Savior and blaming him for their illness... I still have two sons and one daughter at home who I want to see remain faithful Christians throughout their life. Our heavenly Father gave the prophets messages to take

to the people in the Old Testament when they were doing wrong. I believe our heavenly Father is still giving us men like you to warn us when we are going astray. He gave us such a simple, beautiful plan of salvation and a simple way to live the Christian life. I see no need for man to add to it or take away from it... I will try to send \$5.00 each month and more if I can. My prayer is that our heavenly Father will give you the strength to continue to warn of things taking us away from the straight and narrow path our Saviour planned for us to follow. The warnings you are printing in your paper should prompt us all to study more in our Bibles and not be led astray... Will you please send me the bound volumes of *Contending for the Faith*—all six please. Also *Axe on the Root*—all three volumes... May God bless and strengthen you in your work."

(NOTE: In my reply to sister McLellan, I said, in part, "The same care that I observe you have toward your patients is the care that I have had practically all my life for the churches. I began my 45th year as a gospel preacher Thursday of last week."

"I could not agree with you more that the plain, simple, beautiful gospel of Christ should be considered sufficient without addition, subtraction or alteration. Some, however, seem not to be content with 'thus saith the Lord'."

"As a boy preacher, I used to preach at Noble and Lexington, and many of the country school houses in Cleveland as well as Washington counties, in Oklahoma. Since then, I have preached in more than 1,500 congregations in every state in the U.S. and in 58 foreign countries. Having defended the truth of the gospel worldwide for all this long time, I am not about to surrender one syllable of it now that I am no longer young."

"Your purpose to send \$5.00 each month (or more if you can) to help us in this great doctrinal struggle, brotherhood-wide, is great encouragement to me. With such contributions each month we are enabled to spread our effort for truth just that much farther. Thus you enter into our labors—and we appreciate it."

"My secretary sent you the books you ordered, which I trust you now have received and that they are helping you to see what has gone on re: this apostasy for such a long, long time. Please encourage others to subscribe to our paper and to help in our efforts to preserve the cause of truth beyond this generation." IYRJR.)

**Bob & Veta Griffin**, Anaheim, California: "We are sharing your paper with all who will listen here in southern California... Would to God that we had 10-million men like you that tell it like it is and that are not afraid to fight for the truth. We hope that you do not go to China. We desperately need you here to do this work. Many of our brethren will not listen, but there are many who are unaware of what is going on in the church. We cannot understand how they can't, but it is true. Also there are many who never have been taught in the first place... Please, please continue your revealing of these situations..."

**Mrs. Billy J. Farris**, Hardin, Kentucky: "Have just finished reading four of the back issues of *Contending for the Faith*. Was shocked to hear of such things as are taking place throughout the brotherhood. Find enclosed \$10.00 for which please send me the paper for three years. I would like you to send it for three years to my dad as a gift from me... Keep up the good work..."

**Betty M. Kamperschroer**, Hokah, Minnesota: "We in this area are totally ignorant of what is going on. Last week Landon Saunders held a meeting at Winona, Minnesota, which is 27 miles from here. When I learned of this, I called my mother in Indianapolis and asked her to call brother Totty and ask him about this man... I believe you were there when she called. Anyway, when I told the brethren here, they wanted proof because they knew nothing of this... I am terribly concerned about what is taught in our area and need information to help us educate our members as to what is going on in the church so we can avoid false teachers... I use a lot of brother Totty's articles from *The Informer* in our bulletin. We receive, at the building, bulletins from around 100 congregations. I think some of these are not teaching the truth. I worry about this a lot... My husband and I appreciate your paper *Contending for the Faith*..."

**Reg Rogers**, minister, Salinas, California: "*Contending for the Faith*... is very good. You are rendering the brotherhood a real service. You are pruning away the fruitless, broken and rotten branches from the vineyard. Others will harvest..."

**J. D. Manning**, Millersburg, Ohio: "I appreciate the work you are doing in exposing false teachers in the church... May the Lord bless your work as we continue our prayers for you... I'm concerned..."

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

An Answer to John Scott's Article  
On "The Morality of Abortion"

## Is Abortion Murder?

Gaston D. Cogdell

(EDITORIAL NOTE: Although we juxtaposed an article by brother Cogdell, entitled, "Abortion Is Still Murder!", immediately following the reproduction of brother Scott's article from *Mission Journal*, in our issue for November, 1977, nevertheless his article was not in direct reply to the one by Scott.

Under date of December 27, 1977, Cogdell sent Scott the following letter:

December 27, 1977

Mr. John Scott  
Harding Graduate School of Religion  
1000 Cherry Road  
Memphis, Tennessee 38117

Dear Brother Scott:

In your article "The Morality of Abortion," (*Mission*, July, 1973), you presented scriptural evidence for the position 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." You stated, "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." Enclosed is an answer to your article, and a refutation of the position you presented. I hope that you will deal with each argument that I have advanced and answer the questions at the end.

Fraternally,

(Signed)

Gaston D. Cogdell

cc: Ira Y. Rice, Jr., Harold Hazell, Harding College Board of Trustees & President, Roy J. Hearn, Garland Elkins and Pat McGee

Initially, I had planned to run brother Cogdell's following article in our February, 1978 issue. On January 8, 1978, I wrote him to that effect, saying further, "In the event that brother Scott does indeed deal with your arguments and the questions that are advanced at the end, I should appreciate an opportunity to publish same in same issue with your present article. I doubt that he will attempt it, however."

Other matters, meanwhile, claimed our editorial attention for both February as well as March; so here it is the April issue before we actually are finding the space to publish Cogdell's long reply. If brother Scott had sent an answer to what follows, we would have published that, too; but since he has not seen fit to do so, please consider brother Cogdell's direct reply to Scott.

-Ira Y. Rice, Jr.)

Abortion is the taking of a child's life before the child is born. Why is it any less murder to snuff out the flame of human existence *before* birth than it is *after* birth?

Some think that abortion is not murder because, they say, the soul does not enter the body until birth and therefore human life does not begin

until then. They cite as evidence for this that God "breathed into (Adam's) nostrils the breath of life; and man became a living soul." (Genesis 2:7).

It is claimed that this passage shows that Adam did not become a "living soul" until he had begun to breathe. Of course, this is correct in

(Continued on Page 3)



# Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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## Watchman, What of the Night?

Foy E. Wallace, Jr.

In the case of the last college among us to succumb to the pseudo-versions, the compromise policy for comparative use of these new translations has had apparent approval. Such a course on the face of it is farce. It provides the opportunity for the professors to favor and teach the new versions in their classes and to make the *King James Version* a target—it actually means comparative courses in the new versions in which the professors have the advantage and the students are victimized in submission to being taught the new versions, as in known instances in which “the King James Version” was made the target of ridicule and rejection. It is a deceptive policy which leaves the general impression that the college is sound on the issue of the versions.

Parents send students to our colleges to study the Bible, not to be confused and bewildered by wiseacre professors discoursing to them on the inferiority of our Bible in favor of the theological new translations, the effect of which is the weakening of confidence in the Bible, resulting in a shaken faith of young people in the Bible, of which there are known numerous examples among ex-students of our colleges. It is a sad comment, but it has come to pass, that parents who send their sons and daughters to our own colleges had better know who will be their Bible teacher and whether he will teach the Bible or the new modern versions.

There was division over mechanical instrumental music and the missionary societies. The new theological versions are doctrinal innovations and they will divide the churches. So it is the duty of the elders to prohibit their use in the classes and in the pulpit. What is taught in the classes of “a Christian College” is the responsibility of the administration, and what is done in the pulpit of the church of Christ is the responsibility of the elders. And God will not hold us guiltless.

Peter said, “The elders which are among you I exhort, who am also an elder. . . feed the flock of God which is among you, taking the oversight thereof.”

As for me: Let the pen drop from my right hand, my right arm fall limp to my side, my tongue cleave to the roof of my mouth, and the earth receive my mortal frame, rather than relent in one instance or retreat one step in the exposure of the spurious versions and in the defense of The Bible as the inerrant Word of God. Let the mantle of courage and of vigilance descend upon us all as we echo the Biblical warning: **Watchman, what of the night?**

—Sword &amp; Shield

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## Is Abortion Murder?

(Continued from Page 1)

regard to Adam. But what was true of Adam is not true of any subsequent human being, because alone, of all human beings Adam sprang into existence fully grown. He was a lifeless, soulless clod of earth until God breathed into his nostrils the breath of life. His life did not begin, and thus he possessed no soul until he began to breathe. But this is not true of other human beings, all of whom begin life, and receive the "breath of life" long before they begin to breathe separately and independently of their mothers. Infants "breathe"—receive oxygen—through their mothers *from the moment of conception*. Those scriptures therefore which refer to a person receiving breath from God as certainly mean breath within the womb as breath after birth.

Genesis 2:7 shows that Adam's possession of a soul began with Adam's possession of life. We submit that this is also the point at which all other human beings possess souls. All scriptural evidence shows that man's possession of life is to be equated with man's possession of a soul. When the soul departs, life departs—and *vice versa*. There is no exception to this rule. Zombies—human bodies that have life but not souls—do not exist outside the realm of fantasy-fiction. Since life begins in the womb, we therefore conclude that the soul is given there.

There are a number of Biblical passages which shed light upon the question of whether the unborn babe possesses a soul—

1. **Genesis 25:21-26** tells how Esau and Jacob struggled with each other while still in Rebekah's womb, thus portraying the contradictory natures and characters that each was to possess throughout the rest of his life. How could spiritless matter have done this? The Lord told Rebekah: "Two nations are in your womb, and two peoples. . ." thus betokening that the great differences between not only the two human beings within her but even between the ethnic groups which should spring from them, were present within them while they were yet unborn. These differences were not merely physical, but were also and in fact were primarily spiritual. How could these essentially spiritual differences have been manifested in the womb if the babes had no spirits? Does not this prove that the unborn have souls? Does any one really believe that it would have been any less a crime for Rebekah to have conspired with some man to kill Esau and Jacob while they were yet within her womb, than for her to have murdered them after they were born? The Lord said, "Two nations **are** in your womb." They were there **en potentia**, and the Lord counted it as if they were there **de facto**.

2. **Exodus 21:22-25** has frequently been used as a proof-text for the allegation that the life of the unborn does not possess the same value as other human lives. This interpretation is a result of reading into the passage something that not only is *not* there, but is really just the opposite of what *is* there. The passage says

that if two men strive together and one strikes or hurts a woman so that her "fruit departs" from her (i.e., so that she is caused to give untimely birth to her child), but this is the only harm that occurs, then the person causing the untimely birth shall be liable for some pecuniary damage, which shall be assessed by the woman's husband and the court. But if any other mischief follows, then the punishment shall be life for life, eye for eye, etc. It is entirely unwarranted to assume that the child to whom the woman was caused to give untimely birth, was born dead. We must conclude therefore that the phrase "But if any other mischief follows. . ." refers to the infant as well as to the mother, and that "life for life" shall be demanded for the death of either.

John Warwick Montgomery, in *The Christian View of the Fetus* quotes perhaps the most authoritative of all commentators on the Hebrew Bible, C. F. Keil and Franz Delitzsch (*Bible Commentary on the Old Testament: The Pentateuch*, translated by James Martin II, pps. 134-135) on this passage as follows:

"The full meaning of the passage is then, if men strove and thrust against a woman with child, who had come near or between them perhaps for the purpose of making peace, so that her child comes out (came into the world), and no injury was done either to the woman or the child that was born, a pecuniary compensation was to be paid. A fine is imposed, because even if no injury had been done to the woman and the fruit of her womb, such a blow might have endangered life. But where injury occurred either to the mother or unborn child (as we have noted), the *lex talionis* applied indiscriminately to the genuinely human fetus as well as to his genuinely human parent."

Montgomery goes on to point out, "This interpretation is presented not only by a classic Old Testament scholar such as the 19th century Protestant Delitzsch, but equally by such contemporary Jewish exegetes as Cassuto, whose *Commentary on the Book of Exodus* is a landmark. Here are the relevant portions of Casuto's explanatory rendering:

"When men strive together and they hurt unintentionally a woman with child, and her children come forth but no mischief happens—that is, the woman and the children do not die—the one who hurts her shall surely be punished by a fine. But if any mischief happens, that is, if the woman dies or the children die, then you shall give life for life." (Umberto Cassuto, *Commentary on the Book of Exodus*, translated by Abrahams: Jerusalem: Magnes Press: The Hebrew University, 1967, p. 275.)

To interpret the passage in any other way is to strain the text intolerably. The original text places a value on fetal life equal to that accorded to adult life, and in doing so perfectly conjoins with the rest of Holy Writ."

Of course, even if the above were not true, Exodus 21:22 would not prove anything about the value of the life of a fetus, for in the instance cited in the passage, the death of the infant would have been purely accidental, unintentional, and indirect. Not the child but the mother was struck, and she was struck unintentionally. The child lost its life because of an accident that happened to the mother.

No system of jurisprudence with which we are acquainted declares one guilty of a crime who completely unintentionally, accidentally and indirectly causes an injury or death. There is no parallel whatsoever between the situation described in Exodus 21:22 and the premeditated and carefully planned taking of an infant's life, such as occurs in an abortion, where the

mother and whoever destroys the life of her child conspire together to perform the deed.

—3. **Job 3:11-19.** Here Job states that had he died before he was born, before “the knees received him,” or had he been as “infants that never see the light” (*Verse 16*), he would have gone to the same place as the kings and counselors, the prisoners and the weary of the earth, who had died. The “I” who was Job existed before birth, and was a soul clothed in flesh before he emerged from the womb. Job says “Why was I not as a hidden untimely birth, as infants that never see the light.” that never see the light.”

Those who are aborted are “infants that never see the light.” Job says that these infants go to the realm of departed souls the same as the small and the great of the earth. Does this not prove that the unborn have souls?

4. In **Psalms 139:13-15**, David says to God, “For thou didst form my inward parts. Thou didst cover me in my mother’s womb; my frame was not hidden from thee, when I was made in secret and curiously wrought in the lowest parts of the earth.” (This last phrase, “lowest parts of the earth,” is a Hebrew expression to describe the dark interior of the womb.)

Dr. Paul K. Jewett, in his piece *The Relationship of the Soul to the Fetus*, says of this passage, “Even before he knew God, God knew him; even before his eyes opened on the light of day, while he was still being marvelously formed in the womb, God was there. But though the thrust of the passage is principally to confess a truth about God, it tacitly confesses a truth about the Psalmist, namely that he regarded himself as a self even before he was conscious of himself. I, the person, was covered by thy hand, O Lord, in my mother’s womb; I was made in secret and curiously wrought in the inner recesses of my mother’s body. While this gives us no precise information about the relation of the soul to the fetus, it would appear that the Psalmist did not think of his humanity as tied to the moment of birth.”

5. **Ecclesiastes 11:5** states that “the spirit comes to the bones in the womb of a woman with child.” (RSV) Does this not prove that the unborn have souls?

6. **Isaiah 44:2, 24** speaks of God creating Israel “from the womb.” Does this mean only the physical bodies of Jacob and the Israelites? On the contrary, it means the total man—body and spirit—was created then, for Israel would not have been Israel without a soul. Does this not prove that the unborn have souls?

7. God told Jeremiah, the prophet, “Before I formed thee in the belly I knew thee, before thou camest forth out of the womb, I sanctified thee.” (**Jeremiah 1:5**). This should settle, once for all the question of whether the unborn child possesses a soul. Jeremiah was set apart for his special work for God, not merely a body, but as body and soul. When God sanctified Jeremiah in the womb, he sanctified the total man, which means of course, that the infant Jeremiah in the womb possessed a soul. Does not this prove that the unborn have souls?

8. **Luke 1:41-44** records that John the Baptist “leaped in the womb for joy” as soon as his mother Elizabeth

heard the salutation of Mary, the mother of Jesus. Is it not obvious that this could not have happened if John had been a non-human, soulless thing, which the pro-abortionists tell us the unborn are? Is it not reasonable to assume that man becomes man at the same moment that God became incarnate—at conception? Does not this prove that the unborn have souls?

9. In **Galatians 1:15**, the Apostle Paul says that God selected or separated him “from my Mother’s womb.” The RSV translation expressed it—“But when he who had set me apart before I was born, and had called me through his grace. . .”

Saul, the spiritual being clothed in flesh, existed, was known by God and was “set apart” before he emerged from his mother’s womb. To have killed him before he was born would have been as great a sin as killing him after he was born. This passage shows that Saul, the unborn infant, possessed a soul while yet in his mother’s womb. Does not this prove that the unborn have souls?

John Scott (*Mission*, “The Morality of Abortion”; July, 1973; page 10) uses the analogy of the spiritual birth of baptism with our physical birth to show that life does not begin until birth. He says, “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.”

“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.”

While we agree that the new spiritual life of Christ is not infused into man when he merely believes, for “the devils believe and tremble,” we must disagree with his statement that a man is spiritually “begotten” when he believes. It is when faith is consummated in true repentance, that spiritual conception takes place and Christ begins to be formed within man. Christ is in the word, which is the seed containing and conveying the new spiritual life. When that precious seed is implanted within a believing, penitent heart it germinates and the new *Christ*-life begins to be formed within one. Baptism does not create the new man, but gives birth to him. Baptism does not change the person at all. Baptism changes the person’s status, his state of being—his relationship to God, to the church, and to his past sins, separating him from them and joining him to God. If the spiritual “new man” did not exist prior to baptism, there would be nothing to be born, nothing to be raised to walk in newness of life, nothing to receive the continuing nourishment of the Holy Spirit.

Although the “new man” exists prior to baptism, he is still joined to, surrounded by, and imprisoned within the old man of sin, just as the unborn infant is imprisoned within his mother. One might say that Christ is in us prior to baptism, but we are not in Christ. Baptism marks the death of that old man of sin and guilt, and the separation of and freeing of the new spiritual Adam of righteousness from the dominion of the old carnal Adam of Sin.

The Scriptures tell us that baptism saves us just as

the waters of the flood saved Noah and his family. (**I Peter 3:21**). Did Noah and his family exist prior to the flood? So do we exist spiritually, before our spiritual birth in baptism, and so do we possess human life prior to our physical birth.

The scriptures tell us that the children of Israel were "baptized" unto Moses, "Under the cloud and in the sea." (**I Corinthians 10:2**). Did they exist as God's people, separate and holy, while they were yet imprisoned in Egypt? Certainly they did, for the Lord said, "Let my people go." And so does the spiritual man exist within us before baptism, that great act of separation from the world and birth into God's spiritual family. And so does the human being exist prior to his emergence into the world as a separate, independent person at physical birth, when his body is separated from that of his mother.

Would it not have been as grave a sin to have destroyed the family of Noah "while the ark was being prepared," as it would have been to have killed them after the flood? Would it not have been as grave a sin to have destroyed Israel in Egypt, as it would have been after they were separated from Egypt? Would it not be as grave a sin to destroy the as yet unborn spiritual babe who has believed in Christ, repented of his sins, and has confessed Christ as Lord, yet who has not been baptized, as to destroy him after his spiritual birth or baptism?

The answer to all these questions is surely and emphatically "Yes"! And to the question, "Is it not as grave a sin to kill a human being physically before he is born as it is to kill him after he is born," the answer is likewise and just as emphatically "Yes"!

John Scott, in his effort to prove scripturally that "Abortion is not murder, because an unborn fetus does not receive a soul until it is born and breathes," (*Ibid.*) refers to a number of passages containing parallel expressions, as he says "One line expressing 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." And this is a true statement concerning the passages cited. However, he follows that with the complete non-sequitur "In other words, the following scriptures indicate that man receives a soul when he breathes at birth." Not one of the passages to which he alludes makes even the remotest reference to one receiving his soul when he begins to breathe at birth.

**Genesis 2:7**, with which we have already dealt, relates to Adam who was not born, but who sprang into being full-grown and received life and soul at the same time that he began to breathe.

He also cites **I Kings 17:21-22** as an instance in which "When the child was brought back to life his soul came back to inhabit his body. Soul and breath were coordinate." This was true in the case mentioned, but has nothing to do with whether the soul had originally came into the child at birth or before birth. His conclusion therefore—"When one breathes in air at birth, the soul is infused into the body"—is completely unwarranted. Again it should be stated that one receives air, oxygen, "the breath of life" from the moment of conception, though one does not "breathe" it until birth.

Although the scriptures nowhere say or imply that the soul comes into the body at birth, we have shown by many passages that body and soul are united in the womb before birth.

While the scriptures do not anywhere identify breath and soul as equivalent, they repeatedly do so identify the soul and the blood. In **Genesis 9:4-5**, **Leviticus 17:11-14**, and **Deuteronomy 12:23**, it is stated that the "nephesh" (soul or life) is the blood. The blood is not merely coordinate with the soul. The integration of soul and blood is so close and complete that the two are equated as one and same thing. There can be no question but that the blood is the seat of the soul, which like the blood and evidently in and through the blood, pervades every cell of the body.

Far from being merely an appendage of the mother's body, like her kidneys or some other organ, the baby within the mother's womb is a wholly new and different person from the very beginning. The infant's blood may and probably will be a type different from that coursing in the mother's veins.

Like the body which it is to inhabit throughout its earthly sojourn, the *nephesh* (soul or life), which is contemporaneous and co-extensive with the blood and the receiving of breath (oxygen) by the embryo, is formed within the womb. When the child emerges from the womb he begins to breathe for himself, and to take food and water for himself. But this does not mean at all that he has not been receiving breath, food, and water all along through the umbilical cord.

It is as heinous a crime to kill the child sleeping in his mother's womb, as it is to kill the child sleeping in his crib. The incident of birth does not change the child at all. It simply changes the manner in which he receives air, nutrition, and water. The child is as much a living soul before birth as afterwards. Only his *modus vivendi* has been altered.

If we fail to speak out boldly and plainly against sin and evil, God will account our silence as a kind of complicity with it (**Ezekiel 3:18-21; 33:7-9; Acts 20:26-27**). If the church fails to oppose this slaughter of the innocents, this wholesale shedding of innocent blood, which is taking place under the banner of abortion, we shall surely be counted by God as among those who are guilty for their murder.

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 (46,000).

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 sacrifices of the magnitude of ours, where unborn babies by the thousands are sacrificed daily upon the altars of lust and libertinism.

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 dif-

ference 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 to do as she pleases with her own body.

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.”

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 chick—maybe, not as bad.

*Falsehood No. 2* is that opposition to abortion is primarily a *Catholic* or *sectarian* position. According to this view, of course, anti-abortion 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 to 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.

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 unique, no less marvelous, no less priceless because it is in the mother's womb rather than being on Mars.

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 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. The product of conception is a human being in a special time of its development. I had to face the fact that in abortion, a human life of a special order is being taken.” (“Second Thoughts on Abortion—From the Doctor who Led the Crusade for It.” *Good Housekeeping*; March, 1976).

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 the church, by our nation, and by all the world. Every abortion is the willful destruction of a human life, the shedding of innocent blood.

### **Questions For Those Who Do Not Think That Abortion is the Willful and Pre-Meditated Destruction of Human Life**

1. The International Code of Medical Ethics, adopted by the World Medical Association at their third General Assembly, held in London, England, October, 1949, declares that the Doctor must “always bear in mind the importance of preserving human life from the time of conception until death.” Thus, according to the World Medical Association, human life begins at conception, and the function of the Doctor is to preserve and protect that life. Do you agree?

YES \_\_\_\_\_ NO \_\_\_\_\_

If “NO”—then why do you disagree?

2. By the time a baby is 18 to 25 days old, his heart is already beating. His own blood is formed even prior to that. It is *his* blood, separate, distinct, and probably



even of a different type from that of his mother. One of the few stipulations that God made in his covenant with Noah and with "every living creature for perpetual generations" was: "Whoso sheddeth man's blood by man shall his blood be shed." (Genesis 9:6). Would you agree that an abortion is the shedding of innocent human blood?

YES \_\_\_\_\_ NO \_\_\_\_\_

If "NO"—then why?

3. Would it be murder to kill willfully a new born babe?

YES \_\_\_\_\_ NO \_\_\_\_\_

4. Would it be murder to kill willfully an infant one minute before he was born?

YES \_\_\_\_\_ NO \_\_\_\_\_

5. At what precise point of time (if any) before birth does an infant's life pass from worthlessness to pricelessness?

6. If you do not absolutely know the answer to the above question then in your judgment, is it not possible that abortion is infanticide?

YES \_\_\_\_\_ NO \_\_\_\_\_

7. If there is any possibility that abortion is the willful and premeditated destruction of human life, then is it not as much our duty to oppose it as it would be to try to prevent a man from firing a gun into a box which we might have reason to believe had an infant sleeping within it?

YES \_\_\_\_\_ NO \_\_\_\_\_

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## THE ACME CHURCH REVISITED

Ray Hawk

There has been such an arousing response to the first article, "The Assemblies of the church of Christ," that I decided to revisit the Acme church and see what had happened to it since that article. I found the preacher, brother Ends J. Means, and asked him what he thought about one brother's criticism of the Acme church's 40 simultaneous assemblies as an extreme. He responded very logically by saying, "If that brother doesn't think two simultaneous assemblies are an extreme, would he think three simultaneous assemblies were? If three are not, what about four? What about five? Six, etc., etc.? At what point or what extra number does it become an extreme?" I thought he had a very good point. It would seem that if the Bible does not condemn two simultaneous worship services for the Lord's supper, it would not condemn 50!

Brother Means continued to tell me that if I will notice, those preachers or congregations that are highly critical of the Acme church are usually 1) not soul winning churches, and 2) do not have 40 or more simultaneous assemblies for the Lord's supper. I asked brother Means what was his definition of a "soul winning church." He retorted, "Any congregation that has 300+ baptisms a year is a soul winning church. A church with 299 baptisms or less is not interested in souls and is not a soul winning church!" He went on to inform me that the reason so many churches fail to have more than 300 baptisms a year is because they refuse to have an assembly for each Bible class. "Why, a first grader cannot understand the preacher who works with the fourth grade assembly! That first grader, if he is going to understand the gospel, needs a preacher who will speak to him in first grade language." Brother Means documented his contention with I Corinthians 13:11; 14:20; and 14:19. He concluded with Matthew 28:19 and Mark 16:15 with emphasis on the words, "every creature" and consummated his argument by saying

that expression meant each age was to have its own assembly so it could understand the gospel in their own language. My, I marvelled at his profound knowledge of the scriptures, and his logic would put a Roy Deaver or a Guy N. Woods to shame.

7,000—Shooting for 10,001!

Brother Means informed me that the last time I visited with them they were having 7,000 in their assemblies. He stated that they were now shooting for 10,001! He told me that if a preacher wanted to reach 10,001 or any number, he had to really put his mind to it. "Why, I take long walks in the woods and take my knife and carve 10,001 on trees. When I go into the backyard, I take a stick and write 10,001 on the ground. Why, I've gotten so used to thinking 10,001, that the other day I called my wife, 10,001!" I asked brother Means how he planned to reach that number. He informed me that they were going to have a gospel meeting for each one of their assemblies simultaneously! For those assemblies from 6 months to 2 years old, they would have *Cradle Roll evangelists* for each of those. For the assemblies from 3 to 5 they would have *Pre-school ministers* that had graduated from the *Day Care School for Ministers of Pre-schoolers*. The assemblies from the first grade through the sixth grade would have *Puppet evangelists* working with them. Those assemblies from the seventh grade through high school would have *Youth evangelists* and groups like *His Players*. The College assemblies and Young Married Couples assemblies would have evangelists who were *under 30*. The older adult assemblies would have older gospel preachers and an evangelist with his *doctorate* would be called in for the *Professionals' Assembly*.

Brother Means informed me that they were growing by leaps and bounds. I asked him about the criticism the Acme church was receiving from sister congregations from as far away as 30 miles for being a sheep stealing church. "Sour grapes," was his reply. "They are dying on the vine anyway. Why some of those churches only have 20 to 30 baptisms a year. You can't get to heaven in churches like that. We can't help it if young people drag their parents over here. Why those young people like the fellowship here so much is because our youth are always doing something. Our puppet players helped the United Fund raise their 2 million dollars. Our youth directors offer recreation for our youth, such as golf, basketball, baseball, and other sports in our gym and on our sports fields. Why, we found that the majority of people in these other congregations had been baptized selfishly 'for the remission of their sins' rather than accepting LORDSHIP BAPTISM!"

My head was whirling with all the activities brother Means was explaining to me. I decided to write down what I had and wait until another time before I learned of the rest of their programs. Before I left however, I had to ask brother Means what the initial "J." in his name stood for. He replied, "Justifies." "Ends Justifies Means."

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# Can Churches Support Colleges?

Rodney Cicchetto

On the back page of the *Gospel Advocate*, July 14, 1977, is an advertisement requesting that churches of Christ send financial contributions to David Lipscomb College. The advertisement states: "Since 1891 churches of Christ have made financial gifts to David Lipscomb College because David Lipscomb College is engaged in a good work."

Brethren, just because some churches have done this, does this make it right? Some churches have done many things which are not right.

I am one who appreciates "our" colleges and agree that "David Lipscomb College is engaged in a good work." But so is the policeman. (Romans 13:4). I am not what most brethren call an "Anti". I teach church co-operation, Bible classes, orphan homes, and such like are scriptural. But we ALL must be "anti" toward things not supported by the Bible; e.g., mechanical instruments of music in worship.

It is as simple as this: the church has *her* work to do; and the colleges have *their* work; but the two are NOT the same. David Lipscomb College is a *secular* college, fundamentally a *human* institution separate and apart from the church, teaching for the most part *secular* subjects. The church is a *divine* institution (Matthew 16:18) and must

teach only *spiritual* things. (Matthew 28:20). These two works are *not* parallel; notwithstanding the advertisement says: "No work could be more precisely in line (parallel? RRC) with what a congregation is organized to do than teaching the Bible to young people in connection with their general education." A *congregation* is not to teach *general* education but rather "*all things whatsoever I commanded you.*"

The use of Titus 3:1 as authority for *congregations* to financially support any college is a perversion of the passage. It does tell us to be ready to every good work but it does *not* say HOW. The HOW is not God's money (church treasury) used for secular work. The HOW is, if one desires, by individual contributions. There are other "hows" but they should not involve the church AS THE CHURCH.

Brethren, either the principle is right or it is wrong. There is no gray area. As brother John Waddey said: "If Bible colleges are a work of the church, then the church is obligated to support them the same as evangelism and edification." Does the Bible teach it? Prove all things. (I Thessalonians 5:21). Please let us return to a simple "Thus saith the Lord."

# Will Sunset Start A Chorus?

Ed Casteel

When one reads carefully the pages of the New Testament he learns that the only kind of music that is authorized for New Testament worship is singing. (Ephesians 5:10; Colossians 3:16). But I would like to raise a question: is God pleased just as long as there is singing, or does he desire a certain *kind* of singing—that is, *congregational* singing.

I have for a long time been taught that the only singing that will please God is that of congregational singing. I have preached that everyone must participate in the singing in order to please God in his worship. If the above is true—and I firmly believe that it is—why are we reading and hearing so much about special music?

One case in point would be the Sunset church of Christ in Lubbock, Texas. In their church bulletin of November 19, 1975 there appeared this announcement:

*"Sermon in Song" will be one of the musical renditions performed by the Meistersingers at the 6 o'clock worship services this Sunday evening. The outstanding 82 voices strong also will perform "The New Twenty-third Psalm," "How Great Thou Art," as well as other hymn medlies and concert selections. Charles Cox is the director.*

Noticing that the announcement said that they would perform at the 6 o'clock *worship* service I wrote brother Richard Rodgers and asked him if this was true. And if it was true I had a few questions I would like answered.

First, what is the difference in having the LCC chorus sing at a worship service and the Baptist church having their *own* chorus to sing at their worship service? I fail to see any difference, but evidently the Sunset elders can see a

difference. I further asked brother Rodgers if the Baptist church was wrong in having a chorus or choir? Brother Rodgers has not answered that letter.

Later under the date of April 21, 1976 there was another matter that appeared in the Sunset bulletin that I was concerned about (this time they were going to have a Boy Scout court of awards during the evening worship). I again wrote brother Rodgers and reminded him of the first letter that he had never answered. About a week later I received this note:

*"... I remember your former letter and didn't remember if you asked for a reply. I believe it dealt with a sermon-in-song. What this boiled down to was a series of songs on the cross, followed by a sermon on the cross. The Scriptural authority for this would be found in I Corinthians 14:26 where a solo is authorized ("each has a psalm, a teaching, etc."). Most preachers quote songs in some of their sermons; it would be just as scriptural for him to sing it."*

If you will read the questions that I asked brother Rodgers, and then reread the response you will see that he did not answer the questions that I asked him, but let more of his liberal ideas come forth when he advocated the preacher singing a solo. If the solo is right, how about a duet, or a trio, where do you stop? You have opened the door for the chorus or the choir.

Again just as recently, March 30, 1977, in the Sunset bulletin there appeared this announcement:

*"Hear the MEISTERSINGERS of Lubbock Christian College Wednesday, April 6, 1977, 7:30 p.m. Sunset Church of Christ auditorium."*

Not knowing their time of services on Wednesday, I

turned to the back page, and learned that they were at 7:30 p.m. In an article by brother Rodgers about the singing group he encouraged all to plan "on being in the auditorium on Wednesday, April 6th and being taught in song by the Meistersingers." The Bible plainly tells us that we are to "teach and admonish one another in psalms, hymns and spiritual songs." Who is to do the singing? If we can have a group from one of our colleges to sing, why not just start our own choir? Why don't we just leave the denominational people alone? We will allow them to stay home and be entertained by their choirs and we will stay home and be entertained by our choir, or if we can't have one of our own we'll get one from the nearest Christian college.

The logical question to ask now is: "Sunset when will you start your own choir?"

Route 2  
Hazel, Kentucky 42049

## Changing Attitudes Toward Public Debating

John Waddey

A student of Restoration history is impressed with the changing attitudes toward public debating seen among our brethren over the years. The following cycles have impressed the author.

### The Early Generations

The early days of the Restoration Movement witnessed the great debates of Alexander Campbell. With scholarship, dignity and consummate skill the genius of Bethany met and conquered the notable opponents of his day, Walker, McCalla, Purcell, Owen, and Rice. In each and every case, brother Campbell conducted himself in a gentlemanly way and on a high plane. He displayed only respect for his opponents and never allowed himself to fall to the plane of name-calling and foolish wrangling about words.

Following this noble example were capable debaters of the second generation of the movement such as Benjamin Franklin, J. W. McGarvey, Clark Braden, Moses Lard, and a host of others.

These debates did untold good for the churches across the land. Thousands were led to study further and eventually obey the gospel. Hundreds were converted directly from them. Sometimes an entire congregation was changed from error to true worship. Multitudes thronged out to hear these discussions.

These men did not count their debates as scalps won. Nor did they accept every challenge hurled at them. In their judgment some opponents were unworthy of such an opportunity to spread their doctrine or display their crude manners.

### The Decline of Debating

Along the way, a new type of debater began to emerge. Many men were not of the intellectual calibre of Campbell or Franklin, yet they sought out public confrontations with sectarians. They showed little discrimination in their opponents and often allowed themselves to be dragged into rancorous, ugly arguments, that were little more than name-calling contests. Quibbles, repartee and sophistry were frequently resorted to rather than scholarly argumentation.

We hasten to add that not all of the men who debated were of this brand, yet there were too many such brethren. Their low standards of debating soon overshadowed the honorable debates conducted on a high plane.

Such debates left a wake of bitter feeling and lost influence. Few converts were seen from these efforts. Most brethren gradually reached a point where their interest in and support of this type of debate disappeared. Many were heard to speak out against debating. They mistakenly assumed that all were of necessity like these unsavory ones. Some of the *most unwholesome* debates were between brethren on troublesome matters but the attitudes displayed were no compliment to either side. For a generation, debates were few and far between.

### A New Day

It is my observation that a new day is here as concerns debating. Well-trained men, skilled in logic and argumentation as well as Scripture, are going forth to meet the opposition. Most of these knights refuse to be led into the "dog fight" type of situation. Large audiences are flocking out to hear these brethren defend the faith. They go away proud of their champion and confirmed in the faith. It is now common to read notices of debates in our journals and to read encouraging reports of good the debates have done.

It is my conviction that debating is a valid and useful method of teaching God's Word. Furthermore, it is a powerful weapon to use against false teaching. In the average debate we will proclaim the Word of God to more non-members than in a year of regular preaching in our meeting houses.

Student-preachers need to be trained in the mechanics of public controversy and taught how to wield the sword of the Spirit effectively in combat. It is my privilege to teach such a course at the East Tennessee School of Preaching. We use brother James D. Bales' fine book *Christian Contend For Thy Cause* plus the author's own notes for a study guide. Students read *Debates That Made History* by J. J. Haley, in addition to reading and summarizing two published debates. Also each student engages in two mock debates. We believe that this training will make better preachers of our men. Let us look forward to that day when all of our preachers are so trained that they can meet any worthy opponent of error on the polemic platform and vanquish him with the truth of the Gospel.

East Tennessee School of Preaching,  
Route 22, Beaver Ridge Road  
Knoxville, Tennessee 37921

### TEENAGER SPEAKS ON SPIRITUAL GIFTS — by John Mark Hicks.

One particular subject, seemingly, just has to come into focus in each generation of the Christian dispensation—whether Christians today (as those in the days of the Apostles) still enjoy supernatural gifts of the Holy Spirit. A fad got started among young people a decade or so ago not even to *listen* to anyone "over 30"; hence many who might otherwise have profited by the ripest scholarship of our generation shut themselves off, psychologically at least, from the presentations of older men. Finally, however, we may have reached a solution to this doctrinal (as well as spiritual) impasse—why not a TEENAGER do an exhaustive study of God's word on this vitally important subject, then present THE TRUTH on it in words that ANY TEENAGER would understand and at least *ought* to be willing to consider! . . . As every reader of this marvelous, unique new volume will become aware the moment he undertakes to study it, *A Teenager Speaks on Spiritual Gifts* is no sentimental, emotional treatment by some callow youth mistaking his personal feelings for evidence. Rather it is one of the most thoroughly researched and convincingly presented works on the subject of this generation regardless of age.

Paper (only) \$2.95

# Anita Bryant's victory over gays has her singing the financial blues

By George Vecsey

SAN ANTONIO — Anita Bryant's "victory" has been costly.

Last year she was booked for 80 secular concerts at \$8,500 and up; this year she sings mainly at revivals, sharing whatever people drop in the cardboard buckets that are passed around.

"We were at the top of the list," Miss Bryant said the other day. "Now we'll take what we can, and praise the Lord for changing our directions. But I'll admit, this was a struggle for me, not to get bitter." Then the red-haired singer went out to deliver her hymns and her religious witness in an athletic center, before about 3,500 people.

Although some in the audience were stimulated into spiritual frenzy by the revival, most seemed to be there to see the woman who has gone from pop performer to national symbol since she led a crusade to keep homosexuals out of public jobs in Dade County, Fla.

While the evangelist Cecil Todd exhorted the audience to put prayers back in public schools and keep homosexual teachers out of them — and suggested that the first step would be to put \$10 or \$100 into the container — Miss Bryant sat in the cement-block locker room that smelled of basketball players and talked about the great changes in her life in the last year.

According to her husband and manager, Bob Green, she used to command about \$8,500 for a one-night show, sometimes more for conventions or corporate meetings. She sang love songs, secular songs and tossed in a few of the best-known neutral gospel tunes.

The former Miss America runner-up also sang at Billy Graham rallies and other religious meetings as part of her spiritual life, but she says: "I never used to charge religious groups. It hurts me to do it now."

Last year when the Miami area was embroiled in a controversy over homosexuals in public jobs, Miss Bryant volunteered to join a fight to overturn an equal opportunity law by a referendum. She became such a lightning rod in the



Anita Bryant

controversy that a panel of religion writers for Christian Century magazine picked her as the ninth most influential person and the leading woman in United States religion.

The referendum was defeated by a 2-to-1 margin, and Miss Bryant has been marked as an enemy by homosexuals ever since. She has been heckled frequently, has had her show disrupted several times and has been hit at least once by a thrown pie.

A recent article in the Gay Community News of Boston began, "We should not rest until Anita Bryant is utterly destroyed." The writer, Donald Cameron Scot, urged homosexuals to continue boycotting Florida orange juice, whose growers pay her \$100,000 a year for her endorsement and commercials.

"Nobody had ever said a bad thing about me in my life," Miss Bryant says. "It was hard to understand the viciousness. All of a sudden, nobody would touch me."

Miss Bryant says she lost every secular booking and was dropped as a commentator for the Orange Bowl television show. Her main source of income is the Florida Citrus Commission, which retained her late last year after some nervous moments.

"I understand they have lost half their income," says Todd, the evangelist, who pays her out of the money he collects from the people who attend his rallies.

"We are thinking of changing our life style," says Green, Miss Bryant's husband, referring to their 27-room home on Biscayne Bay. "We feel we could live with less. This has made us more free. But it has affected us already. We had a fellow with us 13 years as musical arranger who had to take another job."

Most of Miss Bryant's appearances are like the one here, when she was the feature act for Cecil Todd's Revival Fires evangelical group, based in Joplin, Mo.

At the Blossom Athletic Center on the outskirts of town, Miss Bryant was greeted, as usual, by a circle of 50 orderly pickets singing, "Jesus Loves Me" and carrying signs that said, "Judge Not Lest Ye Be Judged," or "Straights For Gay Civil Rights."

Most of the audience seemed to be factory or farm people, dressed up for a Saturday night's entertainment. At least a quarter of them were from the large Mexican-American community here. Some waved their hands, chanted "Amen" or prayed silently with moving lips for much of the evening.

After a male gospel quintet sang and Todd preached, Miss Bryant, singing in a strong, deep and pleasant voice, delivered 11 hymns, interspersed with at least two outright plugs for Florida orange juice. Once she said: "But I know something even better than vitamin C — try Christ. He'll make the difference in your life."

Near the end, she appealed to any homosexuals in the audience, as well as "idolators, fornicators and adulterers:"

"If you are willing to look at this sin, you will have God's forgiveness. You are washed. You are sanctified." Green said later that they received "at least one letter a day from people who stopped," but nobody stepped forth this night.

After Miss Bryant sang, Todd urged people to "get saved" and about 25 people came to the front. By then, wearing a fur coat, Miss Bryant was preparing for the long drive to El Paso for another performance.

"These revivals are a whole new area for me," Miss Bryant said, "and as a performer, I do like singing for secular shows. I can't deny that. But maybe God is using me to reach all the Christians this way, and I'm not afraid of what is happening."

(EDITORIAL NOTE: Regardless of any reservations we may have concerning Anita Bryant's Baptist doctrine and her usurping authority and teaching over men in her audiences [contrary to 1 Timothy 2:12], we admire her enormously for her willingness to sacrifice everything—her

career included—for what she believes. Those of us who risk almost nothing for what we believe (or say we do) could learn plenty, in this respect, from her example. IYR Jr.)

# Notes & Quotes...

**Walter W. Pigg, Jr.**, now preaching near Murray, Kentucky, wrote: "Your work is greatly needed and appreciated by me. The signs of departure from the truth are frightening. More of us need to have stronger convictions and then stand for them with all our might."

**Miss Wilma Wilson**, Pulaski, Tennessee: "Enjoy each issue very much. May God bless you in your work."

**U. L. Allen**, Baker, Florida: "I appreciate your good work. Keep it up. Wish we had a million like you. . . . May you have many more years in the Master's work. . . ."

**Mr. & Mrs. F. M. Waldrop**, Altus, Oklahoma: "Enclosing. . . a year subscription to the paper *Contending for the Faith*. If it lives up to its name, it should be very good reading. So many papers do not contain much that would uphold the faith and teaching of the Bible, which we need much, much more of. . . ."

**James D. Taylor**, Mendenhall, Louisiana: "We pray you will continue to contend for the faith. . . ."

**Mrs. Arnold Salinas**, Madisonville, Texas: "I was made aware of your publication *Contending for the Faith* and was deeply impressed by such candid information about what is happening in the church. . . ."

**Ralph Wilson**, New Concord, Kentucky: "Whatever we can do to wake others up to those departing from the faith certainly should be done."

**Mrs. Charles R. Dillon**, Springfield, Missouri: "I think you are doing a great work."

**R. O. Vann**, Huntsville, Alabama: "\$2.00 for subscription to *Contending for the Faith*. . . Also some trash for your inspection. . . . May the Lord bless and keep you. . . ."

**James C. Baker**, Batesville, Mississippi: "I am writing to order the back volumes of *Contending for the Faith*. I have taken the paper almost that long, but have given away and loaned so many of them trying to convince people of certain truths, I want to replace them for future work. Please send Volumes I through VI. . . also *Axe on the Root*—Volumes I, II and III. Enclosed is \$25.00. I can't find anything concerning postage. I hope the \$2.00 covers. . . ."

(NOTE: Foregoing were sent in December. Others wanting the same, we now can supply all the way through Volume VIII. The eight volumes of *Contending for the Faith*, cash with order, and ordered all at one time, are \$3.00 per volume, or \$24.00 per set. (Ordered singly, Volumes I through V are \$3.00 each; Volumes VI, VII and VIII are \$5.00 each.) *Axe on the Root*—Volumes I, II and III—are still \$5.00 per set. If you can include extra for postage, we'll appreciate it. Please address all orders to: **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

**Charles Morrison**, Mayhill, New Mexico: "I feel this is a good work. Keep it up. . . ."

**Frank G. Starling**, minister, Eastside Church of Christ, Laurel, Delaware: "I have recently been contacted by a brother in reference to an article under my name which appeared in the October 14, 1976 issue of the *Gospel Advocate*. He commented regarding some mention of our liberalism

battle here which had appeared in *Contending for the Faith*. I have indicated to those who are interested in assisting us in this fight that I do not intend to carry on any type of running battle with the liberal opposition in the brotherhood press. So be it. Nevertheless, I feel free to say that the Eastside church of Christ in Laurel, Delaware, is indeed engaged in a concentrated effort to resist the tide of liberalism which has invaded the Eastern Shore area. A kind of 'position paper' pertaining to the points at issue here has been prepared for distribution to those seeking such information. We are located in a resort area and the accommodating attitude of the religious liberal is being parroted by many of our brethren who would urge this preacher and others to 'use kid gloves' in sermonizing on immodesty at the beach, drinking, dancing, etc. Because of my 'Tennessee style hard preaching' and an 'incompatibility' with the spiritual concerns of those in command where I formerly preached, I was forced to resign on the first Sunday in September. The brethren of the Eastside church of Christ invited my association with them in a mutual resistance to the manifestations of liberalism within the Lord's church in this community. We are small and would welcome help. . . . God bless you, brother, in your work of opposing digression. Use any portion of this which will serve Christ. . . ."

(NOTE: In my reply, I said, in part, "Your letter indicates that you have your work cut out for you in your new location. We pray for you that God will bless your labors and that you may be a strength indeed to the cause of Christ on the eastern shore of our troubled nation." Those who would like to get in touch with brother Starling directly, please address him Frank G. Starling, P. O. Box 632, Laurel, Delaware 19956. IYR Jr.)

**Max R. Miller**, minister, Trenton, Tennessee: "Don't we wish we could preach and work in more than one place at a time! I was always content to be only one person until I began to preach the gospel of Christ. I know you must feel this way, too. . . . We will miss you when you go from these shores. . . . I want to encourage you in 'keeping on keepin' on'. I know you will. I admire your faith and 'fettle'. I know the cause of Christ in the U.S.A. is in better condition than it would have been had your voice been silent these past several years. You have contributed a unique service of which kind few if any others of us could have rendered. Our prayers and our God go with you wherever. . . . Please send us. . . the complete set of *Axe on the Root* and bound copies of *Contending for the Faith*. We realize the importance of these works. Future generations will come to know your works as a history of the church in our time of apostasy and erosion. . . . *Axe and Contending* ought to be in every church library as well as the library of every preacher and elder in the church. . . ."

(NOTE: Brother Miller, our long-time, highly-appreciated, deeply-esteemed friend, was, until the paper closed down in April, 1976, editor of the *First Century Christian*. Whoever's decision it was to discontinue that fine paper, it was a mistake. It is our hope to see it reinstated ere long. IYR Jr.)

**George E. Ewing**, Fort Worth, Texas: "Please send me five copies of the. . . issue where you were attacking preachers that are presenting Modernism in the church today. I only got a chance to read a part of it. I want to pass this on to the elders of the church here."

**W. H. Driskell**, Tecumseh, Michigan: "The. . . copies of *Contending for the Faith* that I have seen are wonderful, and I thank God for. . . the paper. . . Please keep this going. We are desperately in need of this type of exposure. . . I have been talking it to my congregation for the past two years, and a few are beginning to get their eyes open to the fact that there really is something going on in the brotherhood. . . ."

**Fred Davis**, minister, Washington, Indiana: "We moved to Washington, Indiana. . . The church is small, but we have some that are willing to work long hours for the cause. The community is for the most part Catholic and from what I am able to tell they do not know much about New Testament Christianity. I feel the time is right because of the problems the Catholic church is having. Of course, I know that this will be a very slow work. . . ."

**Roy Mullinax**, who was still serving as our long-time missionary to Taiwan, when he wrote November 18, 1976, had just heard that the Ira Rices were supposed to be sent to American Samoa to try to salvage what was then left of the church there, since the preacher had turned **witch doctor!** We mean really! "We have had a lot of weirdo's," brother Mullinax wrote, "but I haven't heard of that one yet. Some brethren want to try anything. Some of the critics will probably have a ball, as they often say you are always hunting witches anyway! . . ." (NOTE: **Now that's a dandy!** IYR Jr.)

**Lee Anderson**, long-time faithful elder in St. Petersburg, Florida, upon being solicited to contribute to the University Avenue Bible Chair, in Austin, Texas, wrote to the elders of that congregation, as follows:

May 18th 1976

Dear Brethren:

Your request for a contribution to your Bible Chair Program, and to combat the heresy of Madalyn O'Hair in your area is acknowledged.

In response to this request, I, as one elder in the Bay Vista church of Christ, would say that as long as you have men like Pat Harrell and Tony Ash there to accomplish the same final end that Mrs. O'Hair is trying to do, why worry about her?

The record as I have it from various sources, and over considerable time, these two men have done a very 'good' job of destroying unity and harmony of the Lord's church among various congregations, with the final results being about the same as Mrs. O'Hair is trying to do. My observation in such a situation as you seem to have there, is, why worry about an "old she-bear" when you have "wolves" in sheep's clothing ready to do the same work.

Yours in Christ,

(Signed)

Lee Anderson

**Mrs. Don L. Reeves**, Fayetteville, Arkansas: "May the Lord richly bless you in your work. . . ."

**Dale Phillips**, Oklahoma City, Oklahoma: "I must honestly say that I find the things you say about several people very difficult to believe. I heard Landon Saunders in Cincinnati in a big area-wide campaign. I was there on vacation, but only heard one night, but the family says all his messages were Biblical and powerful. Hasn't he also been in campaigns in St. Louis, Houston and several other places? I saw his picture and it said he was to be on the LCC lectureship, I believe. Has LCC gone liberal?"

(NOTE: "It puzzles me, brother Phillips," I replied, in part, "that you say you honestly find the things we report about several people very difficult to believe. We try to document everything we put out as much as possible.



The fact that Landon Saunders preached Biblically and powerfully at *Cincinnati* does not in the least affect the fact that he preached *false doctrine* the last time he appeared at *Freed-Hardeman College*. He has been given every opportunity possible to correct his Freed-Hardeman speech—but never has done so. Until he does, the hundreds of preachers, elders and others who heard him must mark him for what he is—a false teacher. The fact that brethren elsewhere ignore the warnings and go ahead and use him in no wise minimizes the fact that he taught falsely at FHC, which he did. I suggest you write to Freed-Hardeman College, Henderson, Tennessee, and ask for the Landon Saunders tape, enclosing \$3.75. They will send it to you—then you won't have to take *my* or *anyone else's* word for it. You will know it for yourself. . . . (YJRj.)

Jerry R. Self, minister, Fulton, Mississippi: "I commend you on the splendid work you are doing in defending the cause of Christ from the attacks of liberalism. I appreciate your *Contending for the Faith* . . ."

Clara Harris, Mountain View, Oklahoma: "I keep wondering if brethren are going to wake up. I've been noticing a slight trend back, but I don't know why we got off in the first place. I surely hope Christians everywhere rally to what you are doing, because we need faithful brethren at the controls. . . . (\$50.00 enclosed.)"

Herbert Hurd, Mi Wuk Village, California: "With God's help, I'll stay on the side of truth."

Mrs. Louise Lavender, Valdosta, Georgia: "May God continue to bless you and your family as you work for him."

Richard H. Wineinger, minister, Lake Worth, Florida: "Enclosed is my check for \$50.00 and to the best of my ability I will continue to send \$25.00 per month during the period you are overseas, for your support. However, I must confess that I have rather mixed emotions about your returning to the mission fields. I know of your love for souls abroad and well understand your desire and determination to return; however, I am fearful we will suffer a great loss in our battle to overcome the satanic forces of liberalism at home. . . . You have spoken out against the forces of corruption forthrightly and without fear or favor. I love you for courageously pursuing the battle against what appears to be insurmountable odds. . . . Those who will stand fast as you have stood are so few in number that it deeply bothers me that we are losing you. I am sure the 'enemies camp' is rejoicing with summersaults at your departure. I think I know the perplexity of decision you have to face between going and staying, but I judge you not in that decision. However, I do say we who are left are sorely going to miss a valiant defender of the truth. . . ."

(NOTE: To this deeply appreciated letter, I replied, in part, saying, "Your contribution of \$50 and your purpose to the best of your ability to continue to send \$25 each month to our support during the period that we are overseas are gratefully acknowledged. You are so right that it has been most difficult to reach our decision to return for further long-term missionary work—especially in view of the ongoing battle in this country over liberalism. On the other hand, I personally have felt for a long time that *others* need to rise up stronger in this fight—and with me away for a while, it could be that they will be forthcoming. We'll see." (YJRj.)

Russell Cozort, of Gainesville, Florida, purposes to send \$25.00 each month for use as needed to the support of our missionary work through 1978.

Francis E. Davis, Kaukauna, Wisconsin: "Enclosed find \$10.00 check. Please put this to some good use for the Lord. Use your own judgment. We can't guarantee we can always send this much, but we will send some as we can. . . ."

Mrs. David H. Bowman, wife of a gospel preacher, wrote, "There are times when it seems that one's time and efforts are wasted, but, of course, when one is preaching the gospel his time and efforts are never wasted, and we are thankful for the progress. . . . You know we are behind you *all* the way. . . . I am thankful to God there are a few men who are not afraid to stand up and be counted, and I am so thankful I am blessed with a husband who will defend the truth regardless where it is and with whomever and not try to win a popularity contest nor tickle their ears. I know the time has come and is far gone that if ELDERS AND PREACHERS don't wake up and stand together and let the word be their only guide and not men, the church is just going to be like being a member of any club. This Liberalism that is sweeping the church could be brought to a fast halt. It could be likened to a fire. No, not put out with water, but with the word of God. IF ONLY WE HAD SOME ELDERS WHO WOULD WAKE OUT OF THEIR SLUMBER AND NOT HAVE WHAT SEEMS TO BE JELLY-FISH BACKBONES AND TAKE A STAND! . . ."

Mr. & Mrs. Kenneth Spivey, North Canton, Ohio: "We have been given your paper by a brother to read and enjoyed it, so we would like a subscription. . . ."

Bill Shepherd, Concord, California: "Please find enclosed a small contribution for the support of *Contending for the Faith*. May God continue to bless brother Rice that he may continue exposing the false teaching that is so prevalent among us today. . . ."

Mrs. George Tune, Sr., Troy, Tennessee: "Enclosing check for \$5.00. Please add \$2.00 to our subscription for *Contending for the Faith* and use the other \$3.00 as you wish or think best. We enjoy reading the paper very much and share it with others. . . ."

Chester A. Hunnicutt, minister, Montgomery, Alabama: "I wanted to tell you again how much I appreciate what you are trying to do to keep the church pure in doctrine. I think you have helped a great deal to stop liberalism. Enclosed please find \$25.00. . . ."

Mrs. Guy Long, Warren, Ohio: "May God always bless you and your family in the great work you are doing."

Darty Crisp, minister, Edgewood Church of Christ, Greenville, South Carolina, on January 3, 1977, sent in the mailing list of **all the families in the congregation**, saying, "Please send a one year subscription to these people. Keep up the good work and may God richly bless your efforts."

(NOTE: Should your congregation wish to "go thou and do likewise", we grant a 25% discount to any congregation putting its entire membership on our mailing list for *Contending for the Faith*. Try it. You might like it. (YJRj.)

Mrs. J. G. Parrish, Spearman, Texas: "We have. . . read *Contending for the Faith*. . . and would like to subscribe. . . ."

Graydon B. Sentell, elder, Parkview Church of Christ, Warren, Michigan: "I am personally grateful for brethren who are not afraid to expose error and those who teach it. May God continue to bless you in your effort to serve him."

James Pilgrim, minister, Centre, Alabama: "God bless you abundantly for the rich work you are doing for His cause. . . ."

(NOTE: One well known brother among us, in remarking why one of our college presidents keeps his distance, said, "He doesn't disagree with *what* you write—it's your *style!*" The way things are, it doesn't seem to matter so much whether we are going to heaven or hell—just so we do it 'in style! The trouble with *most* of our colleges seems to be that they have become stylishly *in error*. It may be *popular*, but it still *won't do!* (YJRj.)

W. L. Totty, minister, Indianapolis, Indiana: "I think of you often and of your firm stand for the truth. You are doing the cause of Christ a great good through your preaching and writing. . . . (Having) *Contending for the Faith* sent to our congregation. . . will be one of the best ways I know of keeping the congregation well grounded in the truth and alert to the things that are going on in some places. I wish we were able to help you financially. . . ."

George H. McCord, elder, East Gary, Indiana: "I enjoy very much the information that is in *Contending for the Faith*. . . ."

Mrs. William E. Simpson, Lemay, Missouri: "A member of the church gave me several issues of your paper to read. . . . I was amazed at a number of things written in them. . . . I was completely ignorant about all except an elder of the church I attend made an announcement concerning the Herald of Truth. All he said was that there was some controversy about them and the elders were going to investigate before deciding whether to continue the support the church had been sending. . . . I was interested because my husband and I have been contributing to them for many years, and when I questioned a former elder, who resigned, he gave me your papers to read and return back to him. . . . I would like one year's back issues, if possible, and also am enclosing \$2.00 to cover. . . . a one year subscription immediately. . . . The reason I'd like the back issues is that my son is a post graduate student at Texas University and attends the \_\_\_\_\_ church there where \_\_\_\_\_ preaches. He has a bad case of 'preacheritis', I'm afraid. This is not to say it is wrong in itself, but I'm disturbed at a number of things that are going on there, and I'd like for him to read your issues concerning A.C.C. and Pepperdine as well as some of the names I recognized hearing him speak of. . . . He looks up to some of these people as his ideals and I'd like for him to have the 'other' side presented before he makes his decisions. It seems the younger people he associates with call the older ones who object to some of their ideas of worship 'old fogies' and I fit in that category, I'm afraid. . . ."

(NOTE: Please note that we deleted the name of the preacher and which congregation her son was attending. Our readers might be amazed how many parents have written similar letters to us, which we never have published. A running 'battle royal' has been going on behind the scenes all these years between parents and colleges as well as between parents and their own children who were being wrongly influenced by some of our colleges. For the most part, however, the colleges have continued to drift farther and farther away, including one or two we thought would not. (YJRj.)

C. S. Roberts, elder, Lansing, Michigan: "Enjoy *Contending for the Faith*. . . . Enclosed you will find \$7.00. . . ."

W. L. Johnson, Montgomery, Alabama: "There was handed me a copy of *Contending for the Faith*. . . . I am sorry I was late in coming to the knowledge of it. This is a great paper. . . ."

Jim West, Trumann, Arkansas: "May God richly bless your work. . . ."

# SUBSCRIPTION LISTS FLOWING AND GROWING

One of the most effective ways that our readers can assist us in contending for the faith is to keep lists of subscriptions flowing in regularly each month, thus helping to build our readership into a major force—brotherhood-wide.

It is rather astonishing how many have gone out of their way to help thusly just in recent weeks. Here is a partial list of those who sent in lists of new subscriptions and how many each turned in:

**Bobby Dunlap**, of Dresden, Tennessee, sent in 3; **M. T. Goins**, Oklahoma City, Oklahoma (3); **Bill Zimmerman**, Vernal, Utah (4); **Emery Hardin**, Pensacola, Florida (6); **Elton B. Ritch**, Ackerman, Mississippi (3); **Arcelious Stephens**, Las Cruces, New Mexico (3); and the **Willow Grove** church of Christ, Whiteleyville, Tennessee, subscribed for its entire membership!

**Thomas F. Canada**, of Millbrook, Alabama, turned in 10; **Flo R. Compton**, Memphis, Tennessee (16); **Grover C. Beard**, Piedmont, Alabama (2); **N. J. "Stan" Stanford**, Columbia, Tennessee (8); **Stanley M. Pharr**, Nashville, Tennessee (6); **Verl R. Howell**, Wichita, Kansas (4—for three years each!); **B. J. Mayfield**, McMinnville, Tennessee (8); **Louise Hardison**, Columbia, Tennessee (3); **J. K. Gossett**, Jonesboro, Arkansas (10)—adding \$84.00 to his check for us to use "as needed."

**Paschal S. Hicks**, of Dublin, Georgia, sent 3; **Juanita McDaniel**, Cowpens, South Carolina (2); **Ray L. Swanson**, Culbertson, North Carolina (11); **Mrs. Wilbur Hastings**, Nashville, Tennessee (2); **Lester H. Robinson**, Wewoka, Oklahoma (6); **C. Harvey Walker**, Laurel, Mississippi (3); **Armand Shanks**, Belle, Missouri (4); **Robert Vilines**, Springfield, Tennessee (10).

**Fred A. Crawford**, of Hurst, Texas, signed up 12; **James H. Bailey, Sr.**, Sciotoville, Ohio (16); **Dale W. Cannon**, Jupiter, Florida (10); **Dorothy Bates**, River Ridge, Louisiana (2).

Countless others easily could follow suit with similar efforts, thus extending our effective contact for sound doctrine farther and farther afield—brotherhood-wide. See what you can do!

**Donna Henderson**, Bangkok, Thailand, January 9, 1978: "Parker got in at six this morning from Ubol Province. Last weekend, about midnight New Years, he helped remove 21 corpses to a waiting truck from a two-bus head-on collision up in Chaiyapum province. This weekend, he took the train—but had to come back by bus because the train had wrecked! You know how it goes. . . We have recently received your *Contending for the Faith* full of pictures and comments about the Hendersons. Knew you were talking about us because the names and faces matched. . . Would verily like some winter weather like we had two or so years ago when you were here. Think it was all used up then. We've pulled the bedspread up two or three nights this season. . ."

**Everett & Alice Cole**, of Montgomery, Alabama, purpose to send \$16.00 each month through 1978 to the support of our missionary work, as needed.

**Mrs. Jesse Moore**, King City, California: "I love to get the papers, though they break my heart to see how some of the churches are wandering away from safety. I hope and pray they come back before they reach that big wall that is out there and be too late. I know you are doing a good work for our blessed Lord, and have for a long time. I want with all my heart for you to keep on telling us how and who are going astray and keep us on the right way. . . If you go back to work over there (in Singapore) please leave someone in your place that will carry on the work here like you are and keep *Contending for the Faith* coming to us. It's part of our lives now. . ."

**W. D. Caudill**, of Portland, Tennessee, in renewing his own subscription for two years, sent in ten new subscriptions. Much appreciation!

**Ronald Merriman**, Memphis, Tennessee: "I want to commend you on the work you are doing through the paper."

## SUBSCRIPTION BLANK

### CONTENDING FOR THE FAITH

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**Leamon Stewart**, St. Louis, Missouri: "I received a copy of *Contending for the Faith* and found it to be truly informative. . . I think it should be read by all of the faithful brethren. . . We here at Northside are small in number, but I want to be sure they are not blind to such false teachings as are coming up today from many liberal areas."

**Mike Spradlin**, Smyrna, Georgia: "Thank you very much and may God guide your efforts in Christ."

**Jack L. Mackey**, formerly minister of the Lawndale congregation, in Amarillo, Texas, who died in an airplane crash last year, wrote earlier, saying, "I would like to subscribe to *Contending for the Faith*. I ran across copies of it in California and enjoyed reading it. Keep up the good work. . ."

**Mrs. S. B. Wilson**, Tishomingo, Mississippi: "I am sending a check for \$10.00. . . I pray this helps get *Contending for the Faith* to more congregations. I pray each night that if the Lord wills a door will be opened soon for you and sister Rice to be able to enter mainland China with the gospel. May he ever bless all your efforts in His cause."

**Thomas J. Waddle**, High Ridge, Missouri: "As you no doubt know, the congregations in the St. Louis area are confronted with a lot of situations of this (liberalistic) type, and no one person can be too well informed as to what is ever trying to creep in. . . I and my family worshipped with the North Park congregation, in Rockford, Illinois, for 17 years. . . I have never before seen the situation as it is here in the St. Louis region. My father-in-law (Reginal Tyler) is an elder with the Stokes congregation in Arkan-

sas (near Pocahontas) and he is very much aware of this infiltration. . . I agree that we have to have higher education and that in order to be an accredited school we have to have properly accredited professors. But I think that too much 'esteem' is being given to the people that are by-products of some of these false teachers. It seems that in some of our congregations the man of lesser education is treated as somewhat less a Christian than the 'Younger Man from College,' no matter what hobby or 'ism' he is off on."

**Bill Coss**, minister, Parkview Church of Christ, Warren, Michigan: "When all this mad rush of Liberalism is over and one day the church comes to its senses, even though Ira Rice might be gone, his work and his fight for the truth will be brighter than ever. I believe this with all my heart. His work will be the saving of the Restoration Movement in this generation. . ."

## Off The Press!

# THE WARREN-FLEW DEBATE

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#### THE participants IN THE DEBATE WERE:

**THOMAS B. WARREN**, Ph.D. (philosophy, Vanderbilt University), professor of philosophy of religion and Christian Apologetics in the Harding Graduate School of Religion; minister of the Brownsville Road church of Christ in Memphis, speaker on the daily radio broadcast "Five Gospel Minutes," editor of *The Spiritual Sword*, and author of many books.

**ANTHONY G. N. FLEW**, D.Litt. (philosophy, University of Keele, England); professor of philosophy, Reading University in England, has held posts in philosophy at Oxford Univ., Aberdeen Univ., Keele Univ., Calgary Univ., and the State Univ. of New York at Buffalo; recognized as one of the most able defenders of atheism.

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**Tom Ashmore**, Winfield, Kansas: "*Contending for the Faith* has helped me in more than one way. . . I appreciate the trouble that you have been through. . . I really enjoy the paper

**Gene M. Carrell**, minister, Columbus, Ohio: "You are saying some things which need to be said. We have experienced difficulties here because of the spread of liberal beliefs. We had a 'Campus Advance' man working full time with Ohio State students. After finding out his beliefs on instrumental music and other matters, the elders let him go. He already had influenced several families, and they left us over the matter. We have another man working with the students now, but his beliefs are not like those of our first man. Incidentally, not all Ph.D.'s have fallen into the liberal camp. We have eight or nine men with doctor's degrees (two of them on the eldership), and you couldn't ask for men more sound in the faith."

(NOTE: "You are right that *not all* Ph.D.'s have fallen into the liberal camp. Just *almost* all—at least those whose doctorates are in the field of religion! Of course, many Ph.D.'s in *some other field* have remained sound and firm in their Christian convictions—and for this we all should be grateful. We should not be anti-education—just anti-false-education—and there *is* a difference!

"Please encourage as many to subscribe as you can. If we can get enough elders, deacons, Bible teachers and responsible, concerned Christians reading *Contending for the Faith*, we might be able, even yet, to stem the tide of a major portion of the apostasy now forming. . . . At least we should try!" IYRJR.)

**Marie Slaughter**, Oxford, Florida: "We appreciate the work you are doing with your paper and with all the isms and trends that are invading the church sincere Christians need to be informed. . . ."

**Reuben E. Willis**, San Antonio, Texas: "Have really enjoyed all of the volumes of *Contending for the Faith* except that it is heart-rending to think our brethren can go so far from the Bible. Keep the good work going. . . ."

**Ida Utley**, Norton, Kansas: "A friend told me about your books *Axe on the Root*. I believe there were three. I would like to obtain copies of these. . . ."

**M. W. Davidson**, who was living at Bartlesville, Oklahoma, at the time, wrote something that we have kept since 1970, but which is still germane now as it was then. "Recently I ordered volume three of your truly priceless *Axe on the Root* along with a subscription to your *Contending for the Faith*," he wrote. "It was especially gratifying to receive not just the current issue . . . but all of the issues from the beginning of 1970. In the earlier issues were some very apt comments on two subjects which I believe are of crucial importance. These are the perilous spiritual condition of some of our Christian colleges and the dire necessity of teaching Christians the rudiments of the recognition and coping with apostasy. Nowhere else have I seen these subjects even *alluded* to in writings within the brotherhood. My own small efforts on these two subjects have yielded little or nothing.

"My wife and children and I separated from the denominations five years ago. This came after years of slow, anguished awakening to the elaborate corruption of the Christian system by the denominations. After we were gone and were discovering the truth under the teaching of the church of Christ, we were naturally somewhat shaken to begin to discover the same influences, the same perverting techniques and even some of the same people eroding the faith and future of the church. In this we were not altogether naive, but we were unprepared to discover so many

wonderful, mature Christians who either did not recognize perversion of the gospel or who were unwilling to oppose it. In the five years we have been Christians we have witnessed an enormous acceleration in the pace of the corruption of the church. It is not a case of discovering (as newcomers) what *has* happened but of witnessing what *is* happening. I cannot thank you enough nor encourage you enough in your perception and in your forthright declaration of the problem.

"Your comments about the colleges struck home to the marrow. Granting readily that the Christian colleges stand way above the others, I nevertheless believe that most of them are crumbling rapidly and the overwhelming majority of Christians accord them a frightening extreme of innocent trust. In the current socialist craze to send every child possible to college it is inevitable that a rising percentage of influential Christians taking their places in the congregations of the church all over the world will be graduates of these institutions. Certainly the majority of preachers will be shaped by these colleges. Therefore the corruption flourishing within the colleges is, in a sense, a die in the small end of the funnel through which countless Christian leaders will be passed and consequently shaped. The designing agents of Satan who *know* what they are doing inside these college faculties and administrations have, I believe, the most devastating stroke at the body of Christ that it is possible to develop in our present American society. Rather apart from and thoroughly overshadowed by all that is my conviction that many of the Christian colleges are an academic fraud. I enclose copies of correspondence only for its possible value to you.

"We need a campaign within the church to just plain educate people of all comprehending ages of the prime ways in which the gospel and the church are under organized attack. Then we need, I believe, simple instruction of methods of combatting it according to Biblical teaching. A Satanic epidemic is rolling across our borders and we need courses in spiritual hygiene in order to impart to the body of Christ the greatest possible resistance to the terrible (though not entirely fatal) disease. Please accept my gratitude and my prayers for your unrelenting battle to protect and preserve, in short, to contend for—the faith."

(NOTE: In my response to the foregoing, I said, in part, "I share with you the astonishment that our brethren accord our colleges 'a frightening extreme of innocent trust,' when it is so evident that almost half (if not more) of them are *betraying* that trust. . . . Thank you not only for your letter, but also for your enclosures. Probably you will recognize references to some of this material in future issues. Keep fighting.

"Many individuals and churches are placing regular, standing orders with us for a *bundle of Contending for the Faith* to be sent for their own local distribution each issue. If either you or the congregation where you are would like to help get the truth out to the brethren in this way, bundle rates are as follows: (I listed them)" . . . Any others who might like to help in such a way, you will find bundle rates listed on Page 2 of each issue. IYRJR.)

**Mrs. Grace Jordan**, Grants Pass, Oregon: "Just read *Contending for the Faith*. . . and enjoyed it. . . . Ephesians 6:12 was explained the way I see it, but there are many Christians that don't see it that way. . . ."

**Gene Rainey**, who was considered an "elder" at the time but is no longer, of Asheville, North Carolina, wrote: "Please remove our name from your mailing list. We are not at all sympathetic to what you are trying to do. You say too many unkind things in an unloving way about men that we have the greatest confidence in."

(NOTE: When this same brother Rainey tried to put some far-out ideas across at Blue Ridge Encampment, about the last one the latter got to attend before his death, brother Gus Nichols spoke up from his seat, saying, "That's not the way it reads in *my Bible!*" Just how such heretics as Gene Rainey ever get to be appointed elder *anywhere* is beyond fathoming. IYRJR.)

**Roy W. Balkcom**, minister, El Campo, Texas, wrote, saying, "The church here would like to know something about the Heart Beat Radio Series by Landon Saunders. We received a tape of one of the series, played it, but can't get much of a true evaluation as to purpose and content of series. I have written the Highland church in Abilene, but have received no answer. Your information will be greatly appreciated!"

(NOTE: In my reply, I said, in part, "Having heard brother Landon Saunders speak both in person (twice) and on tape (once), there is some doubt in my own mind if he either knows what the restoration movement is all about, or, if so, if he has any loyalty to it at all. Certainly the sound he makes is not that 'certain sound' one makes who is genuinely committed to the restoration of New Testament Christianity as it was in the first century A.D. He was collared at Freed-Hardeman College. . . . after making a faith-undermining speech at FHC lectures for 1971, a tape of which I have. I heard his 'explanation' later and understood less than I did before. . . ." IYRJR.)

**Wayne H. Lifsey**, Lansing, Michigan: "Here is a check for \$100.00. . . I'm sure you can use it. . . . Thieves broke into my house and stole my television set and I was saving for another—but decided that you could use the money for a better purpose. . . ."

**Rod Rutherford**, long-time missionary to Zambia, now in Australia, while still in Africa sent in numerous subscriptions for *Contending for the Faith*. In one of his letters, he said, in part, "We appreciate your courage in opposing liberalism in the Lord's church through your publications. I suspect that many of our conservative brethren who are somewhat critical of you and your work will live long enough to realize that you were the 'man of the hour' in alerting the brotherhood to the dangers of the liberal movement in the church."

**Joseph E. Stewart**, Jasper, Florida: "I personally appreciate your work in keeping a lot of 'us' informed."

**David McVey**, Fort Valley, Georgia: "May God bless you in this fine work."

**W. E. Long**, Aldrich, Missouri: "Please keep my *Contending for the Faith* coming."

**Charles S. Roberts**, elder, Lansing, Michigan: "We are proud of the work you are doing, and we can keep up with things that transpire in the brotherhood. . . . As many of our brethren have stated, we hear things from brethren's mouths that we never thought we could hear from one who is in the body of Christ. Some of these things come from the mouths of elders and deacons and supposed-to-be preachers. The people do not know the word of God. (Hosea 4:6). "My people are destroyed for lack of knowledge." It does break my heart to see what is going on. . . . Keep up the good work. . . ."

**Mrs. Joseph O. Paschal**, Manchester, Tennessee: "I am enclosing a check for \$25.00. . . . We pray that God will give you the strength to keep up this great work."

**Billy J. Raymer**, minister, Martinez, Georgia: "You are to be commended for bringing the facts to light. . . ."

# "TOOELE IS NOT UNIQUE"—A Response

Bernard Barton

I would like to respond and add a few words of my own to the article that brother Roy A. Crutcher presented in the September, 1977 *Contending for the Faith*, page 15—*"Tooete Is Not Unique."*

First, let me say that I am very familiar with the situation that brother Crutcher is talking about because I grew up in the state of Vermont where the church is weak in number and SUPPORT. I am currently serving my Lord in a mission field in Utica, New York, where the work is small, and the work is challenging.

## QUESTION ASKED

I must ask this question of my bood brethren in the so-called "Bible Belt"—Tennessee, Texas, Oklahoma, Arkansas, Alabama, Mississippi and Kentucky—*Must Christ Die in the Northeastern United States?* Yes, there is *another* part of the country where there are Christians who are trying to live right and reach souls for Christ other than the deep south.

I say *Amen* to brother Crutcher's words when he says, "If only our brethren could realize how weak the church is in some areas." If the brethren could visualize the condition of the Lord's church in the Northeast—especially New England and New York where Catholicism runs rampant and unchecked.

## 35 OUT OF 89,000

At present I am working in an area that boasts of a population of 89,000 with only 35 strong Christians meeting at 1330 Herkimer Road, Utica, New York. We are increasing in numbers and are growing stronger spiritually, but we have a long way to go to reach the souls here for Christ.

The closest congregation north of us is 25 miles (mostly military families); east of us is a small, struggling congregation in Johnstown (40-plus miles); south of us is the Old Hubbardville group—just barely surviving—which meets only on Sunday mornings (30-plus miles); and west of us there are three congregations in Syracuse (45-plus miles). So you can see that we definitely are in a mission field with little or no fellowship among the various congregations due to distance and time.

## ENOUGH WORK FOR TWO MEN

Again I agree with brethren Crutcher and Shafer who say that there is enough work for two men. In small congregations here in the Northeast the preachers usually is the evangelist, personal worker, youth director, secretary, assistant preacher, educational director, public relations man, and general handy man that is expected to attend all functions and use the meager money to help support activities and give liberally to the support of the local work that is supporting him.

Unlike the large congregations in the *Bible Belt*, we in the mission field do not have working funds to handle buying filmstrips and other needed materials; our money is used to support the preacher and take care of the upkeep of the building, utilities and the like. (Now don't get me wrong—I came to the Northeast because I *wanted* to preach to "MY" country where I knew "MY" people. I am just supporting brethren Shafer's and Crutcher's feelings about the work of the Lord in the Northeastern United States.)

## ARE SOUTHERN CHURCHES AWARE?

Again I want to say *Amen* to brother Crutcher's sentiments concerning what he said about churches in the South who spend much money on newer and larger buildings while we in the mission field are struggling to pay utility bills. I believe that the churches in the *Bible Belt* really are not aware of the situation up here in the Northeast because they are where the church is strong in number and where budgets are larger in one week than our budget is in a month.

I plead—along with brother Crutcher:

1. Do send your money outside of the Bible Belt to mission works.

2. Have the brethren take a trip to the Northeast to see for themselves what the church really is like up here.
3. Send your personal workers to the Northeast in campaigns to contact, teach and convert souls.
4. Support preachers or congregations that are struggling here to make ends meet. Preachers in this situation are many in the Northeast. They want to work for the Lord but still must live and support a family.
5. Encourage your brethren either to retire up here or come and get jobs up here and live. I know that is a sacrifice, BUT, isn't that what living for Christ is all about?

## TRIALS AND TRIBULATIONS

The Utica work has gone through many trials and tribulations since the beginning of the work here by Max T. Neil, in 1961. Three preachers have come and gone since then. For three or four years the church here was without a full-time located preacher, just barely surviving. The work is progressing slowly now and the congregation is growing—but slowly. There is a need here of more outside support in order that the work can continue and we don't have to close our doors to the people of this community.

Please, won't you help out a work that is important? A congregation that is striving to reach souls for Christ? Won't you take a few moments and *write* or *call* me and *ask about the work and what support is needed?* A budget will be sent and a letter to any eldership or congregation that is interested in helping the work here at Utica, New York—a mission field that needs Christ as much as Nashville, Memphis, Dallas, Fort Worth or Houston!

Thank you for listening, brethren. I know you care about the Northeast. You just didn't know that there are congregations of the Lord that are small and need you good brethren's help. God bless you all and your works wherever you are in the brotherhood.

(NOTE: In my reply to brother Barton, under date November 4, 1977, I said, in part, "Having participated in a gospel meeting back in 1940 or 1941 in Rochester, New York—and having preached one sermon, maybe two, at Syracuse on that same preaching journey (from Texas), I have some basis for understanding what you were saying in your letter of October 18. My heart simply aches for the cause of Christ in the Northeastern region of the United States. I shall try to work in what you said, Lord willing, just as soon as space may permit.

"My wife and I have spent most of this current year in Taiwan. With almost 17-million Chinese on that far-away island, we have but two missionary families plus one single lady now spreading the word, aided and abetted by five local Chinese preachers. Among other things, I am trying to find *one* preacher-family to go there to work in the *English* language—and a *dozen* others who will go there, learn the Chinese language, then do what they can to spread the word over the next 20 years.

"While doing the *one*, we must not leave the other *undone*! Let us pray the Lord of the harvest for the needed assistance in *both* directions! . . ."

Brethren, I don't know just *what* we can do to assist brother Barton and this good work in Utica and the Northeast; but *whatever* it is I believe that we should be *doing* it—with *all our might*! His telephone number is Area Code 315/724-7327; or you can write %Utica church of Christ, 1330 Herkimer Road, Post Office Box 682, Utica, New York 13503. (Let's don't wait for *somebody else* to make that call or write that letter; what are we going to do about it! We can do *something*, surely, if we really want to! IYR.Jr.)

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## The Threat of Liberalism to World Evangelism

Ira Y. Rice, Jr.

No single threat has done more damage to the cause of World Evangelism in our generation than the threat of doctrinal Liberalism among the churches of Christ.

### Effect on the Churches

In the first instance, consider the effect Liberalism has on the churches *themselves*. As the apostle Paul asked, in Romans 10:15, "And how shall they *preach*, except they be *sent*?" When my family and I originally tried to find sponsorship and support, as far back as 1953, so we could carry the gospel into Southeast Asia, we ran into all sorts of obstacles to hinder, resulting in it taking more than 18 months before we actually could get ourselves *sent*, in February, 1955, as the pioneer missionaries to Singapore and Malaya. However, *then*, the obstacles were largely based on *covetousness*, *laziness* and sheer *disinterest*—things which could be overcome by an appeal to zeal based on "thus saith the Lord."

Later on, however, we found that those churches wherein doctrinal *Liberalism* had taken hold could not be so aroused. After all, if God's word no longer means what it says, why should *anyone* be actuated by it! The same liberalistic attitudes whereby the doctrine of Christ had been watered down relative to *other* matters were devastating to any zeal otherwise possible for getting the gospel to the rest of mankind. After all, if the *other* parts of the doctrine no longer meant anything, then why should *this* part! Like parasites, liberalistic ideas, rather than building up the body, tended to tear it down. Rather than being concerned for the *salvation of souls*, those churches who imbibed this spirit could hardly care less. Even when they *did* send someone, rather than it being to preach the plain, simple, unadulterated gospel—the "unsearchable riches of Christ"—almost invariably it was to *undermine* and *destroy* what already had been built up by somebody else!

### Effect on the Missionaries

Then, secondly, think of the effect Liberalism has on those so-called "missionaries" sent out under its aegis. I am thinking of one such who was sent to Thailand after attending one of our most noted graduate schools. Because one

or two of the teachers in that school were themselves "Liberals," they had taken pains to infect this young man with their destructive ideas before he was sent to Thailand. From the day he arrived in that nation until the day he left, it was never quite clear to his fellow missionaries just why he had come. He evidently did not know why *himself*! Not only could he see no reason why he and another American brother—a "Doctor" from another school, who was there on some teaching program sponsored by the government—should not have fellowship with the Christian Church in Thailand, but he saw no reason, either, why he should trouble himself to teach *anyone anything*. It was not that he did not have ability; he had. It was the effect that *Liberalism* was having on his *soul*! The result was that he remained a constant source of frustration to his fellow missionaries the entire two years that he was in Thailand—and succeeded in returning to the U.S., after two years in Thailand, without, as I recall, ever baptising a single soul into Christ!

While in Thailand, that same supposed "missionary," who had been influenced to go to Thailand, thus, for *no constructive reason at all*, ran around with a former missionary to Thailand, who had, his first time out, been one of the most effective soul-winners in our Southeast Asian team of workers. Being myself aware of the effect that particular "graduate school" was having on its students, I had tried desperately to persuade this particular brother *not* to go there for what they call "higher studies." He went anyway! And, sure enough, when that missionary returned this time to Thailand, he had so imbibed the ideas and spirit being taught at that graduate school that he failed to win a single soul to Christ the first year of his return.

### Ketchersideism—Liberalism's Most Virulent Form

Since then, this second missionary has been back to the U.S. two or three times more—each time going on for falsely-so-called "higher studies." From simple Liberalism, he has gone on now to its most virulent form—*Ketchersideism*—and is now back in Thailand for his third or fourth

# Contending FOR THE Faith

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May, 1973

Joe Y. Rice, Jr., Editor

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time undermining the very doctrinal structure which he so zealously had built up his first time out. He has so departed from the plain, simple truth of the gospel that neither Parker Henderson nor any other of the missionaries still committed to the truth can have any real fellowship with him any longer—neither do they use him in the Bangkok School of Preaching nor in their teaching program in any way!

But, regardless of Liberalism's effects on both would-be missionary churches and missionaries alike, perhaps the most tragic result is what it does to the preaching *nationals* from the various lands, which we have in training. For instance, in 1959, when sister Rice and I were making our first home-return to the U.S., after having devoted 4½ years to pioneering the gospel into Singapore and Malaya in particular as well as into Southeast Asia in general, we brought two young Chinese preachers with us for further training in "our schools" here. One of those brethren was Tan Keng Koon. He resisted every false influence, returned to Singapore after two years at Freed-Hardeman College, preached and taught the truth without let-up, and now is dean of Four Seas College of Bible and Missions, in Singapore.

**Liberalism Makes Shipwreck of Others' Faith**

The other young preacher, after finishing two years at Freed-Hardeman College, and two more years at Harding College, in Searcy, took his Bachelor's Degree with his faith still intact. Then he went on for two more years to that same "graduate school" which had had such dire effect with its liberalizing false teaching on the two missionaries earlier mentioned. While there, he came into contact with some of those same "Liberal" professors—and by the time he returned to Singapore in 1965 his faith had been "made shipwreck."

Not only did he surreptitiously begin infiltrating his Liberalism into our school in Singapore, he further began to undermine all that we had built up at Moulmein Road, the original congregation there, where he himself earlier had been converted. Instead of being content any longer to teach and preach the plain, simple truth of the gospel as it is in Christ Jesus, he evidently felt that he must teach and preach *Bultmann, Tillich, Brunner* and other false, so-called "theologians."

**The Fruits of Liberalism**

By the time I returned to Singapore for a brief visit in 1966, after our *second* home-return (from another 3½ years in Singapore and Malaya), I found that at least *one* of our students had left Four Seas College, returned to Australia, quit the church, denied the faith and was then with the **Christian Church** in Australia. By that time, this young "graduate-school graduate" was serving as our *dean* at Four Seas College. As president, I called him in for questioning. He came up with "all the right answers," so I gave him the benefit of the doubt, blamed the Australian student instead, and allowed our young dean to continue.

When my family and I went back to Singapore for our *third* long-term effort there, at the end of 1967 and early 1968, rather than finding conditions there improved, as we had supposed, we found them if anything worse—much worse. Once again I called in this young teacher-administrator. As before, he came up with "all the right answers." Yet, it was clear that *someone* not only was destroying our *school* but the *church* at Moulmein Road, as well!

It was not until this young man led 44 of our finest young members into an apostate effort on St. Thomas Walk the following May that we ever could really pin it down where the false ideas were coming from. Finally, however, it came clear. Once again I called him into my office, asked him why he had lied and done all he could to deceive me. Of course we had to let him go. Both the school as well as the church there now are in good and safe hands. But before we could trace it out and clean it up, Liberalism not only had destroyed the faith of that erstwhile wonderful young Chinese preacher and teacher, it almost destroyed Moulmein Road and practically wrecked Four Seas College at that time. It thus should be apparent to all that *Liberalism* is a luxury which the cause of truth cannot afford.

## ***"Whether Those Things Were So"***

Gerald W. Miles

When Paul and his company went to the city of Thessalonica, they found the people there to be much like many today. In Acts 17 we find that Paul went to the synagogue of the Jews on three sabbath days and **“. . . reasoned with them out of the scriptures.”** Did these people believe and obey what God wanted them to believe and do? Some did and others did not. We read that certain Jews gathered the scum of the city to help them rid the town of Paul and his company. These did not wish to obey God and they wanted to prevent others from obeying also. When Paul left Thessalonica, he went to Berea. Paul went to the synagogue here also. Acts 17:11 tells us the big difference in the people of Thessalonica and those of Berea. **“These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.”** These people wanted to serve God correctly and did not even take Paul's word for it but rather searched the scriptures for themselves.

Many today want someone else to do their studying for them. When this happens, men usually are led astray. It is a sad fact that many preachers do not know the truth themselves and are not willing to learn it. When men rely on preachers like this, they are headed for trouble. The Bereans did not want to take any man's word for something as important as soul salvation. Neither should you! You ought to be seriously searching the text of the Bible for yourself. You can learn what God expects of you and you can obey the word right from the Bible.

### **Many Now Speak Perverse Things**

Recently there have been many departures from the faith among members of the Lord's church. Men are speaking perverse things and are leading men astray after them. This was prophesied hundreds of years ago. It is no new thing but it still amazes me that people cannot search the scriptures as did the Bereans. Men rise up and tell the church that the eldership is a man-made institution. Many believe this lie simply because they are not willing to see **“. . . whether those things were so.”** Men today will believe a lie more quickly than they will accept the truth. Just because some man rises up and tells the church that the Holy Spirit still gives the power to work miracles, hundreds have followed blindly along. These have not

**“. . . searched the scriptures daily, whether those things were so.”** Is it any wonder that things have been done in the name of religion that God has said NOT to do? When men trust their soul salvation to some man instead of the Lord, they are taking a very foolish step. What man thinks and what God has said might be two very different things. Whom do you wish to believe? Will you spend all your life following blindly behind someone who knows little more than you do about how one is saved? Can you trust your soul to mere men? Friends and brethren, think about this very, very seriously.

Call me a legalist and a reactionary if you please! Before you write me off as some kind of a nut, take a long hard look at the Bible. The men who wrote the Bible lost their lives because men thought they were crazy! God expects me to do EVERYTHING he has commanded and he EXPECTS me to leave off EVERYTHING which he has condemned. I have no right to make laws where God has not done so. I have no right to take liberties with the word. All men need to search the scriptures every day and abide by the things which they find there. If all will do that, we can all know that we are pleasing God.

### **Dirty Men Recruited for Dirty Work**

The Jews of Acts 17:5 recruited the off-scouring of the city to help them do their dirty work. Men today are doing the same thing. When a job needs to be done which is “dirty” (unkindness, gossip, blackmail, and such like) men look for the scum of the earth to take on the task. Underhanded and mean things are often done to those who are trying to preach and teach the Bible in its purity and simplicity. The good name of one man was smeared in an attempt to stop him from preaching the truth. This was done, not by outsiders, but by members of the church! The Jews of Acts 17:5 were not interested in what God said. Many today are not interested in what God said, either. They have established a system of their own which lets them do what they want to do and still maintain “christian” morals and integrity. They are not interested in searching the scriptures. They are not interested in finding out whether these things are so.

All we ask of anyone is that they read and study the Bible for themselves and then do what God said to do. As you begin to read the Bible, do not read it in an attempt to prove some doctrine which *you* hold. Read the Bible to find out exactly what position *God* wants you to hold. Be a noble person like the Bereans. Do not be like the Jews in Thessalonica.

—The Defender

**WHY WE BELIEVE THE BIBLE** — by George W. DeHoff. How do we know there is a God? What about other “great religions” and “great religious books”? What about “science and the Bible”? Is the account of the origin of man really like Moses said? How did religion begin? In brief compass, here is the answer in 13 carefully written chapters. It will strengthen your faith and arm you to meet the skeptic.  
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**WITH THE BISHOPS AND DEACONS** — James D. Cox. The author writes with experience as a deacon and an elder. He hails from a family of preachers, teachers and church leaders, now serves as an instructor in the Southern California School of Evangelism at Buena Park, California, being a former director of that preacher school. This book was written with the idea that preacher schools might use it as a text on church leadership.  
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# They Took Nothing With Them (John 1; John 2:19)

Lee Anderson

Ray Hawk's wonderful article in March 1977 issue of *Contending for the Faith* showed what happened in Temple Terrace, Florida in the Mid-50's when a group of Board members at Florida Christian College (except that this group "took something with them") took over this fine Christian college which many faithful Christians had put considerable sums of money into, and operated it under the presidency of L. R. Wilson for several years with very fine results. A non-Christian former owner said when he learned the kind of College being established there, that he wished to make a contribution of about 185 acres of fine upland across the river from the college, this added to the 18 acres in the main campus gave the college land and buildings now worth in the millions of dollars.

When Brother Wilson resigned after about seven years of highly successful operation of the college, it became necessary for a change in administration. At this time it developed that some of the Board members had been infected with the "anti" heresy, who succeeded in eliminating all members of the Board who refused to go along with this departure from the truth. One brother had provided in an estate he controlled, that \$10,000.00 annually should go to Florida Christian College. In spite of this interest in the college, when his term on the Board expired he was not re-elected. He lost faith in the men who perpetrated this deed. He suffered a heart attack and died within about two years.

The final result of this unchristian act was the "Antis" had the charter changed to "Florida College," some have thought that this was to cover up their action and make it appear that those in control were the originators of the institution. Several have expressed the judgment that this fine college was in effect stolen from the original owners.

I have before me a copy of a legal contract providing for the publication of a debate on the "anti" issues in 1965, between James P. Miller one of the most aggressive defenders of the "anti" position, and G. K. Wallace, one of the most aggressive defenders of the faith against the "anti" philosophy, and the publisher, H. E. Phillips, who agreed to publish the debate. Wallace has written Miller each year for 11 years, advising him of his obligation to live up to his agreement—but to no avail. Wallace has orders for 500 copies of the debate.

One of our faithful missionaries to Nigeria has advised me that a native preacher had been sent to Florida College and when he returned to Nigeria, he had proposals to submit to the native preachers that provided a salary of \$200.00 per month for life, and a motorcycle to any preacher who left the loyal congregations and joined the anti groups. Some of them accepted the proposal but most had returned to the faithful congregations. Some said they found the promises "empty." They have seduced about 50 congregations out of about eight hundred which were established by faithful brethren.

The number of congregations in the U.S. who have fallen under this "device of Satan" is large, and in many

cases they took over church properties which few of them had any part in securing. It is my judgment that those who have brought in this divisive action will have to answer at the Judgment for wrongs they have done the church and their brethren, and they will "find no place of repentance" at the Judgment.

To any honest soul who is seeking the truth on the issues involving "Anti-ism," I would suggest reading Foy E. Wallace, Jr.'s treatise on this subject, *The Current Issues*, available from Ira Y. Rice, Jr., Publications.

(NOTE: For those interested in ordering *The Current Issues*, as aforementioned, we have 30 or 40 copies presently in stock. Please enclose \$1.50 each (plus 30 cents postage) and address your order to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYRJR.)

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## An Exegesis on I John 3:9

Winston C. Temple

Whosoever ("universal"—not a unique class of Christians who obtained sinless perfection, but anyone) is **born** ("begotten"—not referring to embryonic or prenatal state, but refers to "born again" John 3:7; II Corinthians 5:17) **of God doth not** (does not keep on doing sin—habitual life habit) **commit sin** (Gr. sin not practices) **for** (because) **his** (God's word, Luke 8:11; Psalms 119:11) **remaineth** (abides, Colossians 3:16) **in him:** (the Christian) **and he cannot** (he cannot continue to live a life of sin, as before, Romans 6:1, 2) **because he is born of God.** (Gr. of God he has been begotten). Consider the refutation of the "Doctrine of Sinless Perfection"—emphasis is on the word "cannot." (1) Genesis 44:22—does not mean impossibility here. (2) Mark 2:19—"they cannot fast." Does this mean impossible? (3) Luke 11:5-7—cannot rise. Was he unable? (4) Luke 14:20—cannot come. Was he unable? (5) In all these passages the word "cannot" is used in the accommodated sense. As Christians, we cannot drink strong drink, commit fornication, use corrupt speech, etc.; not that it is impossible for us to commit these acts, but that it is *inconsistent with the Christian life* to do so.

Conclusion: This verse cannot mean that one who is "born again" has not physical ability to sin, for every moral agent has; nor can it mean that no one who is a true Christian ever does, in fact, do wrong in thought, word, or deed for John would have contradicted himself. (I John 1:8-10; ch. 2:1). It must mean that there is a certainty (why? the word of God abides in the Christian.) as absolute as if it were physically impossible that those who are begotten of God will not be characteristically and habitually sinners.

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# Intellectual Self-Righteousness

W. Dean Buchanan

Christianity appeals both to man's rationality as well as to his emotions. "But sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is within you with meekness and fear." (I Peter 3:15). In order to do as Peter here instructs, one must use his powers of reason given him by God. In the same vein Paul wrote, "Prove all things, hold fast to that which is good." (I Thessalonians 5:21). And again, "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, will of God." (Romans 12:2). These are but a sample of the teaching of the New Testament regarding the appeal of Christ to the intellect of man.

But we would hasten to emphasize that a cold, intellectual grasp of the scriptures, void of emotion, is not what God desires that his children should have. "God is a spirit, and they that worship him must worship him in spirit and in truth." (John 4:24). To worship in spirit is to worship with a sincere and honest heart, rejoicing in the knowledge that one has fulfilled the will of God. In the first chapter of Isaiah, the Jews were condemned by God because of their insincere worship. They were doing the right things, but with the wrong motivation. And God said he would not accept this sort of worship. But of course these things do not negate the fact the scriptures appeal to the intellect of man and in his search for truth (which the scriptures require of us) man must exercise his powers of reason.

However, in this use of our reason in our search for truth we must not become guilty of intellectual self-righteousness. I use these terms to describe the disposition that is developed when one becomes impressed with his own knowledge. The further one goes in pursuit of knowledge the more susceptible he becomes to consider himself a few notches above everyone else, especially in his chosen field. It is only natural that those who pursue knowledge in a formal way would indeed be susceptible to this temptation. Formal education, especially the higher academic degrees, provides not only knowledge itself, but also recognition in the eyes of men. This recognition appeals to the vanity of man and he begins to think very highly of himself.

An inflated ego doesn't look good on anyone, even one who does not claim to be religious at all. Such a disposition will gradually lead to his downfall, to say nothing of providing others with a means by which they can manipulate that person. But intellectual self-righteousness really looks bad on a Christian. The Bible says, "Pride goeth before destruction and a haughty spirit before a fall." (Proverbs 16:18). Christ taught that if any would be the greatest in the kingdom of heaven, he must be the servant of all on the earth. (Mark 9:34). Peter wrote that Christians should be clothed with humility. (I Peter 5:5). All of these scriptures emphasize the general disposition a Christian must develop in all things.

But now notice the attitude and teaching of the apostle Paul in regard to knowledge. "For Christ sent me not to

baptize but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (I Corinthians 1:17; 2:1, 2, 4, 5, 6). Now these verses dispell any doubt as to the manner men—particularly Christians—should view the knowledge they acquire.

For years the denominational world has followed in the footsteps of the world in her infatuation with knowledge for the *sake* of knowledge. As a result, the more educated among the denominational world don't accept such fundamental precepts of Christianity as the inspiration of the Bible, the virgin birth of Christ and the authenticity of Biblical miracles. Impressed with their own wisdom and knowledge, they deny the possibility of these things. They look on anyone who accepts such as illiterate in higher knowledge and in need of a crutch to live by. They may even talk in a condescending way about and to such people. Outwardly they may appear benevolent in their consideration of those less knowledgeable than they, while inwardly and behind the backs of those people, they laugh and ridicule.

While we in the church of the Lord might expect such conduct and attitudes among those in the world and even to a degree in the denominational world, we would hardly expect it in the church of the Lord. Yet I have seen this attitude manifested more than once by instructors in a Christian college. They would point out that "some of our brethren down in Podunk Hollow church of Christ" would not be able to receive or understand certain things they were teaching. Hence, the students in that class who were preaching down in "Podunk Hollow church of Christ" should not go down there and preach what they were learning in class. This admonition was followed by sarcastic laugh by the instructor in which most of the class participated because they admired the "brilliance" of the instructor.

Another instance involved ridiculing the town in the South where he was raised and characterizing the people there as being "red necks" who still believed that Communism was a threat to the world.

There has never been a premium on ignorance. There is no virtue in ignorance. The Bible instructs men to study and gain knowledge. Self-imposed ignorance never looks good on any one. But, then, intellectual self-righteousness looks even worse. If for no other reason than the knowledgeable one should know better. Of all people, those in positions of influence in a Christian college should work hard to resist the temptation to become intellectually self-righteous. To guard against this may we all "clothe ourselves with humility."

—Bible Voice



# Who May Remarry After A Divorce?

Donald E. Davis

The problem of divorce is old, dating back to when God first gave instructions concerning it, and then tolerated it under the Law of Moses. (Deuteronomy 24:1-4). Divorce was not God's will from the beginning, neither is it today, nor will it ever be. (Matthew 19:4-5). God hated "putting away" (divorce), and he still does. (Malachi 2:16).

Because of the hardness of their hearts God allowed the Jews to divorce, but, without his full approval. Men—and some brethren today—still are not willing to accept what God plainly said on it.

Within the past ten years especially there have appeared books written by our own brethren which have resulted in a lot of false teaching concerning divorce and who may remarry without living in sin. What Jesus said on this is plain, simple and emphatic! What brethren have written on it is confusing, often contradictory, and certainly not authoritative. This is always what happens when men begin to rationalize.

## What Did Jesus Say?

Who did Jesus give the authority (right) to remarry after a divorce without living in sin? (Matthew 5:32-33; 19:6-9). 1) Jesus is discussing **only** the *innocent* party's (not guilty of the act of fornication) right to remarry after divorcing the guilty party (guilty of fornication). 2) Jesus does not here or elsewhere give even the *innocent* party the right to remarry *if* fornication is *not* the grounds for the divorce. Since Jesus did not give the *innocent* party unjustly divorced the right to remarry, what authority is there to assume that he has given the *guilty* party the right to remarry? 3) Jesus did not here or elsewhere give the guilty party the authority to remarry. Since he did not give them that right, the silence of the scripture must mean that such is not the will of God. 4) Jesus did not say that this is a matter of human opinion or Christian liberty. 5) It is very clear from these few verses that someone cannot remarry without continuing to live in sin.. Who is it? 6) Therefore, since Jesus has "all authority" (Matthew 28:18) all other scripture teaching on divorce and remarriage must be in harmony with what he said here to be the truth.

It is true that divorce equally breaks the marriage bond between a man and a woman. The breaking of the marriage bond is a consequence of the divorce, and it *is not sufficient authority* to remarry as some today are arguing. Only Jesus can give such authority, and he did not!

## What About Equal Breaking of Marriage Bond?

To argue that the equal breaking of the marriage bond is authority (since neither are any longer married) to remarry without living in sin, is false, because: 1) it assumes in fact that there is that authority given in the New Testament, which is not the case; 2) it is based upon the *silence* of the scriptures (I Peter 4:11); 3) the implicit teaching of Jesus is that **no one**, *except* the innocent party who may divorce the guilty party for fornication, may then remarry without living in the sin of adultery; and 4) such is license to sin. Just commit fornication, repent and ask God's forgiveness, get a divorce for fornication, and then remarry with God's blessings. Hogwash! Such "reasoning" is horrendous! However, such is the logical conclusion of such

reasoning. How many times could it be repeated? According to this reasoning, why could it not be repeated? Such is a mockery of grace and sanctification, and of everything for which our Lord died. (Romans 5:18-6:23).

## Amenability to God's Law

Brother Roy Deaver has put it very well: "The guilty party, though free from the innocent party, is still subject to and amenable to the law of God, and the law of God stated it plainly that God does not give the guilty party the right to remarry. The innocent party is free to form another marriage not just because the marriage bond has been broken, but also because the law of God gives the innocent party this right." (*Spiritual Sword*, January, 1975, pp. 15-16).

Hard? God intended that it be hard! He wanted to protect the sanctity of marriage and the home for children. God did not intend that the way of sinners be easy. (Proverbs 13:15). We must not become guilty of trying to make it easy. Easy to repent, yes, but not to live in sin. Let us not blame and accuse God for being "loveless and cruel" for the mess we make of our lives because of our sins and problems. God must be true to His word, and so must we.

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## 2 Per-Cent Will Destroy You

One time I was having trouble with mice, so I bought some D-con. As I looked at the package, I noticed that 90% was good, wholesome food. Only 2% was deadly poison. Now, if some educated mouse could read, he might reason: "But there is so much good in that food, a little bit won't do me harm, and besides, I'm hungry." Yet, I dare say, that all that good food didn't do that poor creature much good because that little bit of poison either killed him or gave him some mighty nasty indigestion. It wasn't worth taking 98% of nourishment if that 2% killed him! And 98% good nourishment was not enough to offset the fatal effects of the 2%. The manufacturers of D-con are experts enough on mice extermination to know they have to put a lot of good-tasting food before they can tempt mice to eat that little bit of poison that will kill them.

This is the way some folks look at what they accept religiously. They feel that if there is so much good in their doctrines, a little bit of error won't hurt them. But the devil is smart enough to give people so much of the truth to make his lies appear wholesome and desirable, but just enough error to cause them to be lost! No one will benefit from 98% truth if there is 2% deadly error mixed in with it. Man won't go 98% to heaven and only 2% to hell; he'll go one place or another 100%. Did not James say, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all?" (James 2:10). The person who rejects all the truth is **NO WORSE OFF** than the one who rejects **ONLY 2%** of it. The wages of sin is death. (Romans 6:23).

—The Informer

# Reflections On Current Youth Worship

Dale I. Royal

One of the most recent fads undertaken by a number of congregations is "youth worship". This involves a separate assembly for the young people during the regular services. The "Junior Church", as it is sometimes called in denominational circles, often comes complete with a "youth minister" and conducts an adult-type service on a juvenile level. This is not to say the young people are "playing church" but rather that the service is "youth oriented."

Usually brethren embrace the latest sectarian fad after the denominations have been at it for ten years or so. Perhaps it takes that long to get the brethren moving. Special Youth Worship is no exception. Unfortunately too many leaders among us (both elders and preachers) will go to any length to prove that we can be like the denominations round about us (cf. I Samuel 8:19-20) with little or no regard to New Testament principles involved. We will be progressive, if they have their way, even if it obscures the identity of the New Testament church and causes Christ (Revelation 2:5) to remove the local candlestick.

## Youth Worship Rationale Reviewed

Evidently to quieten some misgivings in the pews one eldership gave the following four reasons as to why they had introduced this questionable practice:

1. It enabled them to better teach the children.
2. It accommodated more people without overcrowding the auditorium.
3. Children can be trained how to conduct themselves in worship.
4. Our services will be more reverent and orderly.

Let us examine the above reasons one by one in the light of common sense. Further let us do so in reverse order.

"Our services will be more reverent and orderly." The question immediately arises, which services? Adult or Youth? One might suspect that the main thrust of Youth Worship is to get the noisy monsters out of the assembly. If the goal is true reverence in the church building, why not simply teach young and old to be reverent when they enter the door. The Roman Catholic denomination has had no trouble instilling this desired respect into its people without resorting to this unscriptural practice. Why can we not do the same if this is a legitimate goal?

"Children can be trained how to conduct themselves in worship." The implication must be that they can be better trained through "Youth Worship" on how to conduct themselves in worship. Obviously this rationale will not stand. The home provides the ideal individual educational environment for conduct during personal devotions at the hand of mom and dad. The Bible class provides the ideal small-group situation. With the young person's peers present coupled with proper adult leadership exemplary conduct will be provided in the normal child in a short time. The main shortcoming of the youth worship, assuming the goal is adult conduct in worship, is simply the lack of adult example. The pseudo assembly is not only unscriptural but it lacks the advantage of real-world worship concurrently taking place in the adult assembly.

"It (Youth Worship) accommodates more people without overcrowding the auditorium." In defense of this reason may we say it is good to be accommodating and that most auditoriums need to be crowded. May we also suggest that overcrowding is in most cases an indictment against

a local eldership for not providing the vision and leadership to meet an overcrowded situation. If not, why not? We are not speaking of a situation where some 3,000 souls (Acts 2:41) are baptized into Christ in one day, but rather re: the more normal growth of the average congregation. To carry the above reasoning a little further why not have separate services for our "senior" or "sunset" members complete with an "aged" minister for the Geritol Set? Or have a special ladies section complete with a lady minister? Such would be sanctioned by the sectarian world and would demonstrate real progressive leadership, even if it is unscriptural! To solve the crowding and expense of bigger and better auditoriums why not simply dissolve the congregation and have each family meet in its own home? After all, "where two or three are gathered together. . ." Such would be the conclusion of the Liberals endorsing Youth Worship if carried to its logical conclusion.

"It enables them to better teach the children." This reason will not stand in the light of common sense and educational experience. As suggested in the same basic reasons as stated in No. 3, this lacks adult example in the regular assembly, the small-group situation found in the Bible class, and the individual attention provided by parent, concerned Christians, or friends!

## Youth Worship Unscriptural

In reviewing the rationale for youth worship, less than tactfully, we suggested youth worship was unscriptural. "What's unscriptural about it?" some good progressive brother asks. Obviously if the good brother can produce a command, example, or necessary inference for youth worship, it does *not* go beyond the teaching of Christ (II John 9-10) and is indeed part of the faith once and for all delivered (Jude 3) to the saints.

However, before our forward-looking brethren get carried away with a soothing justification for their beloved youth worship we need to examine some New Testament principles violated by this denominational practice.

Paul (I Corinthians 14:23), speaks of "the whole church being come together into one place." Then he goes on (*verses 33b-34a*) to point out the will of God in regard to the place of women in the assembly when he says, "As in all the churches of the saints, let your women keep silent in the churches." Brethren, in the past when dealing with the no-class issue, have rightfully concluded that a congregation may legitimately divide into classes where women may speak and teach because it would then cease to be an assembly where "the whole church be come together into one place." The other side of the coin—the one that bears on the youth worship issue—is simply this: there is no assembly where the whole church is come together into one place. The assembly in the New Testament was *that service where brethren come together into one place* and had preaching (Acts 20:7), sang hymns (Ephesians 5:19), prayed unto the heavenly Father (I Timothy 2:8), observed the Lord's Supper (I Corinthians 11), and gave of their means (I Corinthians 16:2) when on the first day of the week. Progressive and unthinking brethren have simply *done away with the church assembly* and produced *two large Bible classes!*

The second passage bearing on the problem of youth worship as practiced by some brethren is Hebrews 10:25. The Hebrew writer (inspired by the Holy Spirit) says, "Not forsaking the **assembly** of ourselves together. . ." Some brethren have always claimed this passage has reference to Sunday morning only—the very time youth worship is usually scheduled! This means the elders have, through youth worship, made it impossible for the brethren to assemble together. Assembling together or the assembly in the New Testament comes from two very different Greek words: *ekklēsia* generally translated church and *sunagōgē* generally translated synagogue (cf. James 2:2). Trench in

his *Synonyms of the New Testament* points out that the first church has reference to the *people*, of which brethren have been aware for a long time (as the church is not the building) while the latter (synagogue) has reference to the *place*. The Hebrew writer (Hebrews 10:25) uses *episunagōgē* emphasizing the *place* of the assembly.

Congregations that use the unscriptural practice of youth worship *do not assemble together* in the first century sense as reflected in I Corinthians 14 and Hebrews 10.

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# Let's Teach Our Children!

Garland Elkins

We should teach our children that Christian principles make not only for happiness in this life, but also in the world to come. (I Timothy 4:8). This is true because the life and teaching of Jesus are without question the high-water mark of absolute perfection. Christianity has been the greatest instrument of progress, the most fundamental of man's achievements, and the most important part of wisdom available to the human race.

It is the responsibility of Christian parents to teach their children that humanity must find its happiness not in things but in the Lord. (Luke 12:15; Ephesians 1:3; Galatians 2:20).

It is also essential for parents to teach their children that Christianity is, in one aspect, a restraint upon rebelliousness. It involves a complete surrender. (Luke 14:33).

### Bible Study Reveals Sin, Moral Danger

Further, a study of the Bible will make it possible for our children to see what sin is and to oppose the prevalent sins and moral dangers of our day. In our time all sorts of immorality flourishes without rebuke. In multiplied ways there are opportunities for doing evil with the endorsement of society. We are paying (and shall pay more in the future) a heavy penalty for our sins. (Proverbs 14:34; Hosea 8:7). On the whole, our material and intellectual advance has by far out-run our moral and spiritual progress; at present our chief need is to catch up spiritually. This is true of individuals, the home, the church and the nation. Even though great gains have been won in the past, yet moral progress wavers and not all that is won is retained. No sooner do we overcome one sin than Satan seeks insidiously to begin another—and that formed unnoticed by us. We must therefore ever be alert to Satan's tactics. (II Corinthians 11:1).

Evil men and women make their living by tempting others to sin; the allurements which they set before the young constitute one of the gravest dangers to the existence of both the home, the church and society. This type of people is leading to a serious spiritual and moral degeneration, and they doubtless are among the worst sinners of our time. They follow in the very sins which have caused both the downfall of individuals and entire civilizations. (Jude 7; Romans 1:18-32). They cause millions to sin through gambling, brothels, drugs, vile pictures, evil movies, salacious reading matter, dance halls and in other ways in which they not only make it easy to sin but actually

encourage and urge the committing of sin. Through his avenues Satan is deliberately undermining the spiritual and moral welfare of the home, the church and society. All of our spiritual and moral progress has been purchased at a heavy cost. One of the greatest problems of our day is how to exterminate these human beasts of prey that live at the expense of the moral and spiritual deterioration and utter ruin of their victims. Surely all sensible people must realize that there are many forces at work to destroy the Christian home.

### Our Children Must Be Trained Against Sin

Our children must be taught not to excuse sin. (Proverbs 14:9). The influence of the Christian home upon society must be to the effect that Christians cannot afford to overlook sin and that society should not do so just because it sees provocation for it. There are always causes *outside* the sinner's heart, but there is also always a cause *within* his heart, an openness to temptation, an acquiescence in the evil desire, which we must seek to overcome with the truth. (I Peter 21:22).

We must teach our children that marriage is a union for life. (Romans 7:1-4). Although the Jews attempted to use Moses' law to prove that a man could put away his wife for every cause (Matthew 19:3), Jesus refuted this type of reasoning: "He saith unto them, Moses because of the hardness of your heart suffered you to put away your wives: but from the beginning it was not so." Jesus also said, "And I say unto you, 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". (Matthew 19:9). We should teach our children that God is a witness to marriage, that it is a covenant and that God hates putting away. (Malachi 2:13-16).

—The Spiritual Sword

## 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

# Does the Trumpet Need to Be Blown?

Thomas A. Willless

The more I read and see (and do not read and see) the more I am convinced that the trumpet needs to be blown loudly. I say "read and see" on the basis of "brotherhood" publications that have been read and personal observation of the attitude toward Bible authority. I say "do not read and see" on the basis of questions asked (written) and no answers received. This just puts emphasis on the article "Ever Learning And Never Knowing", which was an excerpt from one of my letters to you.

Just a casual reading of Ezekiel 13 and I Timothy 4:1-6 should be of great encouragement to you in your *Contending For The Faith* labors. Please give Dan Jenkins my personal vote of confidence and support in his efforts in the work.

My thoughts on Ezekiel 13 and I Timothy 4:1-6 automatically make application to your *Contending for the Faith* efforts. Note that God commanded the prophet in Ezekiel 13:2 saying:

Son of man, prophesy against the **prophets of Israel** that prophesy, and say thou unto them that **prophesy out of their own hearts**, Hear ye the word of the Lord;

Then in verse 3 the woe was pronounced:

Thus saith the Lord God; Woe unto the foolish prophets, **that follow their own spirit** and have seen nothing.

This brings to mind some of the visions seen in Abilene, Texas. Verse 6 spells it out very plainly.

They have seen vanity and **lying divination**, saying, The Lord saith: and **the Lord hath not sent them: and they have made others to hope that they would confirm the word.**

The part about "others" is the saddest part. Concerning the false prophets (and teachers):

1. God is against them. (*verse 8*)
2. God's hand shall be upon them to bring about the following effects. (*verse 9*)
  - (1) They shall **not** be in the assembly of my people. (*cf. Romans 16:17*)
  - (2) Neither shall they be written in the writing of the house of Israel. (*cf. Revelation 21:27*)
  - (3) Neither shall they enter into the land of Israel. (*cf. Revelation 22:14-15*)
  - (4) Ye shall know that I am the Lord God. (*cf. Romans 14:11-12*)

Verse 10 sticks out like a sore thumb:

Because, even because they (*false prophets and teachers*) have seduced my people. (*cf. Romans 16:18*), saying Peace; and there was no peace; and one (*false prophet or teacher*) built up a wall (*a following*), and, lo, others (*their followers*) daubed it with untempered mortar: (*false doctrine*)

The message here is plain.

Verse 17 should be considered as great encouragement by everyone that stands for the truth.

Likewise, thou son of man, **set thy face against the daughters of the people, which prophesy out of their own heart**; and prophesy thou against them,

Brother Rice, I Timothy 4:1-6 sums up Ezekiel beautifully. Note carefully verse 2.

Speaking lies in hypocrisy; having their conscience seared with a hot iron;

This verse applies to some of our "forked-tongued" so-called brethren.

Verse 6 simply keeps the wheels greased in this matter.

If thou **put the brethren in remembrance** of these things, thou shalt be a **good minister of Jesus Christ**, nourished up in the words of faith (*not man-made garbage—cf. Col. 2:8*) and of good doctrine, (*not better felt than told*) where unto thou hast attained.

Keep up the good work.

P.S. Note carefully verse 22 in the above context of Ezekiel:

Because **with lies ye have made the heart of the righteous sad**; and **strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life**:

Tell me the Bible is not relevant just as it is written!

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## Ephesians 3:16, 17 And The Work Of The Holy Spirit

John Mark Hicks

"that ye might be strengthened with power through the Spirit in the inward man, that Christ might dwell in your hearts by faith" (Ephesians 3:16b, 17a).

This passage, according to some, is conclusive proof that the Holy Spirit dwells personally in the Christian. It is also affirmed that the text postulates a work of the Spirit apart from the word. This selection is an example of the usual contention (Garth Black, *The Holy Spirit*, pp. 81, 82):

The strengthening of the inner man (Ephesians 3:16) by the indwelling Spirit is a work that *cannot* be completely accomplished by the Holy Spirit through the word. It is only through the help of the indwelling Spirit that man is able to overcome the flesh and the tendency to sin. If the words of the Spirit could fully achieve this end, why weren't the Jews able to overcome the flesh since the Old Testament is also the Spirit-inspired word? This work of the Spirit performs a work that *cannot* be accomplished through the written word alone. . . (Emphasis mine—JMH.)

Thus, the Spirit directly (apart from the word) provides strength to the Christian. This contention is in my estimation a very serious error for it undermines the principle upon which the early restorers defeated Calvinism, i.e., the Holy Spirit operates *only* through the word upon the heart of any man, whether saint or sinner. In reply to brother Black, three points may be raised.

Conclusion Unwarranted

First, the text does not warrant the conclusion drawn from it. Verses 14 and 15 denote that Paul is expressing a prayer on behalf of the Ephesians. To indicate the content of that prayer, Paul utilizes the Greek particle *hina*. The particle is used three times—once each in verses 16, 18 and 19. In verses 16 and 17 *hina* is followed by two

orist infinitives, i.e., to strengthen and to dwell. Since the two verbs are introduced under the same *hina* and in similar constructions, the two phrases, according to B. F. Wescott, are parallel (*St. Paul's Epistle to Ephesus*). Notice the similarity between the two subordinate clauses:

strengthening by the Spirit into the inner man  
Christ's indwelling by the faith in your hearts

The indwelling of Christ by faith, therefore, "is not something added to" the strengthening by the Spirit, "but is a further definition of it" (T. K. Abbott, *Ephesians and Colossians* (ICC), p. 96). "The indwelling of Christ in the heart and the strengthening by the Spirit coming into the inner man," as Folkes comments, "are not two different experiences" (*The Epistle of Paul to the Ephesians* (Tynedale), p. 103). They are, in fact, identical.

Just as Christ's indwelling and the strengthening with power are parallel, so also are the prepositional phrases "by the Spirit" and "by the faith." The article is present in the Greek before 'faith', signifying that reference is being made to the Christian system of faith (Jude 3), i.e., the revealed word of God. Thus, the Spirit and word are *coordinated* in the same passage which supposedly affirms a work of the Spirit **apart from** the word. In what way they work together is pointed out in Ephesians 6:17, i.e., the Spirit *through* the word.

#### Is the Word Sufficient?

Second, brother Black, it seems to me, has argued that the word of God is *insufficient* as an instrument of the Holy Spirit to effect the strengthening of God's saints. This is a grave error. In Colossians 1:9-12 Paul expresses the content of his prayer for the Colossians. He prays that they "might be filled with knowledge of his will in all spiritual wisdom and understanding" (v. 9). Following this request, there is a series of participles which denote the effects of being "filled with the knowledge of his will." One such effect is that they will be "**strengthened with all power.**" (v. 11). The verse is quite similar to Ephesians 3:16 and echoes the imperative of Ephesians 5:18: "be filled with the Spirit." (cf. Colossians 3:16). The word of God, as an instrument of the Spirit, is **sufficient** to effect the strengthening of Christians. It is not the word "alone," but the *Spirit by means* of the word. (Ephesians 6:17).

A clear statement of the sufficiency of the Scripture in this respect is found in 1 Thessalonians 2:13. Notice Phillip's translation of it: "And so we are continually thankful to God that when you heard the word of God from us you accepted it, not as a mere human message, but as it really is, God's word, a power in the lives of you who believe." The word of God is a **power** which works effectively in the lives of Christians as well as sinners. (cf. Romans 1:16).

#### Comment Is Misleading

Third, brother Black's comment concerning the Jews is misleading. The word of God was (and still is) sufficient to keep the Jew from sinning. The Psalmist said: "Thy word have I laid up in my heart that I might not sin against thee." (119:11). The Jews were not able to escape the consequences of their sin under their legal system. (Romans 7:7-13). However, the Spirit of Grace (Hebrews 10:29) has appeared freeing men from those consequences. (Romans 8:1-2). The difference between the Jew and the Christian is not that one was not indwelt by the Spirit

while the other is, but that one was under a legal system while the other is under a "grace through faith" system. (Ephesians 2:8; cf. Romans 3:27-28).

The contention, therefore, that Ephesians 3:16, 17 affirms a work of the Spirit apart from the word is false. Considering that this work, according to brother Black, "more than any other" proves the operation of the Spirit apart from the word, it follows that if this work is shown to be in conjunction with the word (and, therefore, through the word), all works of the Spirit today must be through the word (yea, even his *indwelling*). The strength that the Spirit provides for the Christian is through the word. Therefore, on brother Black's premise, *all* works of the Spirit today upon saint and sinner alike are through the word.

## A NOTE-BURNING CEREMONY



With the assistance of Gary Bradley, President Rex A. Turner burns the last note of a \$187,500.00 indebtedness. This was the purchase price for a 25% ownership in the Landmark Church Plant, which includes a large, beautiful, and well-planned building on an eight-acre plot of land, located on the Atlanta Highway an eighth of a mile from the Eastdale Mall, the largest mall in Montgomery.

The note-burning ceremony was one of the highlights of the recent lecture program. President Turner commented: "We are glad we have this indebtedness behind us, and we must now proceed to raise funds to reduce the indebtedness incurred by the cost for the printing and mailing of *Sound Doctrine*." He also emphasized how that there is a need for additional expenditures for books for the library, and for a closed-circuit television system so that the preachers can critically see and hear themselves after they have spoken, and thereby improve their pulpit presentations.



# Notes & Quotes...

**Rodney V. Rutherford**, Bellerive, Tasmania, Australia, February 1, 1978: Enclosing \$10.00, he said renew his subscription for three years, and "please use the other \$5.00 to send *Contending for the Faith* to others. . . We continue to be grateful for your bold and courageous efforts to stem the tide of digression presently engulfing the church. You are in our prayers."

**Mabel O. Anthony**, Oak Ridge, Tennessee, January 28, 1978: Enclosing \$50.00 for *Contending for the Faith*, she said, "Put it where you need it most. . . I have volumes 1, 2 & 3 of *Contending for the Faith* and want to order the rest soon. I enjoy *Contending for the Faith* and am always looking forward to the next issue. Keep up the good work. . ."

**Herbert Hurd**, Mi Wuk Village, California, February 7, 1978: "Brother Foy E Wallace is to be with us February 19-24, 1978. We love each other here and we are trying to keep close watch on any and all false doctrine. . . We have to instill a greater LOVE for the TRUTH. I wish I knew how. I try everything I can think of to show that we should buy the truth and sell it not. But our brethren (!) that love the praise of men tear down as fast as one can build. Boy it really hurt me when \_\_\_\_\_ was put in as editor of the \_\_\_\_\_—and I just heard he is one of the speakers at the Lectureship at Pepperdine. . . along with others that do not teach all the truth and teach error. I believe God's word and I cannot harmonize what some brethren DO and TEACH with the word of God. These brethren should cut out the book of Jude and that way verse 3 will be done away with and also II John (that will get rid of verses 9 through 11) and since they in my mind have gone that far I cannot endorse them in any way. . . May God always help us in the battle for eternal life. . ."

**W. A. Mayfield, Jr.**, Signal Mountain, Tennessee, February 6, 1978: "Brother and sister C. T. Kidwell, of Pikeville, Tennessee, gave us two copies of your paper. We enjoyed reading them. Keep up the good work in defense of the pure gospel. . ." (NOTE: Three-year subscription enclosed. IYRJR.)

**Elmer Sharp**, of St. Louis, Missouri, contributed \$5.00 "for use as needed" in January.

**Tom Lucas**, who ministers to the church at Wahiawa, Hawaii, under date February 9, 1978, wrote, "It is with great concern that I am writing you this letter and enclosing 'Xeroxed' copy of the *Hawaii Mission Journal* put out by the Honolulu church. Please be concerned with the highlighted material only, but feel free to use all other material. . . The faithful congregations here in Hawaii are taking a stand against men as **Stanley Shipp** and **Landon Saunders** and others who have been embraced by the Honolulu elders and have even taken part to assist them in their work here. . . The 'dye' has been cast here in Hawaii. It is our desire to approach the Honolulu elders and present this situation to them and plead with them. If they do not heed the warnings, the faithful congregations have no alternative but to withdraw fellowship from them. . . The church here in Wahiawa, Hawaii, receives your paper monthly and we wholeheartedly agree with the wonderful work you are doing. Keep it up, brother, and may God the Father give you a long life in his vineyard. . ."

(NOTE: Enclosed with his letter was a bulletin, evidently emanating from the church on Keeaumoku Street, in Honolulu. Under the heading "CAMPAIGN (OUTREACH) FOR

CHRIST—Kailua-Kona, January, 1978." Herb Shiroma said, in part, "On Tuesday, January 10, Sue and I boarded an Aloha Airlines Flight to Keahole Airport on the Kona Coast of the Island of Hawaii to join brethren from St. Louis, Missouri, in reaching out to the people of Kona for the cause of Christ. We were met there by brothers **Stanley Shipp**, of St. Louis, Missouri, and **Judd Whitefield**, of Kailua-Kona. Judd had moved to Kona a week before with the intention of preaching and working with the church in Kona for two years. . . **Stanley Shipp**, his wife Marie and two staff members, **Randy Crawford** and **Ryan Howard**, and speaker for the public lectures, **Landon Saunders**, of Houston, and ten young dedicated Christians. . . had arrived in Honolulu on Saturday. . ."

At brother Lucas's request that we send what information we could regarding the false teaching of Saunders and Shipp, I wrote to him under date of February 21, 1978, saying, in part, "I am enclosing a tape recording of brother Saunders in which he preaches 13 doctrinal errors in one 30-minute speech. When he delivered it at Fred-Hardeman College Lectureship, in 1971, it caused such a furor that he was given about 10 minutes in the open forum to try to straighten it out. When he finished that 10 minutes, we were more confused than before! Some 150 to 200 of us preachers and elders from several states confronted him about this same speech, when we met for the Memphis Meeting, in September, 1973, regarding *Herald of Truth*. We gave him every opportunity to repudiate and correct what he had said in the speech. He did not do so. Again and again he has been asked to correct this matter since that time; it still remains uncorrected.

"Today, I am in Memphis. I should be back in Birmingham tomorrow. While there I'll try to find a copy of that Stanley Shipp issue of *Contending for the Faith*. He tries to leave the impression that he has corrected the things charged against him in that issue. If so, it is not publicly known! How someone can correct a public error of such magnitude privately is beyond me! I have offered repeatedly (and the offer still stands) to publish whatever correction he cares to make through the pages of *Contending for the Faith*. If he fails to make correction just as publicly as his errors were made, it is not for lack of a way to do so. Our paper goes to every congregation in the U.S. for which we have an address.

Others who may need documentation relative to the doctrinal errors of brethren Saunders and Shipp may address your request to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. Please enclose \$6.00 (plus 52 cents postage) with your order and ask for 1) Landon Saunders tape, 2) Stanley Shipp edition, and 3) Memphis Meeting transcript. Anyone who can study this material and still think it is all right to use these men in any capacity without their public correction should consider whether *he himself* is still sound in the faith!

One further note in brother Lucas's letter is occasion for considerable alarm. "Brother **Wayland Lipscomb**," he wrote, "a former elder of the 10th & B church of Christ in Anchorage, Alaska, is now preaching in Wailuku on the island of Maui. This man uses non-members of the church in worship, plus he embraces and uses **Bob Harp** to lead singing, etc. Brother Harp, a dear friend of **Pat** and **Shirley Boone** has been disfellowshipped by the Kailua church for dividing the church on the tongues issue... thought you might want to know this." *The Hawaii Mission Journal*

from Keeaumoku Street carried a favorable report concerning brother **Wayland Lipscomb** and the work on Maui in its February, 1978 issue. Brother Harp also preached in American Samoa before he moved to Hawaii, and his teaching evidently helped to undermine and destroy our work there, too. Brethren need to read and heed I John 4:1, which says, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." Among such, in our present day, false brethren Saunders, Shipp and Harp just have to be included. IYRJR.)

**Graydon Sentell**, elder, Parkview/Warren, Michigan, February 14, 1978: "I'm happy you are back with *Contending for the Faith* and again exposing error in the brotherhood. Just keep telling it like it is. . ."

**Aaron Nicholas**, Stamps, Arkansas, January 14, 1978: "Getting the church here to apply for the *Contending for the Faith* is like asking for an extra \$5.00 each Lord's Day. They say if you know anything going on that is wrong, keep it to yourself—but I am one that believes there are too many doing that already. I believe in doing just what Paul told Timothy to do in II Timothy 5:1-5 and Galatians 6:1. . . Keep the good work going."

**Mrs. A. L. Empson**, Nashville, Tennessee, February 3, 1978: "Enclosed find \$10.00 to help with preaching the gospel to this wicked generation. I enjoy *Contending for the Faith* and the *Far East* paper. . ."

**C. E. Miller**, Whittier, North Carolina, February 2, 1978: "I enjoy the paper very much; keep up the good work."

**W. L. Totty**, minister, Indianapolis, Indiana, January 25, 1978: "I am glad to know that you are going to continue editing *Contending for the Faith* even though you may be overseas part of the time. . ."

**Jerry H. Wilson**, minister, Timberville, Virginia, January 18, 1978: "Keep up the good work. The Liberal movement in this area is getting worse instead of better and it seems that few people care enough to fight it."

**Mrs. Harold Caplinger**, Akron, Ohio, February 8, 1978: "I do enjoy your paper so very much. I'm glad for all you people who are fighting error. There is so much of it today."

**Tom Seals**, minister, Kingsport, Tennessee, November 15, 1977: "I rejoice over two sentences in Robert Taylor's 'The Version Issue, Moderation and The Church Splitting Contention' (*Contending for the Faith*, October, 1977). The sentences are: '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!' (p. 4). I have great confidence in my brethren's ability to cull out the weak and sometimes erroneous passes in the modern day versions. They have demonstrated this ability for years with the *King James Version*. . ." (NOTE: Brother Seals' confidence appears to be misplaced. IYRJR.)

**Audrey Van Fosson**, Lowell, Ohio, February 6, 1978: "I enjoy your paper and it is needed."

**Joe W. Boyd**, West Palm Beach, Florida: "To your continued success in your work for the Master."

**James Pilgrim**, minister, Centre, Alabama: "Thank you. . . for your love and faith. You are an inspiration to many more of us than some of the heretics might like people to believe. . ."

**Delt L. Williams**, Guntersville, Alabama: "May God bless you in this effort."

**J. C. Canady**, Dickson, Tennessee: "I would like to know if Roy Osborne is OK."

(NOTE: No. IYR Jr.)

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

**Jim L. Rhoades**, Yale, Oklahoma: "Please forgive me for not taking time to sit down and take care of these matters before now. I have just reread several of your 'Far East' letters and *Contending for the Faith* and felt about as small as a snail. . . I have put several of them aside meaning to write you and send my contribution. . . Place the \$10.10 wherever most needed. I'm sorry it couldn't be more. . . Sometime ago I wrote you and told you I stood with you in our battle for the truth. I am still standing there and pray that you will stand valiantly in the future as you have in the past. Our prayers are with you. I realize the tremendous pressure that must surely be upon you and yours. Our prayer is that the Lord will continue to help you speak boldly for his cause. . . We need so many that are in a position to be heard, to stand up with the banner of Jesus and walk tall. . . You have my heartfelt thanks for your many hours of endless toil and labor for the Master. I appreciate and love you deeply in the cause of the Lord. I offer no criticism and can only say amen to all I have read from your pen. I offer only this one thing: I am most surely of the opinion that names must be named and charges must be made when error and false doctrine begins to invade the Lord's church. How else will those in error repent and brethren be able to mark the offenders. I believe that evidence has been presented fairly and that your words have been in love for the saving of souls and purity for the church. I for one thank you. . ."

**Herman S. & Catherine A. Carter**, Dearborn Heights, Michigan: "We've enjoyed the past six years having you and so many of our loved ones come into our home via *Contending for the Faith*. Thus far in this seventh year we have seen and heard so much that is contrary to sound doctrine that it causes us to shudder and more and more appreciate those. . . that are willing to and capable of speaking concerning the things we see and hear. . . We're not happy about the things, conditions and facts that are given in, through and by *Contending for the Faith*, but we are so very happy to have met and known the one with courage and conviction to report it so that others might at least have a chance to check it out. We have noted how some that were outspoken against brother Rice (as to name-calling) have, within the past two years, called upon this same brother Rice to help them in their fight to expose error. . ." (NOTE: Another fine contribution to help out enclosed, IYR Jr.)

**Grover C. Beard**, of Piedmont, Alabama, sent us another article for publication recently, saying, "Thank you for letting me say what I've said. I had to tell someone. Just remember I said it in love for my Lord and his kingdom. Print it if you so desire or tear it up. Whatever you choose is fine with me. The last article you printed for me—*CROSS OF COMPROMISE*—played a big part in getting me fired from my last work, but I am grateful because much good has come about because of it."

**Mr. & Mrs. Jerry Sexton**, Greenville, South Carolina, October 28, 1977: "We have been members of the church for about three years and from the beginning we felt choral music was not appropriate. After being encouraged to attend one of our neighboring congregations for the express purpose of hearing the Freed-Hardeman Chorus, we approached our minister to express our concern and disapproval on this matter. His reply in essence was, if we thought it was wrong, it would be wrong for us to go, but it would not be wrong for him to go because he thought it would be well and good. I shudder to think of where the church will be in the future if this principle is allowed to proceed in our worship unto God.

"We wholeheartedly agree with the article by Kerry Cain on this subject in the June issue of *Contending for the Faith*.

"Through the principles of the Bible we can know what is right and what is wrong and what is acceptable unto God. We are well aware it would be wrong to partake of something we do not believe in. However, just because one might believe in something does not make it acceptable unto God. Thus we need to emphatically hold with 'thus saith the Lord'."

(NOTE: "When it comes to choral music in congregational worship services," I replied under date November 3, 1977, "I, too, have difficulty accepting it. . . As for Freed-Harde-

man's presentation, it is my understanding that such was not presented during worship services, but at a time other than that. What colleges can do—as colleges—and what the church can do—as the church, of course, are two different things. We should not confuse the two. Colleges, for instance, can teach secular subjects—but not the church. Colleges can have roast beef on their tables—but not the church on the Lord's table, and the like. . . Nevertheless, I often wonder if we are letting some of our college activities rub off on the church. . ." IYR Jr.)

**Mrs. S. B. Wilson**, of Tishomingo, Mississippi, enclosed \$24.00 in her good letter of January 7, 1978, saying, "I am sending \$24.00 to help you in spreading the gospel. This is my four dollars a month for the next six months. . . May God bless all efforts to spread the gospel to the lost—also every faithful gospel preacher, especially those who labor in other lands under trying conditions."

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The so-called "search for truth" now being vaunted by most Liberals is like a man going into a dark room searching for a black cat that isn't there! Just what it is that they are looking for even they seemingly do not know!

# QUESTIONS FOR JEHOVAH'S WITNESSES

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

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**CONTENDING FOR THE FAITH**  
Post Office Box 26247  
Birmingham, Alabama 35226

Mrs. N. E. Britton, of Capitan, New Mexico, quite some time ago wrote: "The last few times we have visited my mother, near Stephenville, Texas, each Sunday a young man from A.C.C. preaches for the church there. To my surprise, they are advocating using the Holy Spirit as our mediator rather than Christ. When we were there the first week in January, he referred to the ministers of the gospel as theologians. . . Is this teaching leading up to Pentecostalism? Like kinda sneaking up on the blind side?"

(NOTE: In my reply, I said, in part, "The scriptures still teach there is ONE mediator (not two) between God and man (I Timothy 2:5), and that ONE is Jesus Christ, not the Holy Spirit! You are right in your estimate of the situation. It is an all-out battle from here on if truth is to be preserved. . ." IYR Jr.)

H. G. Hanlin, Sheffield, Alabama: "I read each of your reports carefully and don't want to miss them. My wife and I agreed to send you \$5.00 a month. . . and have kept it up and expect to continue to do so.

"Perhaps I should tell you about myself. I was born here in Sheffield August 6, 1889. My parents were Christians and we eight children got good teaching. After nine years of public schooling, my father arranged for me to begin a four-year apprenticeship in the blacksmith shop of Southern Railway, on May 21, 1906. After completing the four-year stint, I was employed as a blacksmith on May 21, 1910, and worked until September, 1911, when I went to Nashville Bible School for two years, 1911-13. I shall ever treasure the blessings of sitting at the feet of men who were, indeed, godly. While there I

met Lydia Lockert. We agreed to share life together, and on June 10, 1914, brother S. P. Pittman said the words uniting us. I returned to my railroad work and continued until I retired on railroad pension July 30, 1954, at age 65 years.

"I had been earnest in my endeavor to help in the teaching program, and, in the fall of 1924, the brethren asked me to serve as one of the elders at Annapolis Avenue. I have always given my best in my service in the church work. On November 11, 1966, after more than 40 years as an elder and having passed my 77th year here below, I wrote to the other elders asking them to 'turn me loose'. I did not want to quit, resign or retire. They respected my wishes. My only assignment now is to conduct the Men's Bible Class on Sunday mornings. I really am enjoying being relieved of the responsibilities I had assumed.

"I am thoroughly in accord with what you write, as I am with what James D. Bales and others write about what some of our preachers are doing. I saw the writeup of *Testimony* and got ten copies of it to give out. I had admired Pat Boone and Ben J. Franklin. I did not know Dean Dennis. Ben J. Franklin is a son of two whom we consider our best friends. We visited in their home Christmas 1949. His father was then lined up with a Spirit group.

"When Brother Bales wrote that he was having his book prepared for printing and wanted advance orders, I sent for mine and it came. Our preacher, Barry L. Anderson, got one, too, and told about it one Sunday night and showed the book. . .

"I pray the blessings of our heavenly Father on you and yours as you give your life in his service. . ."

(NOTE: It seems to me that brother Hanlin may have passed on since he wrote the foregoing letter. If not, I want him and all to know how deeply appreciated it was. Would to God that more of our young men were patterning their lives after such as he. IYR Jr.)

Mr. & Mrs. Ervin McDaniel, Newport, Arkansas: "We are greatly alarmed at the rapid spread of false doctrine. Pat Boone has disgraced the church professing to be one of its members. I pray for a change in this person because of his great influence and his soul. . . May you use this money (\$5.00), although it isn't much, in a way giving honor to God. . ."

Albert H. Smith, elder, Phoenix, Arizona: "These are trying times. May the Lord give us strength to stand for truth."

Mrs. Allen D. Hagler, Rogers, Texas: "May God continue to bless you and yours and the great work you are doing."

Odore Murphree, Little Rock, Arkansas: "I read your November issue at my father's house over the holidays and was impressed with your courage to speak out. . . I wish more of our editors had your courage. . . I teach a class on Wednesday night. . . I would like to use some of your thoughts in my class. We have a few. . . who believe in miracles."

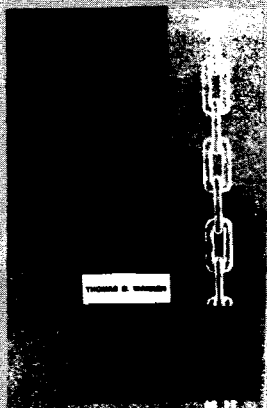
Ernest W. Meador, Westmoreland, Tennessee: "I have read some copies of 'Contending for the Faith' which I enjoyed very much and find very informative concerning false doctrine and teachers. Please enter my subscription. . ."

# WHEN IS AN "EXAMPLE" BINDING?

by Thomas B. Warren

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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?

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**Jack Exum, Jr.**, while minister to the church at Fitzgerald, Georgia, arranged for me to come there for a gospel meeting. After I had left, he wrote, "You are right in what you said . . . about these liberal, apostacizing teachers. I know they are trying, and in many places have, sold the church over to false doctrine. The same thing was going on here a few years ago, when an older 'preacher' that was staying here preached philosophy (not gospel), he said, half of the time. I asked them why they didn't fire him. They didn't answer. For one year I have been preaching against liberalism, Pentecostalism, and as many other isms as I could make up lessons on, but we still have some problems with tongues, etc. But I've studied with the ones that have this idea, that miracles can be worked today, etc., and have it pretty well in hand . . . Also, I was told that a 'gospel' preacher was a member of the 'Ministerial Association' here in Fitzgerald. (I was talking to some denominational preachers, and they invited me to be a member, but I refused and told them that I didn't care what any other 'preacher' did, as far as being a part of that Association, I couldn't because I can't be a part of their activities). The church of Christ claims to be and is non-denominational. If I joined them, to me that would be denying just that fact. How could I be separate from them and be a part of their Association? This is what I told them. I don't think they enjoyed that, but it was the way I felt . . . Now that I've done the least in helping stop this apostacy by ordering some of your *Contending for the Faith*, what else can I do. I want to be in on it if the brethren ever get ready to fight this thing . . . I wish we could get together and really organize, or work out a battle plan. No one has ever done anything worth while until they have laid out the plans. Just as long as we do something . . . I hate just sitting, as it were, and watching the church be betrayed by 'brethren'. I am doing what I can here, but, you know what I mean. I want to see a great movement, and that's what it will take -- a great banding together (I think they called it UNITY in the first century); but, we need a unified effort to stomp this thing out . . . I'll do my part, but we can't do it on our own . . ."

**W. H. Driskell**, Marquette, Michigan: "I want you to know that I appreciate your paper, at least those that I have seen, and am behind you all the way in what I have read . . . Liberalism is going to be hard to stop, and it is everyone's job . . ."

**Mrs. Charles Dizmon**, Goodlettsville, Tennessee: "May God richly bless you in your work for the Master . . ."

**Reuben E. Willis**, San Antonio, Texas: ". . . Must say that I was thrilled to read such an outstanding defense of the gospel. Believe all Christians should receive *Contending for the Faith* regularly . . ."

**Vaughn E. Minor**, Florence, Alabama: "I appreciate your work of contending for the faith very much . . ."

**Archie W. Luper**, Ventura, California: "Re: James L. Lovell, Brother Jimmy has picked up another of his now infamous phrases. Referring to some of his brethren as 'Two-Bit Christians,' it makes one wonder what level of mentality or perhaps a better word would be senility that would cause one brother to refer to another brother in this fashion."

**George W. Merritt**, evangelist, Enterprise, Alabama, October 14, 1977: "You invited mail and response to Kerry Cain's article entitled 'What About Choruses?' All I can say is a hearty amen. I agree with each of these conclusions and believe they are sound even though extremely unpopular."

**Larry and Linda Hamm**, Independence, Missouri: "We've really enjoyed reading the issues sent to our congregation. It's so nice to know there are . . . Christian men who will sound forth the alarm, no matter what the cost. We enjoy your outspokenness. May God continue to guide you. . ."

**C. Stephen Hayden**, Falls Church, Virginia: "We certainly appreciate receiving your publication. We feel that we must expose the devil's work wherever it appears. . ."

**Ernie Christie**, Fort Worth, Texas: "Keep up the work and may God bless you."

**Mrs. A. L. Empson**, Nashville, Tennessee: "Enjoy reading it. . . Keep the good work up. We need more to speak out on errors."

**Elwood Jones**, Sturgis, Kentucky: "I have enjoyed *Contending for the Faith* for some time; and the purpose it serves is second to none. I believe with you that we need to, as Red Foley used to say, 'Strike while the iron is hot' . . . I want to introduce *Contending for the Faith* to the elders here. . ."

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**When some well-intentioned, however misguided, brethren write that they "can't hardly stand" this paper, my reaction is that such should "stand all you can!"**

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**Ron Merriman**, South Boston, Virginia: "I am sending my renewal. . . for *Contending for the Faith*. I want to say God bless you in your efforts for the cause of Christ."

**Odus & Bertha Pridgen**, Boligee, Alabama: "We enjoy the paper so much, and bid you God speed. . . The other little check (\$100.00 enclosed) is to be used as you see fit. We pass our papers to some of the brethren where we are now worshipping. . ."

**Mr. & Mrs. Charles Baldwin**, Sutton, Vermont: "Our preacher. . . gave us three copies of last year's *Contending for the Faith* to read. . . We enjoyed them so much that we want to subscribe. . . Isn't it sad what is happening to our wonderful country and also the liberalism that is creeping into the Lord's church. . . I don't think. . . people will ever wake up, until. . . too late. . ."

**Mrs. Minnie Gibson**, Salem, Virginia: "May God continue to bless you as you labor for His cause."

**William O. Poyner**, Memphis, Tennessee: "May the Lord be with you as you have need according to his will."

**Mary Barbieri**, Sacramento, California: "We will be praying for you."

**M. A. Aguiluz**, Dallas, Texas: "We are so thankful for men. . . who do not hesitate to point out who are publicly making shipwreck of the faith. How wonderful if these men would correct . . . instead of hiding their heads in the sand in a useless attempt to hide from the wrath of God Almighty! . . . Your courage in pin-pointing false teachers has, I believe, given others of that class second thoughts; otherwise, we'd probably find them bolder in their false teachings. I certainly hope that many of them have reviewed their lessons, corrected themselves, and decided to contend for the faith as they should. . ."

**Lois Soles**, West Palm Beach, Florida, enclosed \$10.00 with two one-year subscriptions, saying, "Please use the rest as needed. Enjoy the magazine very much . . . Keep up the good work."

**Mrs. C. T. Huntoon**, Chattanooga, Tennessee: "I enjoy getting the paper or rather am distressed to read of the liberalism, etc., getting into the Lord's church, and commend you on the work you are doing through *Contending for the Faith*. . ."

**Jim Coviello**, Tarpon Springs, Florida: "I enjoy *Contending for the Faith* very much. Keep up the good work. . ."

**Mrs. Lee Carter**, Franklin, Kentucky: "Just wish I could help out in the good work being done. . . We both truly enjoy the work of exposing error as well as helping to restore the erring back into the right way. Seems that the church wants to be more social than soul-saving so often. May God bless you with health to continue the wonderful work you are doing for our Lord."

**Ralph A. Weinhold, Jr.**, Shamrock, Texas: "Thank God for all soldiers of the cross. . . who are willing to 'battle' for the cause of truth and not just play 'war games' with Satan! . . . I am thrilled to learn that such a publication is being sent out into the brotherhood. . . I am one young preacher who is alarmed at the liberalism facing the church today. Thanks for publications such as yours which will help keep elders, deacons, preachers, teachers, and concerned Christians informed on the trends. . ."

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**(NOTE: We don't know where Charles E. Cobb, minister at Scottsboro, Alabama, got it, but the first time we saw the following, it was in his church bulletin:**

*CRITICISM: In the wee hours of the morning a passenger train probed its way across the plains of Kansas. In one of the chair cars weary travelers stirred restlessly as a father tried unsuccessfully to hush the intermittent crying of an infant. Conscious that the passengers were trying to sleep, the father continued his efforts to soothe the baby. Finally, one very aggravated voice grumbled, 'Why don't you take that baby to its mother?' There was a silence, followed by the father's gentle reply, 'Sir, this baby's mother is in the baggage car—in a casket.'*

*It really doesn't take a great deal of talent to criticize others. Just a little thoughtlessness, mixed with a generous helping of self-centeredness, topped with a touch of self-righteousness are about all the ingredients needed to bring pain and destroy a spirit."*

**Whoever is the original author of these paragraphs, if he (or she) sees this, please be assured of our gratitude. IYR(Jr.)**

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**Robert A. Carder**, Craigmont, Idaho: "I truly enjoy this paper. . ."

**Beatrice Pritchett**, Finley, Tennessee: "Here are two more dollars to use as you see fit. I get a small pay check a month and I will always try to remember you and your great work. . ."

**Albert Holland**, Memphis, Tennessee: "Keep sending it. Keep publishing it. It is wonderful."

**Bill Hassell**, Nashville, Tennessee: "I appreciate. . . your stand for the truth and the urgency for acting in time before it is too late. Sometimes it can be too late to correct some important matters in life. . ."

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**Who was it who first said, "If you don't stand for something, you will fall for anything!" Whoever it was, put it down!**

# Is Utah A Mission Field?

Charles A. Sanders

I believe that it is. Please consider the fact that there are only 11 congregations, representing 350 to 400 members in this state of approximately 1½-million people. Brethren, if this doesn't qualify this state as a true mission field, I don't know what would.

As of May 1, 1971, the World Dictionary on Churches of Christ outside the 48 adjacent states, reflected the following figures. Please compare these figures with the 11 congregations in the state of Utah.

100 congregations in Ethiopia  
150 congregations in Rhodesia  
150 congregations in Zambia  
450 congregations in Malawi  
800 congregations in Nigeria

The above figures are not all-inclusive, but do represent 1,650 congregations, in Africa alone. We seem to be doing so much for these overseas countries, that we are neglecting many of the states right here in our own nation. What about it brethren? Can we not see the forest because of the trees? Are we too close to the problem to see the great need here in the state of Utah?

## Harvest Plenteous; Laborers Few

Jesus tells us in Matthew 9:37, 38 "The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Brethren, the harvest in the state of Utah is truly plenteous, but the labourers are few, just as described by our Lord in Matthew.

It is our prayer (and hopefully yours) that the Lord will send forth a significant number of labourers into this state very soon to harvest the over-ripened crops. Brethren, it is also our prayer that you will think of the need here in this state, every time that you have an occasion to sing "The Call for Reapers." Remember, the chorus goes like this: "Lord of harvest, send forth reapers! Hear us, Lord, to Thee we cry; Send them now the sheaves to gather, Ere the harvest time pass by." Brethren, we are crying for that kind of help here now.

## One Texas/Tennessee Church More Than Utah

In August of this year, my family and I were vacationing in Texas and Tennessee. While on this vacation, we worshipped with several different congregations. While attending services at some of the larger congregations, I had some mixed feelings. I was very happy to see over 400 saints worshipping together under one roof. On the other hand, I was also very sad to know that I was worshipping with more people in one congregation, in one town, than was present in the entire state of Utah. Also, I found that many of the congregations had two or more ministers, while we were struggling with only one minister each in five of our congregations, and none at all in the other six.

I was also a little discouraged to find that some of the congregations had large sums of money in their treasury, that seemed to be sitting idle. I could not help but think of the ministers who have had

to leave the work in Utah because they could not get enough financial support to sustain them and their families, while attempting to do the Lord's work here.

The minister of our own congregation in Clearfield, was one such minister. He was sent here with adequate support; however, a combination of inflation and a constant dwindling of his financial support, made it necessary for him to leave. I know that many of our missionaries overseas have suffered the same fate, and I think it is a shame that many of us have permitted such things to happen. I also believe that congregations who are able to provide ministers and financial support to the mission fields and who fail to do so, will have to answer to the Lord some day. I wonder what kind of an answer they will give, when the Lord asks them about the Great Commission found in Mark 16:15, which directs "Go ye into all the world, and preach the gospel to every creature." Please note that the Lord said "Go ye into all the world." That does not mean, go ye into all of Texas, or go ye into all of Tennessee, or go ye into any other specific state (or country), but it is inclusive of every state in our nation, as well as every country throughout the world. I must ask everyone who reads this article, to evaluate their own circumstances and that of their congregation, to see if they are doing everything possible to spread God's word to every creature throughout the world.

## Mormon Influence Discourages Many

I know that the strong influence in this state, has served to discourage many from getting involved in the work here. Brethren, where is our faith? Did Paul not tell us in I Corinthians 3:6-7 that after we have planted and watered the seed God will provide the increase? I firmly believe that with the proper type of support, the church could and would grow here, regardless of any and all obstacles posed by the Mormon Church. With the proper amount of faith, we are told in Matthew 17:20, that we could move mountains and that nothing would be impossible for us. With these kinds of promises from our Lord, why do we hesitate to become involved in the mission fields of Utah? Again, I must ask, where is our faith?

The need in the state of Utah is both tremendous and urgent. People are dying every day, right here in our own backyard, that have never had the opportunity of hearing the true word of God. Can we in all good conscience, permit this situation to continue? If we love the souls of mankind the way in which God intended, we would have to answer that question with an emphatic NO. Our need involves flooding the state of Utah with preachers, financial support, and good Christian families, who are well grounded in the truth and who are willing to relocate in a concerted effort to spread the word of God throughout this state.

Brethren, this article is an open appeal for help. For many years now, the church in this state has been struggling for its very

survival. From all outward appearances, it is presently dying a very slow but real death. Without a lot of help from a lot of people, the true Church as we know it today will cease to exist in this state. I have faith that this kind of help is forthcoming and that our brothers and sisters in Christ, throughout the brotherhood, will band together and work diligently in a conscientious effort to prevent this tragic thing from happening. We sincerely solicit your understanding, support, and prayers in reversing this undesirable trend of the Church here in the state of Utah.

(NOTE: The foregoing is both an urgent as well as worthy appeal if there ever was one. Interested congregations and brethren should address your letters to Charles A. Sanders, 4103-A Charlestown Loop, Hill Air Force Base, Utah 84406. Or telephone him at Area Code 801/825-4098. Brethren, let's see what we can do about Utah! IYR Jr.)

L. P. Sinclair, Nashville, Tennessee: "Jackie Gleason's expression 'How Sweet it is!' might well apply to literature from 20th Century Christian such as Sweet's 'Living Word' lessons. . . also the enclosed flyer from 20th Century Christian advertising books by Pat Harrell, Jimmy Lovell and Gary Freeman, none of which should be in any Christian's library. . . Contending for the Faith. . . is truly a 'voice crying in the wilderness' . . ."

(NOTE: "I quite agree with you about 20th Century Christian advertising books, 'none of which should be in any Christian's library.'" I replied in part. "For quite some time now, it has been more and more evident the drift 20th Century Christian has taken. They actively help the enemy rather than contend for the faith against him. We just have to keep fighting for the truth." IYR Jr.)

Sam B. Newhouse, Honey Grove, Texas: "We're very concerned about the errors being taught."

Marvin A. Johnson, the last we heard from him, was preaching in Toronto. He wrote: "You probably are not aware of this, but I have been preaching for the Strathmore Blvd. congregation in Toronto for just over a year now. When we first came here, the 'Holy Spirit' movement had really just got moving (this you may know). . . I believe his name is Warren Lewis had just left for overseas. He is not back yet, good thing. In the last few months we have not really seen or heard much of these erring brethren. . . The work here right now is moving along fairly smoothly, but slow. I only hope we can continue to keep these trouble-makers out of our midst and concentrate on winning souls for Christ. . ."

(NOTE: "The information contained in your letter was good to get," I replied, in part. "I pray that truth may have the victory in Toronto. If a regular bundle of Contending for the Faith would help, please let us know. . . If brother Johnson sees this, we'd like a further report for our readers. IYR Jr.)

Mrs. Sherman M. Lee, Albuquerque, New Mexico: "Received. . . your paper Contending for the Faith (which I devoured), and want to thank you from the bottom of my heart. . . I'm enclosing. . . \$5.00 for Volumes I, II and III of Axe of the Root. . . The (extra) \$1 is for your wonderful, edifying, scripture-filled paper. . . Then I got to thinking I'd send additional. . . so that you could send it to my sister, who lives in California and needs just as your paper would supply her. I can guarantee you she'll love it. . . Thank you for. . . contending for the faith, as you are doing. . ."



V. E. Howard, evangelist, Texarkana, Texas, in bringing out his new tract *What Is the Church of Christ* recently, sent us a copy saying that he would be pleased to have our comments and would appreciate the privilege of printing same.

"There are several features about this tract which I find particularly appropriate in these times of religious confusion," I replied. "First, you have limited your quotations to the *King James* (certainly the most beautiful) and the *American Standard* (beyond question the most accurate) versions of the Bible in the English language. I would to God that all other writers among us would follow your example in so doing. It would do more than anything else—as it did in years gone by—to unify us all in the faith once for all delivered unto the saints.

"Second, rather than quoting from uninspired men as your source of authority (which they are not), this thrilling tract without fail relies on a 'thus saith the Lord.' Not only do you back each position you take with what the word of God has to say about it, but you give book, chapter and verse where the teaching may be found. In the preaching of many nowadays this has become almost a lost art.

"Seldom, if ever, have I seen more carefully documented, detailed information from reliable sources packed into 24 pages. You are just as careful of your facts in the historical sections of your tract as you are in the doctrinal sections—a most attractive blend. And the end result is that you leave no mistaking concerning the Lord's church—the complete body of Christ—as being a 'denomination' in any sense whatever. *What is the Church of Christ* is a clarion call back to the genuine 'old paths.' I pray that it may be circulated into multiplied millions. Please send us an initial order of 1,000 copies. . . ."

(NOTE: Churches looking for a beautiful, apt, teaching tract that would grace any tract-rack, should stock up on this one. It sells for \$.20 each, \$2.00 per dozen, or \$11.00 per 100. Please address all orders (adding 10% for postage and handling) to **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. 1YRJr.**)

Mrs. W. A. Hunton, Miami, Florida: "We do find this magazine to be very timely and enjoy its undertakings for the truth. Keep up the good work."

Marie E. Freeze, Denver, Colorado: "I am very pleased that somebody has taken the initiative and the time to stand up and expose those that are teaching false doctrine and heresy."

Carl E. Smith, Springfield, Missouri: "I am praying you will have to stop all other work and spend all your time on **CONTENDING FOR THE FAITH**. This is one of the **BEST WORKS** that I know of in the brotherhood today. And you are handling the situation according to the Holy Bible . . . As they used to say to brother Keeble, Lay it on us. . . starting with me. . . I like the idea of being one—no Anti-ism or other isms. May God always bless and guide you. . . ."

G. L. Ellwood, Conway, Kansas: "We have read all three of your books *Axe on the Root*. . . Why oh why can't we stay with the simple truth of the gospel!"

Charles B. Pate, York, Alabama: "I have just finished reading. . . issues of *Contending for the Faith*. Of course I knew about most of the things you wrote about, but glad to learn of your stand for the truth. I support you 100% and bid you God's speed in the work you are doing. Action needs to be taken now while there is time left. God help us to save the church. . . ."

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**HAVE YOU EVER NOTICED** how often men of means who have false leanings are appointed to the boards of directors of numbers of our various colleges? Evidently money talks louder than leanings.

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Elbert Carman, Elizabethtown, Illinois: "We received the 75 copies of *Contending for the Faith*. . . and passed them out to the congregation. . . Will send a small donation of \$10.00 and at our . . . business meeting of the church I will see how much help I can get for you there. I think you are doing the Lord's church a great service. . . May the Lord bless you in your work. . . ."

Billie Callen, McLean, Virginia: "I am enclosing a check for \$33.00 for which please renew my subscription. . . Please use the \$30.00 for whatever is needed most. . . It is such a pleasure to have a little bit to send, and I have hopes I can do it again before long. . . ."

Otis & June Hanes, Keyes, Oklehome, October 27, 1977: "The preacher at Boise City went to teaching that we aren't under law, but grace. Anyway, we now are worshipping at Elkhert, Kansas. . . This old world is so full of wickedness. . . ."

**ATTENTION! ATTENTION! ATTENTION!**  
It is our policy to give one free subscription to every church of Christ in the U.S. for which we have a correct mailing address. Said free subscription belongs to the church—not to the preacher.

Of late, we have had quite a number of change-of-address notices from preachers who never subscribed. This not only causes us to lose contact with the congregation he just moved from, but it upsets my secretary!

"I've been trying to think about some way to handle the preachers," she wrote in a "memo" recently, "and I thought maybe if you could put a small notice in one issue to the effect that if someone moves who has a paid subscription to be sure to send us the old address exactly as it appears on the subscription—including zip. Also, if someone moves who has been getting his copy at the church address to be sure and send us the address of the new church. In this way we can check and be sure that the new church is on our list and bring our church list up to date. In some cases I see there are several churches in Birmingham not on the list, such as Hoover, that have been built in the last ten years. If they will specify this, we will know what is going on and keep our records up to date. Otherwise, if we don't find a paid subscription, and we find that it is a church, we just disregard it as we have no way of knowing if the new address is a church or just the preacher's new home. But if he would specify church, then we could add to the church list and they would continue to receive a copy of the paper."

The foregoing seems like a first-class idea to me. We pay for those free subscriptions to churches out of our *contending-for-the-faith fund*. We wish that we were able to do this for preachers, too; but we just are not. We are confident that once preachers understand this they gladly will send in payment for their own subscriptions—and enlist as many others to subscribe as possible as well! The cooperation of all in this matter will be appreciated.—*The Editor*.

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Joe Casey, of Decatur, Georgia, said, "When a man gets so smart that people can't understand him, he has quit being smart and got stupid."

# Contending FOR THE Faith

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Direct Operation of the Holy Spirit In Conversion and Sanctification

Roger E. Dickson

*"We believe and teach that in conversion and sanctification, there is an influence of the Spirit in addition to that of the word and distinct from it. An influence without which the arguments and motives of the gospel would never convert and sanctify one of Adam's ruined race."*

*"...the Holy Spirit operates ordinarily through the truth, but not only through the truth."*

There are many today who would give a hearty *amen* to the above statements. They were made by N.L. Rice, a Baptist preacher, in the *Campbell-Rice Debate*. (pp. 628, 626). They represent Calvinism to the core. Man is born with a depraved spirit, says the Calvinist. He cannot save himself by his own volition. So, he must have special help—a divine and direct influence of the Holy Spirit. Thus, the Holy Spirit must operate apart from the word of truth in conversion. He must also continue that operation in the daily sanctification of the Christian in order for man to be saved.

Many today have refused and tried to refute the belief that the Holy Spirit operates *only* through the gospel in conversion. They still hang on to the old Calvinist belief that the Spirit operates alongside ("in conjunction with") the word in sanctification. This belief (that the Spirit operates separate and apart from but in conjunction with revelation in the life of a Christian) actually has its roots in the Calvinist doctrine of total depravity: Man is totally depraved and must have a direct force from God to regenerate his spirit. Rice correctly stated the position of the Calvinist as to how they believe the Spirit of God works on man.

### WHAT DENOMINATIONALISTS ALWAYS HAVE SAID

Most denominational groups contend for such an operation of the Spirit today in the life of and on the

heart of the believer. Pendleton wrote: "...regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth [emphasis mine, R.E.D.]." (*Baptist Church Manual*, pp. 49, 50). Hiscox had earlier stated the Baptist position by saying that "repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God [emphasis mine, R.E.D.]." (*Standard Manual for Baptist Churches*, p. 50).

Lutherans also believe a similar operation of the Holy Spirit. "The forgiveness of sins has been acquired for me by my Saviour Jesus Christ; but it is made mine by the Holy Ghost, who has brought me to faith and preserved me [emphasis mine, R.E.D.]." (Stump, *Luther's Catechism With an Explanation*, p. 114). "By keeping me in a state of repentance and faith, the Holy Spirit secures to me the continuous forgiveness of all my sins." (*Ibid.*, p. 115).

The Catholic position is also similar. They teach that the Holy Spirit, separate and apart from the word of God, "sanctifies us by his graces and by the virtues he infuses, . . . The Holy Ghost continually gives life and comfort." ("Holy Ghost," *A Catholic Dictionary*, p. 232). Catholics teach that in the same manner, the Holy Spirit gives understanding, counsel, fortitude, knowledge, piety and fear of the Lord. (*A Catechism on Christian Doctrine*, pp. 11, 12).

Others also contend for this same teaching, that the influence of the Holy Spirit on the heart of the Christian is separate and apart from the means of the truth. It is stated: "Christians are the ones being led by the Spirit or active force of God. . . they are being transformed by the Spirit of God's grace. . . His Spirit in his consecrated people is powerful enough to produce this legal fruitage of righteousness. . ." (*Let God*

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# Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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# Biblical Authority

Foster L. Ramsey

*"If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." I Peter 4:11.*

Man's attitude toward the Bible governs his actions and whether or not he is pleasing to God. The Bible is God's word; or it is not God's word. The one who believes that the Bible is the word of God will be governed in his conduct by what the Bible says. He will speak (and act) as the oracles of God! And the oracles of God are found in only one place—the BIBLE.

It is through the scriptures (that which is written) that we can have faith in Christ as the Son of God. (John 20:30-31).

It is the scriptures that are able to make us wise unto salvation. (II Timothy 3:15).

And it is the scriptures that furnish completely unto every good work. (II Timothy 3:16-17).

If we believe the Bible to be God's word, then we will not try to circumvent the plain commandments and teachings of the Bible. We are buried in the act of baptism, but man circumvents the scripture by teaching that baptism is unimportant and therefore the amount of water has nothing to do with pleasing God. (Romans 6:4; I Peter 3:21).

The Bible teaches that the church is the body of Christ, and that Christ gave himself for the church. (Ephesians 1:22-23; 5:25). But man disregards the authority of the Bible and teaches that the church has nothing to do with salvation; and that all denominations make up the body of Christ.

Even in the church of Christ, there are those who are attempting to nullify the authority of the Bible. It is scriptural to sing and make melody in our hearts in worship to God. (Ephesians 5:19). Using an instrument of music in worship is not scriptural; and those who add this innovation, or teach that it is an optional matter, are disregarding the authority of the Bible.

The teaching of the scriptures on divorce and remarriage is too plain to be misunderstood. (Matthew 5:32; 19:5-9). But there are those who disregard Biblical authority, and teach that man may be married and divorced many times, then continue to live with the woman he happens to have when he is baptized; and they also teach that the guilty party in a scriptural divorce has the same right to remarry as the innocent. **THIS IS REFUSING TO SUBMIT TO THE AUTHORITY OF THE BIBLE WHICH IS THE WORD OF GOD.**

—The Watchman

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## DIRECT OPERATION

(Continued from Page 1)

*Be True*, pp. 182, 183). "At conversion the Holy Spirit sanctifies the believer. . . Therefore the Spirit progressively transforms him into the Spiritual image of Christ and enables him to have victory over temptation. The Spirit makes possible growth in moral discernment. . . The Spirit seeks to lead the believer. . ." (*Mennonite General Conference*, Aug. 27, 1957).

Denominationalists always have believed that the word is only partially effective in the life of the Christian. They always have believed that the Holy Spirit had to operate *alongside* the word, *directly* influencing the heart of the Christian. In all probability this is the main reason why so many denominationalists have been swallowed up in the charismatic movement. *Feeling* has become the guide. The word of God has taken second place. In most instances it (the word of God) has been completely forgotten. And any time one lets *feelings* become his guide in religious matters, he usually is led in the wrong direction. (cf. Prov. 16:25).

Many brethren in the church also have accepted this position on the work of the Holy Spirit in the heart of the Christian. Many of them also have been led away by their feelings.

### WHAT THE BIBLE SAYS?

In this presentation, we propose to point out some basic reasons which disprove the above-stated position of the denominationalists — and of some brethren — concerning the direct operation of the Holy Spirit on the heart of man.

Calvinists always have taught that the Spirit operates *in conjunction with* the word both in conversion and in sanctification. Some brethren contend that he cannot operate in such a manner in conversion but that he can in sanctification. Some then, are hanging on to a *half-Calvinistic* doctrine. (More will be said on this at the conclusion.)

It is our conviction that the Holy Spirit operates today *only* through the word of God, both in conversion and in sanctification. In God's saving process of transforming the heart of man, he works through the truth. The following arguments are set forth to point out that a direct operation of the Spirit on the heart of man *apart from means* in conversion and in sanctification is contrary to Bible teaching.

Let us first point out, though, that whether or not the Holy Spirit *personally* indwells the Christian is *not the subject* here. We're talking about *operation*, not *indwelling*. And there is a difference between the two. Some brethren believe that the Spirit personally indwells the Christian but influences that Christian only through the truth. This subject is not under consideration here. What is the problem is that there are those who contend that the Spirit *directly* influences the Christian *apart from means*, apart from the truth. The belief as to whether the Spirit personally dwells in a Christian is not relevant to the question at this point.

With that thought to the side, let us consider some reasons why the Holy Spirit operates today in conversion and sanctification *only* through the word of God.

### A. *The Bible clearly teaches that the Holy Spirit ALWAYS operated through WORDS in conversion and NOT by any DIRECT influence upon the heart of man.*

The *gospel* is God's power unto salvation and there is *no need* for a direct operation of the Holy Spirit in conversion. (Romans 1:16). Jesus commanded his disciples to preach *only the gospel* (Matthew 28:18-20; Mark 16:15, 16), *not* the gospel *plus* a direct influence of the Spirit.

It is the Spirit's *word* that has the power to convert. The word is the *seed* of the kingdom that produces subjects. (Luke 8:11; I Peter 1:22, 23). The Spirit's word *begets* souls (James 1:21; I Peter 1:23), *purifies* souls (I Peter 1:22), and *sanctifies*. (John 17:17). And it is the Spirit's *word* that lost souls must obey (Romans 6:17), *not* a *direct influence* of the Spirit. God chose that men should be saved by obeying the proclaimed word, i.e. preaching, (I Corinthians 1:21), *not* by obeying *feelings* or *emotions*.

We must remember, that the *means* by which the Holy Spirit always has influenced saint and sinner alike has been through inspired *words*. The Spirit appealed unto those of Noah's day through *inspired preaching*. (Genesis 6:3; I Peter 3:19, 20; II Peter 2:5). The Spirit appealed unto and instructed Israel through *inspired words*. (Nehemiah 9:20, 26, 30). It was by *inspired words* that the Spirit, through the preaching of Peter, appealed unto those on the day of Pentecost. (Acts 2:37, 40, 41). The Spirit, through *inspired words*, revealed the mystery of the gospel through Paul unto the Ephesians. (Ephesians 3:1-8; cf. I Corinthians 2:10-13). And it is through *inspired words* that the Spirit influences the hearts of people today. (II Timothy 3:16, 17). These *words*, the *truth*, are able to build us up (Acts 20:32) and save our souls. (James 1:21).

The New Testament gives numerous examples of the above-mentioned method of the Holy Spirit in conversion. The 3,000 in Acts 2 *heard, received* and *obeyed* the spoken *word*—not a supposed feeling directly generated by the Holy Spirit. (Acts 2:37, 40, 41). The Samaritans believed and obeyed the preached *words* of Philip. (Acts 8:12, 13). The same was true of the Ethiopian eunuch. (Acts 8:35-38). And Peter preached unto Cornelius *words* whereby he might be saved. (Acts 10:6, 19, 20, 22, 26, 27, 32, 33). The conversions of Saul, Lydia, the Philipian jailor, the Corinthians, the Bereans and the Ephesians illustrate this indisputable truth. (Acts 9:6, 17, 18; 16:14, 32, 33; 17:11, 12; 19:5). Salvation is brought about by obedience to the truth, not obedience to mystical feelings.

Any who *hear* and *learn* the gospel—not *feel*—can come unto Jesus. (John 6:44, 45). And men are born anew *through the word* (I Corinthians 4:15; James 1:18; I Peter 1:22, 23), *not* by a *direct influence* of the Holy Spirit. The Spirit works in conversion *only* through *the word of truth!*

Denominationalists always have argued that this is a narrow and limited view of the operation of the Holy Spirit in conversion. Some brethren have stated the same concerning the work of the Spirit through

the truth in sanctification. So when is the work of the Spirit "narrow and limited"—in *conversion* or in *sanctification*?

If the *word* is powerful enough to bring any alien sinner to the point of repentance and *conversion*, why can it not also bring him safely and savingly to the throne of God at the judgment *without* any *direct* helping of the Holy Spirit?

**B. The Holy Spirit operates today in the conversion and sanctification of the heart of man ONLY through his all-sufficient WORD.**

Let us consider this argument by noticing carefully the following three points:

1. The Holy Spirit accomplishes his work today by means of his *all-sufficient* word. Through his inspired word, he converts (I Corinthians 4:15; James 1:18; I Peter 1:23), saves (John 17:17; Acts 11:14; I Corinthians 15:1, 2; Psalms 19:7), produces faith (Romans 10:17; John 20:30, 31; Luke 1:3, 4; 8:12), sanctifies (John 17:17; Ephesians 5:26; II Thessalonians 2:13), cleanses (John 15:2; Ephesians 5:26), purifies (I Peter 1:22), quickens (Psalms 119:50; Ephesians 2:1, 5; John 6:63), enlightens (Psalms 19:8; 119:130), gives understanding (Job 32:8; Psalms 119:104, 130; II Timothy 3:15), leads (Psalms 73:24; 119:105), comforts (I Thessalonians 3:2; 4:18; Romans 15:4), produces spiritual growth (Acts 20:32; Colossians 1:10, 11; II Peter 3:18), produces fruit (Colossians 1:5-10; Galatians 5:22, 23—[Colossians 1:5-10 is an inspired commentary on how the Spirit produces the fruit of Galatians 5:22, 23; it is through the truth, the word of God]), strengthens (II Timothy 2:1, 2; Revelation 12:11; read Romans 10:17 in relation to Hebrews 11), regulates our lives (I Timothy 3:14, 15), admonishes (I Corinthians 4:14), guards (II Timothy 3:13-15), stirs up (II Peter 1:12, 13) and exhorts. (I Peter 5:12). The Holy Spirit does these things today by means of his inspired *word*. By his *word* he can bring an alien sinner to conversion. And by his word he can produce the above effects in the life of a Christian to make him acceptable to God.

2. But if the Holy Spirit operates *directly* today in the life of a Christian, or in the conversion of the sinner, *separate from* but *in conjunction with* his inspired word, then why does the Holy Spirit state (in II Timothy 3:16-17) that his word is *all-sufficient*? He states that the word would furnish the Christian *completely* unto *all* good works and instruction in righteousness. (II Timothy 3:17). And the Spirit says that God has given unto the Christian *all things* that pertain unto life and godliness *through the knowledge of Jesus*. (II Peter 1:3, 4). He also states through Paul and James that the gospel is *completely sufficient* to produce salvation. (Romans 1:16; James 1:21).

If the Spirit does operate today apart from his word as some claim, then he must supply something his inspired word does not supply; he must supply something that man cannot acquire by exercising his free-moral agency by obedience to the truth.

If the Holy Spirit must supply something that man through his own volition in obedience to the truth cannot acquire, then this would be saying that the word is *not* sufficient to do what God has intended

for man to do or be. Can the teaching that the word of God is *all-sufficient* stand valid in the light of the claim that the Holy Spirit must *help* the word do its work in conversion and sanctification? Of course not! If the Spirit has to work *in conjunction with* the word to produce what God wants in man, then the word is *not* enough; it is *not* sufficient. Either one can be sanctified by the all-sufficient truth or he cannot. (John 17:17).

3. If the Holy Spirit operates today apart from his inspired word—either in the conversion of the sinner or in the heart of the Christian—we must ask: "*What* does he do or *how* does he do it?"

The Spirit *cannot* deliver unto us *more revelation*, for he has *already* delivered unto the saints all needed revelation. (Jude 3; II Peter 1:3; II Timothy 3:16, 17). He *cannot* lead us *contrary to his inspired word*, for if he did, he would contradict himself. (II Corinthians 13:18; cf. Galatians 1:6-9). He also *cannot* lead us in a *subjective manner*, for such would contradict the free-moral agency of man. God made us free-moral agents with the ability to choose—not robots. The Holy Spirit *cannot* help us *understand the Bible*, for he inspired it to be written in a manner that would enable its readers to *understand* the mystery of God. (Ephesians 3:3-6; 5:17; Revelation 1:1-3).

We must conclude that the means through which the Holy Spirit influences the heart of man in the conversion of the sinner and sanctification of the saint is through his all-sufficient and inspired word of truth. (Hebrews 4:12; Ephesians 6:17).

**C. An operation of the Spirit apart from means, apart from his word, in conversion and sanctification would contradict the Bible in that such an operation would have to be DIRECT, and thus, MIRACULOUS.**

For lack of space, I will assume that we agree that the age of miracles has passed. (I Corinthians 13:8-13). In this light, where does this place a *direct* operation of the Holy Spirit today, *separate* and *apart* from *means*?

And *direct operation* of the Holy Spirit, *apart from means*, would necessarily have to be a *miraculous operation*. Let us examine three points here in this regard:

1. The Bible says nothing about a *direct non-miraculous operation* of the Holy Spirit. The Spirit operated miraculously through *signs, wonders, powers* and *gifts* in the first century. Such was a *direct* operation. (Hebrews 2:3, 4; Mark 16:20; I Corinthians 12-14). He operated miraculously in *inspiration*. (II Timothy 3:16; II Peter 1:20, 21). Such was a *direct* operation apart from means. He operated miraculously in *guidance* of the first Christians. (Acts 16:7; Romans 8:14). Such was a *direct* operation without means.

2. Any operation of the Spirit separate and apart from means, or instrumentality, is a *direct* operation. And any direct operation of the Holy Spirit in the Bible is always a *miraculous* operation. Those who disagree with this must answer the question as to how the Holy Spirit can operate apart from means, *directly*, upon the heart of man *without* operating miraculously.



ly. Where is the Bible definition of such an operation?

3. Therefore, any contention that the Spirit operates today apart from the word, apart from means, must carry with it the operation of the Spirit in a direct and miraculous manner. (We will discuss how God works in a *providential* manner in a later point. Don't confuse the point here by bringing up the question of providence. There is a definite difference between a miraculous operation of the Holy Spirit and the providence of God.)

One of the big problems which arises from the teaching that the Spirit operates on the heart of the Christian *apart from means*, is that everyone is left to his *own feelings*. Feelings, or emotions, usually become the guide. The Bible is forgotten. If the Spirit operates apart from means, everyone is left to his *own judgment* as to how he does what he is supposed to do. Again, feelings become king and emotionalism the mood.

Those brethren who believe that the Spirit operates apart from the word on the heart of the Christian are always faced with the problem as to *how far* the Spirit goes in such an operation. Does he produce *total subjectivity*? Does he produce only *good feelings*? Or *how much righteousness* does he produce before he stops? And again, if such an operation be true, how does one Biblically prove where the Spirit *stops* his operation before total and complete *subjectivism* incurs? How can we *know*? How do we establish any *guide lines*? When would God have to stop holding *man* accountable for lack of spiritual growth and start holding the *Holy Spirit* responsible?

**D. *Contrary to the teaching of many, the Bible teaches that the direct and miraculous operation of the Holy Spirit in the life of an individual (in the Bible) never directly influenced the heart of that individual morally or spiritually in a subjective manner.***

The teaching that the Holy Spirit operates on the heart of an individual *apart from means* is obviously a trend toward *subjectivism*. Some brethren with whom I have talked concerning this subject contend that the Spirit *directly* strengthens and comforts the saint. This is a basic misunderstanding of how the Spirit always has worked in these areas.

The direct operation of the Holy Spirit in the life of an individual in inspiration or guidance did not affect the heart of that person *directly*: the Spirit did not subject the person inspired to conform to his standard. Look at the direct verbal inspiration of Balaam. (Numbers 23:38; 24:13; Hebrews 2:14). Balaam was inspired but that did not change his character, for he still gave evil counsel unto Israel. (Revelation 2:14). The direct operation of the Spirit in the life of David did not keep him from committing adultery. (II Samuel 11:2-5). Even Peter, an apostle—and under the direct and miraculous influence of the Spirit—sinned in Antioch. (Galatians 2:11-14).

And if the Spirit directly influences us to produce the fruits of the Spirit in Galatians 5:22, 23, what are we going to do with the Corinthian brethren? They were carnal. (I Corinthians 3:1-3).

The direct work of the Spirit in *any* manner has

never directly influenced one morally or spiritually in a *subjective* manner. God created man with a barrier around him called free-moral agency. And God does not violate man's free-moral agency in the spiritual realm. Man is left to make his own choices. And the *Spirit's influence* to *change the life* of an individual has always been through *words*. Man has always been left to his own free will as to what he will do with those words which explain the will of God.

Of course, some will point out Acts 9:31 and say that the early Christians were directly comforted by the Spirit, therefore he does such in a direct manner now. But look closely at the verse. Luke says that the church was being *edified*. How? Answer: By "*walking* in the fear of the Lord and in the comfort of the Holy Spirit." They were edified by "*walking*." But how is one edified by "*walking*"? This is not a physical walking. It is spiritual. They, the first Christians, walked by the Spirit and did not fulfill the lust of the flesh, as Paul explained to and exhorted the Galatians. (Galatians 5:16, 25). They walked in the *light* (I John 1:5-7), the *rule of life* (Philippians 3:16), the *truth* (II John 4; III John 4) which was able to build them up. (Acts 20:32). And by so *walking*, they were *comforted*. The Bible is always its best interpreter, and Romans 15:4 and I Thessalonians 4:18 interpret Acts 9:31. The church was comforted by *words*—the inspired spoken words of the apostles and prophets. As they walked in the light of those inspired words, they were comforted by them.

**E. *The direct influence of the Holy Spirit on the heart of the Christian contradicts the Bible teaching that God always has instructed, directed and molded the hearts of his children by word of revelation.***

God always has influenced the heart of man by *word* and not by mystical *feelings*. He directed and instructed Israel through the inspired *word* of his prophets. (II Samuel 23:2; Jeremiah 5:14; Nehemiah 9:20, 26, 29). The Spirit inspired the prophets who communicated God's will through *words*, not mystical influences. (II Peter 1:20, 21; I Timothy 4:1). Even when God communicated by visions, he communicated through words, or inspired the prophet to record those visions in words. (Revelation 2:11, 19; John 16:13; Acts 8:29; 16:6-10; 27:22-24).

I Corinthians 2:10-13 is a Biblical commentary on how God has made his will known to man. The mind of God was made known to man by the Spirit (verses 10-12) through the words of inspired men. (verse 13) The Spirit, by using inspired men, combined "*spiritual things with spiritual words*" to reveal the spiritual matters of God to man. Such was done by means of *words*, not mystical urgings. (John 16:13; Galatians 1:11, 12; I Corinthians 14:37; II Peter 1:20, 21). And it is through these words that God transforms the hearts of men today.

**F. *The belief that the Holy Spirit operates on the heart of the Christian apart from the truth to strengthen and encourage him is a sister teaching of the erroneous Calvinist doctrine of the impossibility of apostasy.***

Again, the Calvinist error associated with the direct

influence of the Holy Spirit on the heart of man comes to light here. If the Spirit directly operates in the Christian to produce strength, encouragement, and righteousness, then it appears that it would be impossible for a Christian to fall from grace. This is what Calvinists always have taught. If the Christian *did* fall, then the Spirit would have failed in not being able to produce enough strength and encouragement. Calvinists would say that the apostate never really had the Spirit in the first place. They couldn't blame God for the apostate's falling away so they had to dream up some way to place the blame on man. Those brethren in the church who teach the direct operation of the Spirit upon the heart of man are faced with the same problem concerning the apostate as the Calvinists were. The Calvinists changed their theology. What will these "direct operation" brethren do?

If the Spirit does directly operate on the Christian's heart to produce strength, encouragement and guidance, then he must have failed with the carnally-minded and strife-torn Corinthians. (I Corinthians 1:10-17; 3:1-7). He must also have failed with the church at Ephesus that gave up her first love. (Revelation 2:4). And there are countless other examples in the New Testament where Christians have completely fallen away from the truth and gone back into the world. (II Timothy 4:10; Hebrews 6:4-6; II Peter 2:20-22).

Those who believe that the Spirit operates *directly* on the heart of the Christian to strengthen and encourage him are faced with the burden of explaining how he does such and yet is allowed to fail in certain areas. If the Spirit operates directly and the Christian still falls, it seems that he (the Spirit) would be held responsible for not doing his share. How shall those who teach the direct influence of the Spirit deal with this problem?

Following are some smoke-screen arguments used to attack the Spirit's all-sufficient work through his all-sufficient word.

**A. *If the Holy Spirit operates only through the word on the heart of man to transform man into what God wants him to be, then, some claim, the Spirit becomes the word.***

This is really a smoke-screen statement to cloud the issue. Brethren who make this argument against those who believe that the Spirit works only through the word to transform man's heart into righteousness, should be reminded that denominationalists, who believe that the Spirit works directly in conversion, have been making this argument for years. Some brethren believe the Spirit works *only* through the Word in *conversion* but *separate* from the word in *sanctification*. They make the Spirit the word in conversion—according to the logic of their argument—but separate him *from* the word in sanctification. They are "word only" brethren in conversion, but "Holy Spirit brethren" in sanctification. Not much consistency in this argument.

Divinity never becomes the *medium* through which it communicates. In the Old Testament God spoke by means of prophets. (Hebrews 1:1, 2; Numbers 12:6, 8; Ezekiel 2:4-7)—but this did not mean he

*became* the prophet. In the first century the Spirit worked through the miracles of the apostles. But this did not mean that the Spirit became the actual miracles or the apostles themselves. (Mark 16:20; Hebrews 2:3, 4; I Corinthians 12:14). The Spirit always has influenced lives through his word. (II Peter 1:20, 21; II Timothy 3:16, 17). This does not mean the Spirit *becomes* the literal word. The means used by God, Christ and the Holy Spirit in communicating divine revelation and in influencing the hearts of men does not necessitate them *becoming* that means.

Let's not cloud the issue by making unnecessary and ridiculous statements like the Holy Spirit becoming the word if he operates only through it in conversion and sanctification.

**B. *If the Holy Spirit operates only through the word today then he inspired the word to be written — and retired.***

This objection is not the point. The *real* point is, *how* does the Spirit operate today? Does he operate *without* means or *through* means?

The Spirit did not inspire the Bible to be written and then retire. He continues to operate today *through* his *means* of operation, his inspired word. He has, though, "retired" from *miraculous* operations. (I Corinthians 13:8). At various times in mankind's history upon the earth, the Spirit has operated *directly* and sometimes *through means*. It so happens that the *Bible* teaches that he is operating *through means* during *this* age of man's existence on the earth.

**C. *Some contend that the word alone is not sufficient for the operation of the Holy Spirit in sanctification because infidels and unfaithful Christians can memorize the word and not be transformed.***

Most brethren who make the above objection to the operation of the Spirit *only through the word* contend that the Spirit does operate *only through the word in conversion* but *in conjunction with* the word on the heart of the *Christian*. But if the infidel's memorization of the word without being transformed proves that the Spirit *must* operate apart from the word in the *life of the Christian*, then it proves that the Spirit *must also* operate apart from the word in *conversion*. But if the alien sinner can be brought to transform his life in repentance at the point of conversion (baptism), then why cannot the Christian continually be transformed only through the word until the judgment or death? If the Spirit's work through the word is insufficient to bring a continual transformation in the *Christian's* life, then would it not also be insufficient in beginning that transformation in the *alien sinner's* life? It would be good to read I Thessalonians 2:13 and Acts 20:32 here. Paul said that the word "effectually worketh" in the Christian to "build" him up. The word has the power to bring a man to the point of salvation *at baptism*, as well as the power to bring him to salvation *at the judgment*. (Romans 1:16; James 1:21).

If the Spirit operated *apart* from the word, it could not "mystically" guard the Christian from apostatizing. (Galatians 5:1-4; II Timothy 4:10). And his operation *through* the word in conversion does not

have any mystical influence over the infidel. Man is left to his free-moral agency.

The infidel, as well as the apostatizing Christian, can memorize the word without it transforming the life of either. The reason the word does not influence the heart of the infidel is because of his wrong attitude toward the truth. (cf. Acts 18:5, 6; 13:46; 17:1-5). The reason the word does not influence the heart of the apostatizing Christian is because of his wrong attitude toward the truth. (Hebrews 6:4-6; 10:26, 27; II Peter 2:20-22). Both have hardened hearts.

It is not that there is a mystical power in memorizing the word, or that the Spirit must operate apart from the word, but whether or not the infidel or apostatizing Christian *chooses* to submit to the truth. (Acts 2:41; 11:17). God is not going to violate the free-moral agency of either the alien sinner or the apostatizing Christian. God will not be found responsible in any way if a man is eternally lost at the judgment.

**D. If the Holy Spirit operates only through the word in the life of a Christian, then God could not answer prayer.**

But if this is true, we wonder about the work of God in answering prayers before the coming of the so-called special work of the Holy Spirit separate from the word in the life of Christians. If God answered prayers in the Old Testament (and he did), then the operation of the Spirit apart from the word is not necessary for him to answer prayers today. (cf. II Kings 20:1-11; Isaiah 38:1-22).

**E. If the Holy Spirit operates only through the word to influence the heart of the Christian in righteousness, then God cannot work today through providence.**

It must be understood that providence is God working in *situations; circumstances and things around* an individual and *not directly upon his heart*. So really, this argument is not valid here. *Providence* has nothing to do with God's work in the *saving process* of man.

But anyway, for the sake of better understanding God's providential work, it must be said that God worked in a providential way in the Old Testament before the coming of the supposed unique relationship the Christian was to have with the Holy Spirit since Pentecost. And God always has worked in a providential way in the lives of the *unrighteous* as well as the *righteous*. (Romans 13:1, 2; Esther 7:9). The Spirit's work *only through the word* does not hinder God's work *through providence*. But God can providentially open the hearts of men that they may be *more receptive* to the *Spirit's* work through the word.

We certainly should be careful in saying that God providentially made it possible for this or that person to obey the gospel. Such would make God a respecter of persons. Why would certain individuals be providentially provided with an opportunity to obey the gospel while millions die every year who have not even heard of the name Jesus?

Then, too, God's providence in the New Testament never told any alien sinner what to do to be saved. And it never forced him to obey what he knew to

do to be saved. In the life of the Christian, God providentially *watches over* the Christian. But this is different from a direct influence *on the heart* of the Christian. We need to be careful here, too. Why does God allow *some* Christians to meet an untimely death, and yet allow *others* to live a full life? Think about it. Again, providence is another area of study separate from God's work on the heart of man in the conversion and sanctification of individuals.

#### CONCLUSION

In any study of the Holy Spirit there is room for objectivity and less dogmatism. Some brethren just cannot discuss the subject of the Holy Spirit with anyone without becoming over-heated. And some brethren cannot talk about the beliefs of another on this subject without pulling a smoke-screen argument out of the sack.

Personally, I believe that the main reason why there is so much misunderstanding about the Holy Spirit today in the church is because of the lack of *concentrated* study on the subject. And a concentrated study includes more than just reading all the passages in the New Testament which mention the Holy Spirit. I have heard some brethren say that they have studied the subject completely in such a manner. But actually, they have only covered about a third of the subject. They need to read all the passages concerning the *work of the word* and then read all the passages showing the Spirit *using the word to work*. Ben Bogard and all other "faith only" believers used to study the subject of faith by reading *only* the passages which mentioned faith in salvation. Such was a tragic mistake. Many will lose their souls because they forgot to read the passages on repentance, confession and baptism.

Some seem to be content to base their doctrine of the Holy Spirit only on a few verses taken literally, or figuratively, without ever really "searching the scriptures" or even the context. And then there are those who go so far as to just settle for what the person of their admiration believes on the subject. Such is unfortunate. There has been much study in the last several years in the church on the Holy Spirit. But it does make a difference *how* we study the subject. Every Christian should diligently search the scriptures on every subject of his faith. And a study of the Holy Spirit is just as important as the study of any other New Testament teaching.

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(NOTE: Prior to publication of this cogent treatise on a most timely theme, we wrote to brother Dickson, in Brazil, and secured his permission to bring it out in tract form after publication here. Please address all orders for this tract to **CON-TENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. Prices are 25¢ per copy; \$2.50 per dozen; or \$18.00 per 100. Let's sow down the brotherhood with the *truth* on the direct operation of the Holy Spirit in conversion and sanctification. Please add 10% of price of your order to cover cost of postage and handling. IYR Jr.)

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# Why Do Elders Not Require Sound, Distinctive Preaching?

W. N. Jackson

In the struggle against liberalism in recent years, faithful brethren have not been exactly POWERLESS, but they have been far LESS POWERFUL than they, and the Lord, would desire. Throughout the brotherhood, as more and more preachers have become soft on doctrinal matters, and they changed their preaching to suit their new-found softness, brethren have suffered IN SILENCE. Elders, charged with feeding the flock (Acts 20:28) and with watching for the souls of the members (Hebrews 13:17), also have learned to suffer IN SILENCE. Charged with feeding the flock, they have watched brethren turn liberal and then "fleece" the flock of its faith, its militancy and its soundness. Charged with watching over the flock, many elders have watched the preacher become a liberal wolf entering in and destroying God's heritage.

The tragedy is that while members and elders suffer IN SILENCE, it is the *body of Christ* that *really* suffers. The church is his body. (Colossians 1:18). Another part of this tragedy is that when brethren both sense, and then see, this liberalism and learn to suffer it, it becomes easier to take as time goes on, and then finally their faith is so weakened that they stand with the liberal preacher! The Lord rebuked the church in Thyatira for this very thing: she suffered an evil, ungodly influence to work among the members, teaching the worst of immorality and the worst of error. (Revelation 2:20). What was the problem? She learned to *live with it*, and in the passing of time and with Satan's continual work on her, the evil "wasn't so bad, after all." God demanded repentance!

While elders have been suffering IN SILENCE, "sensing that something is wrong, but not being able to put their finger on it," we wonder why more of them have not *acted* in these matters? After all, as often has been said before, the **elders** hold the **key** to this liberal business. **They** do the inviting of the men to hold meetings; **they** engage the men for local work; **they** bring in the men for workshops; **they** authorize the payment for the literature. **They** can dismiss a man, in mid-meeting if necessary. **They** can remove a man from the pulpit in five minutes time, if they desire. **They** can cease a course of study after one lesson, if that is what is needed. If more of them had acted, bravely and decisively and quickly, much of the liberalism now so rampant would have died in infancy. Why did they not do so? Yes, why?

We now are asking, "Why do not elders REQUIRE sound, distinctive preaching?" Yes, we *meant* to use that word "REQUIRE"! While suffering pulpit weakness—IN SILENCE—the elders *know* they're not hearing the distinctive preaching they once heard. They *know* if the man is not making the plan of salvation clear. They *know* if the man is not stressing the New Testament pattern of worship. They *know* if he is not emphasizing that one must be a member of the Lord's church in order to please God. If time passes, and the man in the pulpit is not emphasizing these fundamental truths, why do they not REQUIRE a fundamental series from him?

Here the old complaint arises from some: "Nobody's

telling *me* what to preach!" We are not advocating that elders plan a Sunday-to-Sunday, and morning-and-evening sermon schedule for the preacher. But, can any deny that elders, charged with feeding the flock, have a right to ask that certain lessons and certain emphasis be given when they feel that it is needed for the good of the saints? This I believe: if a man takes offense at a group of elders who, in awareness of their responsibilities before God, ask that a lesson be presented on the plan of salvation (when none has been presented in many, many months), then that preacher is not what he should be and ought to be moving anyway!

Again we say, elders hold the key. If you're not hearing the simple, fundamental truths once so characteristic of us in the body of Christ, why don't the elders REQUIRE such lessons? You may be doing the young preacher (or old one) a very great favor, if he has been studying and presenting the wrong things. And, if he has liberal tendencies, and thus cannot present these truths with certainty, then you'll be doing the flock a great service in finding it out, and showing him the way out of town!

## Mixed Marriages

Bobby Key, who has preached for the church in Miami, Oklahoma for 20 years, has compiled some interesting facts on marriage. We have long stressed the importance of Christians marrying Christians and this information shows how important it really is.

"143 Christian young people in the Miami congregation have married during the past 20 years. Seventy-nine married non-Christians; of these 57 left the church with 25 being divorced. Twenty-two are still faithful and 14 have converted their mates. Sixty-four married Christians, and of these, 59 are still faithful to the Lord. Two marriages ended in divorce." (Via *Four-State Gospel News*, Nov. 1977)

Young people take another look at these facts and be impressed with the fact that your chances of being faithful as a Christian, and your chances of making your marriage a successful one, are greatly increased when you marry a Christian. So, look again:

### CHRISTIANS MARRIED TO NON-CHRISTIANS:

79—total  
57—left the church  
22—faithful as Christians  
14—converted their mates  
25—divorced

### CHRISTIANS MARRIED TO CHRISTIANS:

64—total  
5—left the church  
59—faithful as Christians  
2—divorced

These facts speak loudly. In the words of brother Key, "Let us continue to stress the importance of Christians dating and marrying those of like precious faith. It is hard enough to live the Christian life when both husband and wife are trying to serve the Lord; however, it becomes increasingly difficult when one is trying to pull the whole load."

—Billy Moore

Via For A Better Understanding

# Remember Those Who Have Gone Before Us!

(Joshua 24:31; Hebrews 13:7)

Donald E. Davis

Today there is much good being achieved throughout the brotherhood that—to stress the positive—is reason for rejoicing and much thanksgiving. However we must not forget that much of the Bible was written because things were not so well, or often were unnoticed, unchecked and becoming worse. Therefore, hope and rejoicing are to be found in the eternal vigil for truth and repentance from error. This warning must be sounded and not forgotten today!

Christianity is authoritarian! (Matthew 28:18, Colossians 1:18). This is not pleasing to the “itching ears” of many today who do not respect the authority of the Bible—some among our own brethren. (II Timothy 4:1-4).

Grace and law systems for salvation are incompatible. But what are the limitations of Christian liberty? (Galatians 5:1, 13). Liberty for the Christian must be within that which is written (I Corinthians 4:6); or within human opinions not forced upon others and that are not contrary to that which is written; or biblical principles and the spirit and intent of Christianity. (Romans 14 & 15; Galatians 5:19-21; I Timothy 1:3-11).

We must always exercise great care because law kills the spirit of Christianity and enslaves in legalism. (Galatians 3:12-13, cf. Mark 2:27). Grace, misunderstood or abused, leads to compromise. (Romans 5:18-6:7). Unless we can do this, then the Bible is not complete. (II Timothy 3:16-17).

## ENCLAVE OF RATIONALIZATIONS?

Apostasy from the truth recorded in the Bible has always been just one generation away. (Joshua 24:31; Judges 2:10). This can be clearly seen in the church at Ephesus, which, at its beginning, was an active and loving congregation (Acts 19 & 20), but had, by the second and third generations, lost its “first love.” (Revelation 2:1-6). The initial departure was in *attitudes*, then, in *doctrine*. (cf. I Timothy 1:3).

Perhaps our brotherhood today is being engulfed with an enclave of rationalizations without realizing it. God’s people need to understand his grace, his love, the power of the cross, the power in the blood, the positive benefits of being in Christ through redemption, and whom they have become in Christ. (II Corinthians 5:14-21; Ephesians 1:1-14). All of this gives saints their assurance, and it should provide an aggressive spirit against error and for truth, edification and evangelism.

We have the biblical example of “reasoning” from the Scriptures what is true and the safest course of action. (Acts 17:2). However it is not uncommon today to hear preachers say “these are the ‘three’ positions of the brotherhood”—say, on church discipline, carnal warfare, divorce, social drinking, smoking, and such like, as if this “reasoning” represented what is right. Such reasoning is valid in a *comparative study*, but, not necessarily as to what is

*truth*. It must be readily admitted that the “brotherhood” is not the authority, and that its “grape-vines” are not binding, nor that what it, in general, may think or accept should ever become a creed. Therefore, an awesome responsibility is incumbent upon all our Christian colleges and schools of preaching in this respect—to be instructors in the word of God and not “concept droppers.” And this must be said of all who teach.

## HOW GOD’S WILL IS CONVEYED

I believe that it is right to say, that God’s will in the New Testament is conveyed by 1) commands which are absolute; 2) approved examples which are binding; 3) silence of the scriptures; 4) necessary inferences; 5) that which is expedient when it edifies; 6) principles; and, 7) when the preponderance of the evidence from scripture (and even history) is overwhelming and decidedly in favor of both the spirit and intent of Christianity. “Changing times” do not affect these whatsoever.

When our brotherhood divided over instrumental music and the missionary societies, it did so, on convictions solidly based on Scripture. Today, are we becoming more concerned about making Christianity palatable to the largest number through rationalization? We often seem more preoccupied with human reason than with convictions based on scripture. Are we reasoning that it is *desirable* and therefore *right* for the good of the church to cater to the intellectuals for prestige and influence? To the materialistic and substantial for their means and worldly wisdom? To the religious masses for their general interest in God? And to the worldly minded church members lest we offend someone? Of course we do not openly admit this. But let us not forget that Christianity is not for the *majority* (Matthew 7:13-14), or for the *unconverted*. (Luke 22:32). The church must be kept pure. (I Corinthians 5:6-7).

We must not become a brotherhood that will not divide from error because of either a lack or loss of conviction based upon the scriptures.

## SOCIETY’S LAWS VERSUS BIBLE

In an amoral society such as ours today many laws no longer reflect respect for the Bible. Therefore, the church cannot accept what is *legal* as necessarily *right*. (Acts 5:29). This will become an even more acute problem to the church.

Before the church today are some issues that in the next decade or so are going to become crucial crises, and will try our faithfulness to the written word of God. Some of these problems even *now* are upon us! Let me suggest a few for your consideration: 1) Liberalism, the rejection of the inspiration and authority of the Bible; 2) women leading in public prayers with men present; 3) acceptance of women “preachers”; 4) the concept that the church of Christ is just another denomination, or at best the “right denomination”; 5) the charismatic movement; 6) secularism, with atheism being taught as the religion of the State



in our public schools by the prohibiting of anything being taught about God or the Bible; 7) changing attitudes towards marriage, just living together and towards divorce for any reason, and the declining emphasis on the family and the woman's role as home-maker; 8) approval of lesbians and homosexuals as members in good standing without any repentance—and there are now laws pending (as the Equal Rights Amendment) that conceivably will bring serious legal ramifications to the congregation that will not comply; 10) pornography; 11) abortion as a means of birth control or to save social embarrassment; 12) carnal warfare, and possibly the reinstatement of the draft and this time the registration of both men and women for combat duty—another war may not be too far in the future.

### ANSWERS CANNOT WAIT

Answers to these questions from scriptures cannot wait, and reticence will not be virtuous! Preachers, what are we now teaching? Elders, where are you now leading? Are we going to soundly address these issues from the scriptures? We had better do so—now. These questions cannot be solved by rationalizations, by attempts to make Christianity palatable to the masses, nor by circumventing them for what we may consider to be more important at the moment. It is a time for boldness and solutions!

Distinctiveness is expensive! It always has been so. (Daniel 3:17-18). We may not be able to realize that most coveted desire—to be a “respected” church by the community. We may not be able to “appeal” to most people. We may not be able to maintain a “Dale Carnegie” facade. Are we willing to risk becoming unpopular, being labeled “narrow” or even “dogmatic”? It may even cost us on our jobs. For distinctiveness we have been redeemed. (Titus 2:11-14).

Remember, that it is the *gospel of Christ* that is God's power to save, and not a “form” of it. (Romans 1:16-17; 6:17-18; II Timothy 3:5). Unless the distinctiveness of a congregation is based on convictions from the word of God, it has no right to exist, and we have Jesus' assurance, that unless such is the case or repentance is forthcoming, he will remove its candlestick regardless of the “good” it may have done or be doing. (Revelation 2:5).

### TIME TO SPEAK OUT

A united front is both desirable and good, if it is for and against the right things. There is a grave warning in this article, not to take anything for granted, and to re-think cherished positions often, to make sure they are in alignment with the written word of God contained in the New Testament. (II Peter 1:10).

Many a preacher will not cry out, for he fears the cost to his personal security and reputation before the local congregation and the brotherhood. However, let the lion roar and let God's men speak out. (Amos 3:8; Acts 4:19-20). It is the *time* to speak out *for the truth*, and for elders and congregations to get behind the men who will speak out for the Bible; for silence will be fatal to the church. We must know the Bible, and speak from convictions with all love, firmness and boldness without wavering. We must get back to the grace of God which is effective when the authority of his word is respected.

Truly, we today sustain a trust to be faithful to God's word, as those who have gone before us were faithful. (Hebrews 11:1-12:3).

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## Is It a Mark of Mediocrity To Read the Bible?

In some circles of so-called higher learning it is considered a mark of inferior ability and attainments to read the Bible. Yet among the readers of the Bible, in all ages, have been some of the ablest leaders and most brilliant minds. Witness the following:

**GEORGE WASHINGTON:** “It is impossible to rightly govern the world without God and the Bible. . . He is worse than an infidel who does not read this Bible and acknowledge his obligation to God.”

**JOHN ADAMS:** “The Bible is the best Book in the world.”  
**THOMAS JEFFERSON:** “I have always said and always will say that the studious perusal of the Sacred Volume will make better citizens, better fathers, better husbands. . . The Bible makes the best people in the world.”

**JOHN QUINCY ADAMS:** “My custom is to read four or five chapters of the Bible every morning immediately after rising. . . It seems to me the most suitable manner of beginning the days. . . It is an invaluable and inexhaustible mine of knowledge and virtue.”

**ABRAHAM LINCOLN:** “I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can, and the balance by faith, and you will live and die a better man.”

**THEODORE ROOSEVELT:** “To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible.”

**WOODROW WILSON:** “I have a very simple thing to ask of you. I ask every man and woman in this audience that from this day on they will realize that part of the destiny of America lies in their daily perusal of this great Book.”

**JOHN WESLEY:** “O give me that Book! At any price, give me that Book of God. Here is knowledge enough for me. Let me be a man of one Book.”

**SIR ISAAC NEWTON:** “I find more sure marks of authenticity in the Bible than in any profane history whatever.”

**WILLIAM PENN:** “The Scriptures contain a declaration of the mind and will of God. . . They ought also to be read, believed, and fulfilled in our day. We accept them as the words of God himself.”

**WILLIAM WILBERFORCE:** “Let no religious book take its place. People do not read the Bible enough.”

**BENJAMIN FRANKLIN:** “Cultivate an acquaintance with and a firm belief in the Holy Scriptures. This is your certain interest.”

**DANIEL WEBSTER:** “From the time, that, at my mother's feet or on my father's knee, I first learned to lisp the verses from the sacred writings, they have been my daily study and vigilant contemplation.”

**WILLIAM E. GLADSTONE:** “I have known ninety-five great men of the world in my time, and of these, eighty-seven were all followers of the Bible.”

**JOHN WANAMAKER:** “I cannot too greatly emphasize the importance and value of Bible study—more important than ever before in these days of uncertainties, when men and women are apt to decide questions from the standpoint of expediency rather than upon the eternal principles laid down by God himself.”

**DOUGLAS MACARTHUR:** “Believe me, sir, never a night goes by, be I ever so tired, but I read the Word of God before I go to bed.”

—North Federal Messenger

**WHAT IS THE CHURCH OF CHRIST? —** by V. E. Howard. Of this 347-page compilation of 27 great radio sermons by the “dean of radio preachers of our day, brother Guy N. Woods said, “Themes discussed are of the most vital nature and are such that a world seemingly mad on materialism, secularism and modernism, sorely needs. This volume deals with the origin, doctrine and practice of the New Testament church, tracing the steps of the great apostasy, the rise of denominationalism and its attendant evils, and sets out in thrilling detail the glorious effort to restore the New Testament church in all its primitive purity. It would require a library of hundreds of volumes to search out what is condensed here in a few hundred pages. It ought to be in the hands of every gospel preacher and on the study table of every home.”

Cloth (only) \$6.50

# “The Bread Which We Break”

Glenn W. Caldwell

OBSERVED, when I visited in a Christian church a few years ago: The man presiding at the Lord's table offered one prayer for both the bread and the cup; then the attendants passed both of the emblems among the participants in the congregation.

What's wrong with this practice?

Virtually anyone in the church of Christ today would quickly point out that the scriptural example was not followed.

OBSERVED, at an evening service in a church of Christ: The obviously nervous young man officiating at the table first picked up the tray containing the fruit of the vine and had bowed his head to pray when the preacher quietly interrupted and had him first bless, break, and distribute the bread before blessing and distributing the fruit of the vine.

Why did the preacher do this?

Any of us could answer: To keep the practice in accord with the example given by Jesus himself.

OBSERVED, on many occasions in recent years at various churches of Christ throughout the country: The one presiding at the table offered prayer for the bread, then handed the previously prepared plates of bread to the attendants for distribution to the saints.

What's wrong with this practice?

Again, the scriptural example was not followed. In the example, Jesus, having given thanks for the bread, then *broke* it before it was distributed to the disciples.

Why didn't someone, perhaps the preacher or an elder, interrupt the procedure to insure that the example was followed?

Well, it appears that the act of *breaking* the bread is now considered insignificant by many in the church.

## WHY THIS DEVELOPMENT?

I suppose there's no way we could pin down the reason for the development of this attitude, nor can we determine just when men began to omit the breaking of the bread as a part of the ceremony. From 30 to 40 years ago, brethren seemed to follow the example quite closely in this respect. Young men growing up in the church just as carefully followed the example of their elders, in the assurance that it was being done properly. I recall no particular teaching conducted on the subject, but then I grew up in a little country church whose teaching program was limited at best. Yet I suppose that we grew up with some awareness that everything connected with the Lord's supper had some special significance, so we conducted it in the same way our fathers had demonstrated. Thus, we may have given little thought, if any, to the possibility of administering the communion in an unscriptural manner until we began to realize in recent years as we visited or worshiped with various churches that something was being left out. Brethren "officiating" at the Lord's table were, either unwittingly or deliberately, ignoring the only example they had to go by.

There may have been several ways in which this practice had its beginning. One of the first that comes to mind is

that the larger churches, with many saints to serve, began to fully prepare the communion plates beforehand in order to save a few precious seconds and crowd the worship service into the customary 60 minutes. Thus, with the proper quantity of bread on each plate, it was easy for the man presiding to neglect the symbolic *breaking* of the bread before its distribution.

Second, it is possible that brethren became so accustomed to the Lord's supper routine that such a minor change, however unintentional, went unnoticed and unchallenged.

Third, for many years such emphasis was placed upon the Lord's supper that many Christians considered it the *only* reason for attending services, even to the extent that, having interrupted a day's travel just long enough to take the supper with some local church, they considered their Sunday obligation to the Lord fulfilled; then in our efforts to eliminate such thinking, we pushed the pendulum too far in the other direction, minimizing the importance of the Lord's supper itself and thus also minimizing the importance of conducting it in a prescribed manner.

## TWO DEFENSES

However the change may have come about, the fact remains that it *has* come about, and brethren in many churches are neglecting to follow this small part of Jesus' example. In my conversations with others on the subject, there seems to be but two basic defenses of the practice: 1) Jesus' breaking of the bread was only *incidental* to the ceremony, and not necessarily a *part* of it; and 2) the breaking of the bread before its distribution is not important, for each participant "breaks" it for himself as he partakes.

To those offering the *first* defense, I would ask for proof from the scriptures that the breaking was only incidental to the ceremony. The available evidence seems actually to suggest the opposite. *All four* New Testament writers who describe the event mention the fact that Jesus broke the bread after he had given thanks. At least one of these writers did not personally witness the event but received the knowledge of it by revelation. (I Corinthians 11:23). If it was important enough for all four writers to mention—and even to be revealed by the Holy Spirit—surely it is important enough to merit our inclusion of it in our weekly observance.

As to the *second* defense, there is a vast difference between breaking off a portion of bread *to eat* and breaking the bread *as a symbolic act*. I understand, of course, the use of "break bread" as a common term for eating, and we may understand it thus in Acts 20:7; when the disciples came together "to break bread," they came together to *eat* the Lord's supper. It appears that Jesus, however, broke the bread *not to eat* of it but to *symbolize* something. I can readily understand and appreciate the breaking of the bread to symbolize the breaking or wounding of his body, the great suffering which he endured, or perhaps even to commemorate the tragic end, or breaking off, of his life. I cannot, however, readily accept the idea that he performed this act without specific purpose.

Further, after Jesus had given thanks, broken the bread, and given it to the disciples, he said, "This do in remembrance of me." (Luke 22:19; I Corinthians 11:24). What do? Did his command apply only to the *partaking*, or was the *administering* also included?

When I first began to research this subject, I was more

than a little surprised to discover that the various reputable commentaries had said little or nothing about it. Clarke had some interesting comments on it, but then Clarke does not carry much weight with many of our brethren. However, lest some who may read this should think that I'm making a straw man to fight, I can offer some support from one of the Restoration leaders:

"Jesus took a loaf from the paschal table and broke it before he gave it to his disciples. They received a broken loaf, emblematic of his body once whole, but by his own consent, broken for his disciples. In eating it we then remember that the Lord's body was by his own consent broken or wounded for us. Therefore, he that gave thanks for the loaf should break it, not as the representative of the Lord, but after his example; and after the disciple have partaken of this loaf, handing it to one another, or while they are partaking of it the disciple who brake it partakes with them of the broken loaf—thus they all have communion with the Lord and with one another in eating the broken loaf. And thus they as priests feast upon his sacrifice. For the priests eat of the sacrifices and were thus partakers of the altar. The proof of all this is found in the institution given in Matthew xxvi, Mark xiv, Luke xxii, and I Corinthians xi. In each of which his breaking of the loaf, after giving thanks, and before his disciples partook of it, is distinctly stated."

—*The Millennium Harbinger*

Extra—No. II

Bethany, Virginia, December, 1830

Now, I'm not really *positive* that the omission of the breaking of the bread as a symbolic act in our observance of the Lord's supper is wrong. Right or wrong, however, the omission is wide-spread in the church and is, I believe, deserving of serious study. If it is indeed right, then perhaps someone more knowledgeable than I in the matter will enlighten me and thus relieve my concern. If, on the other hand, it is wrong, it warrants correction wherever it is currently practiced. And the sooner, the better!

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## Do They Voice Your Views?

Roy H. Deaver

A few years ago, the United Nations designated 1975 as International Women's Year. President Carter appointed a 42 member National Commission on International Women's Year. Congress, acting on a bill sponsored by then congresswoman Bella Abzug, authorized \$5 million for State and National IWY Conferences. Ms. Abzug promised congress the money would be spent to "afford an opportunity for every kind of women, representing every viewpoint, in every state of this nation, to make a statement of her concern." (in Congressional debate, December, 1975).

This sounds wonderful! And apparently congress believed her. But in actuality, the intent of congress has been ignored. The state conferences have not been used to gather opinions; they have been used admittedly to promote the revolutionary feminist philosophy. Nevertheless, the report of the commission will be submitted to President Carter as representing the "concensus of women's concern," and forwarded to congress to be used as a "blueprint for future legislation." These women say they represent your views. Consider the following statements concerning a few of the women on the National IWY and judge for yourselves:

*Bella Abzug, chairman of the National IWY Commission,*

sponsored a bill in congress to give "civil rights" to homosexuals. As chairman of the IWY Commission, she authorized lesbian "workshops" to be held in State IWY Conferences.

*Gloria Steinam, editor of Ms. Magazine, openly proclaims her intent: "Overthrowing capitalism is too small for us. We must overthrow the whole (blank) patriarchy!" (Michigan Free Press, April 13, 1974) (Note: "Patriarchy!" is the feminist term for the traditional family concept.) At a Houston meeting she said: "For the sake of those who wish to live in equal partnership, we have to abolish and reform the institution of marriage." In the Saturday Review of Education, March 1973, Ms. Steinam stated: "By the year 2000 we will, I hope, raise our children to believe in human potential, not God."*

*Jean O'Leary, Co-executive Director of the National Gay Task Force, is an avowed lesbian. In an article entitled "Struggle to End Sex Bias—Report on Sex Bias in the Public Schools," she issued the following recommendation: "School counselors should be required to take courses in which. . . a positive view of lesbianism is presented. . . . Students. . . encouraged to explore alternate life styles, including lesbianism. Schools. . . set up lesbian studies. . . lesbian clubs."*

Of the 42 women on the Commission 41 hold the feminist philosophy. We are not engaged in a "battle of the sexes;" it is rather a clash of philosophies. At the Texas IWY conference, the mere mention of Marxism brought an eruption of cheering and applause. Could the same Marxist philosophy that produced the communist revolution in Russia be at the root of the "feminist revolution" in America? Positively. The IWY Conferences, by their own admission, are being used by feminist revolutionaries to achieve their own ends. National IWY Commission member, Mildred Persinger, opened the Colorado IWY meeting with this statement: "This is the first federally financed revolution."

I am not a Marxist. I am a Christian. It is not possible to be both. The leaders of the feminist movement are obviously adhering to the Marxist philosophy and they appear to be bent on destroying many basic Christian concepts. These women say they are voicing your views. Are they? Or is this a case of "misrepresentation financed by taxation?"

—Knight Arnold News

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# Notes & Quotes...

**Burney C. Lee**, minister, Milledgeville, Georgia, March 13, 1978: "I certainly do appreciate the stand you and the writers in your paper take against error that is raising its ugly head in our Lord's church. . . Could some of this be because so many of our younger preachers are getting too much education? Or, even sadder, some that are not so young wanting to stay 'status quo' as the church in Laodicea. Surely we haven't forgotten the battles fought years ago by the great men of the brotherhood against modernism, liberalism, and the like with the KJV and the ASV to overcome such errors that are now confronting the church. . . What prompted me to write was the ad for a preacher in the February issue. . . I am so glad to see that some churches are still looking for men of the Book who have the only education they need — a knowledge of the living word of God. If I should make a move, this is the type of people that I would like to work with. Please convey to that good church my sincere appreciation for their love of the truth. . . I have retired from secular work and am working at full time preaching with a very small salary, which is the way I want it. I would be happy to hold meetings for churches that are limited in funds at no cost except expenses to and from. . . May our God bless us all who are interested in the purity of our Lord's church."

(NOTE: "It is my conviction," I replied to brother Lee under date March 24, 1978, "that one of the basic problems we are having with many of our young preachers is not so much that they are getting *too much* education, but too much of the *wrong sort* of education. Rather than knowing *too much*, they think they know too much that *isn't so*!")

"There are some of us still around who remember the great battles fought for truth by faithful men of yester-year; however, we seem to have spawned a breed of younger men who are *determined* to forget both the *men* and the *truth* they stood for! . . . I appreciated what you said of the church (in the advertisement for a preacher). I feel exactly the same way as you expressed. . ."

Brother Lee's mailing address is c/o Baldwin church of Christ, P. O. Box 1062, Milledgeville, Georgia 31061. IYR Jr.)

**Boyce & Mary Prestage**, Walls, Mississippi, February 21, 1978: "Please use these two checks wherever you see fit in the work here at home and abroad. We will try to help monthly as much as we can. We are glad to see the accomplishments being made in furthering the spread of the gospel outside the U.S.A. We also appreciate more than we can tell you the truth being brought out in *Contending for the Faith*. We live just south of Memphis and have two young teenagers. It is very important to us to stay abreast of where error is being taught and allowed, not just for us but for our *young people*. . ."

**George H. McCord**, elder, Lake Station, Indiana, January 11, 1978: "Keep up the good work. Papers like yours are much needed in the fight against liberalism. Unless more brethren wake up to the dangers facing us from within and without, apostasy is not far off."

**John W. Smith**, Springfield, Virginia, March 14, 1978: "Upon receiving your February 1978 issue of *Contending for the Faith*, I read with great interest the article dealing with the threat to 'sue you or pay us money.' Perhaps this kind of letter is usual or normal in today's *business* world. I, however, thought it to be arrogant and over-bearing and presuming all of the 'guilt' be-

longs to you. . . I much appreciate your printing and commentary on the article under consideration. It was informative to me as to what the brotherhood is thinking and saying on this matter. I would always appreciate just such a review on any of the current 'hot' 'religious' topics. . . I am curious to know what 'damages' have resulted from this printing? Perhaps *Mission Journal* and its legal counsel can construe the law so that no one may disagree with them without being 'libelous.' I think if you had agreed with this article, you would have received a letter of commendation rather than condemnation. . . I am reminded of the hush-hush attitude of the churches here in the nation's capital. Countless opportunities to speak the righteousness of God are ignored. We could have influenced even the direction of this once-mighty nation to a great extent. We have several hundreds of 'leaders' of the 'churches of Christ' who know not Christ and are 'none of his.' Those few (very few) leaders who are faithful to their calling are passed off as being extra-special in some way or another. The prevailing background thought is 'we don't have to be that radical.' Those who are faithful and who inform us of what's going on are of course immediately persecuted for their 'insubordination.' A good leader always informs his charge with what is the undercurrent of thought, particularly that which is detrimental to their well being. You have been a good leader in informing us of what's going on quietly behind the scenes and are therefore worthy of persecution. Hats off to you! . . . I believe you did exactly the right thing in printing the Scott article the way you did. I further submit that you are highly esteemed among truth-lovers for doing so."

(NOTE: "If we have been 'guilty' of anything other than simply publishing the facts, I am unaware of it," I responded to the above appreciated letter under date March 28, 1978. "The law allows excerpts even of *copyright* materials to be published 'for review.' This is the *only* use we made of the Scott article certainly we made no monetary gain from it, and we are sure that *Mission Journal* did not lose any money by it. Such (the latter) was not our purpose.")

"Of course, if they want to pursue the matter further and take us to law, they can do so. I doubt, however, they would win even if they did. So far the matter stands just where it did upon our receipt of the *Mission Journal's* lawyer's letter."

"It appears that if these brethren cannot answer your arguments, the only recourse they can think of is to go to law with their brother. I am not saying they *can't* shut us up; however, I am saying that we refuse to go down without a last-ditch struggle for the truth as it is in Christ Jesus our Lord." IYR Jr.)

## MUCH APPRECIATION

With much appreciation, we noted in a recent Newsletter from the Forest Park (Georgia) church of Christ that Richard and Dixie Harp and family will be moving to join the Demar Elams, as co-workers, in Hamilton, New Zealand for at least five years of missionary effort to begin on or about June 15, 1979.

Actually, as we understand it, the Elams (sponsored by the church at Roanoke, Alabama) should have arrived in January, 1978.

Why this particular item is of special interest is that our own brother *Dan Jenkins*, together with *Ronald Coleman*, *Dan Oelze* and their wives, did the *pioneering* work of planting the truth of the gospel in Hamilton, as from February, 1962. Also, my wife and I visited the work in Hamilton, when I preached a gospel meeting there in January, 1975.

New Zealand is 90% as large as Alabama and Georgia combined. With an overall population of more than 3-million souls, we now have some 500 Christians making up 13 congregations in that island nation.

The Forest Park elders have established a special fund in view of this new work now pending. Already some have begun to contribute regularly toward the Harps' travel expenses. Anyone else who would like to help in this work may earmark your contributions to New Zealand Mission Fund and send them to: Elders, Forest Park Church of Christ, P. O. Box 623, Forest Park, Georgia 30050.

**Riley L. Walker**, of Decatur, Illinois, under date December 31, 1977, sent \$5.00 to our contending-for-the-faith fund.

**Herbert L. Collett**, of Burlison, Tennessee, enclosed \$25.00 under date December 30, 1977, purposing to send \$25.00 each month through 1978, saying, "Tell it like it is!"

**Wade M. Crawford**, of Carrollton, Texas, sent \$25.00, marked, "use as needed," under date December 21, 1977.

**Mr. & Mrs. Charlie Nicks**, Huntingdon, Tennessee, December 5, 1977: "We plan to send \$10.00 each month during 1978, if all goes well with us. We have doubled our contribution to brother Bob Hare. He is doing a wonderful work. . . Keep up the good work you are doing. I'm glad you are home. We need you here very badly. . ."

**Mr. & Mrs. Felix Geiger**, Oro Grande, California, purpose to send \$5.00 each month to our contending for the faith efforts through 1978.

**Ray Hawk**, minister and elder, Bellview/Pensacola, Florida, December 29, 1977: "Send us around 125 copies of the Far East/World Evangelism Newsletter. Appreciate it. I talked with the elders. You have a sponsoring church with Bellview! I hope that helps make your year."

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Richard Crutchfield, minister, St. Marys, Georgia, April 9, 1977: "Rest assured that the majority of the small congregation here endorses your stand for the truth and are set for the defense of the gospel. . . Brother Rice, I have been intending to write to you for some time as there is a situation within 'our' schools that is of grave concern to me. Actually what I refer to is in three parts: the use of perversions such as the RSV in so-called 'comparative' or other study; the solicitation of funds from church treasuries by the administrators and the use of choirs (choruses or whatever they call them) to go about ENTERTAINING Christians and non-Christians in various assemblies (the choirs being supported by congregational funds!). I am persuaded that any time Christians sing hymns ALL Christians should participate and NOT a part sing FOR the whole. Neither YOU nor any person has more love for \_\_\_\_\_ College than do I! I grew up in the 'shadow' of \_\_\_\_\_ and until the last year or two determined that it was the only college in existence that I would send my children to. Now, I am saddened by the involvement of the above-mentioned things by the president and faculty of \_\_\_\_\_ and I don't know where to advise my children (and those of the church here) to attend. I wrote to brother \_\_\_\_\_ about these matters, and from his reply I do not believe he cares what I think about such. Thus far you have not made any reference to these practices within 'our' schools in ANY OF YOUR PUBLIC WRITINGS. (But then, neither has brother Guy Woods and others who should speak out on these matters.) I pray that you will take a public stand on such at your earliest convenience, as you have on other 'fruits of liberalism' that are manifest among us. The charge against \_\_\_\_\_'s soliciting and accepting money from church treasuries has come up many times through the years. I have never read a word of DENIAL by \_\_\_\_\_ officials."

(NOTE: In my reply of May 29, 1977, I wrote to brother Crutchfield, in part, as follows: "Regarding (your) specific areas of concern. . . I simply do not believe the present administration at \_\_\_\_\_ College when they say the RSV is being used there only for 'comparative' study. From the information that I have gleaned from careful investigation there on campus, examination questions in brother \_\_\_\_\_'s classes still require a study of the RSV in order to make a good grade—his commentary based on the RSV still is being used—and that sounds like far more than 'comparative' purposes to me!

"I am not aware, however, of \_\_\_\_\_'s having solicited churches for the support of the college financially. I do know of their having solicited individuals—against which I have no qualms. However, if you have evidence of their soliciting churches for financial support, as such, please let me have it. Personally, I distinguish between what brethren can or cannot do individually and what churches can or cannot do as churches. I believe the Bible makes such distinction.

"Regarding your further question of whether the \_\_\_\_\_ Chorus can sing without the congregation where they sing joining in, my understanding has always been that these singing programs were no part of the worship of the local congregation. All such renditions that I ever have witnessed were done after the congregation had been dismissed and were strictly a function of the college, not of the local church. Is this incorrect? There are many things that a college may or may not do which might violate Bible instructions for a local church. We must always let the college be the college and the church be the church and not confuse the two.

"Like you, however, until of recent date, I have always been happy to send my own children to \_\_\_\_\_ College as well as

to encourage others to do so. The RSV question as well as their deliberate use of fellow-travelers with the Liberals in their early 1977 Lectureship in full knowledge of the offense they were causing beforehand have created reservations in my own mind which were not there heretofore. . .

"In February, having previously pledged \$200.00 toward the seating of the auditorium, my wife (an . . . alumnus) and I finally decided that we should send it on in—and did so. However, in an accompanying letter, we made it abundantly plain that this would be our last contribution to the college until such a time as its administration sees fit to return to the 'old paths' which for all intents and purposes, regardless of protestations to the contrary, they seem to have both forgotten and abandoned. I could wish this were not so; but it so appears both to me and to those with whom I still stand." IYRJR.)

Linwood E. Bishop, minister, Knox City, Texas, January 17, 1977: "I certainly understand how you must feel about leaving this country at a time like this. It is, in my mind at least, in the greatest danger we have faced since the beginning of the restoration movement. It is a time when we must either fight or surrender; and surrender is unthinkable. Of course, I know how you feel about evangelizing the unevangelized rest of the world, but I am not at all convinced that YOU are more needed there right at this time than you are here.

"You have been doing a work here at home which no one else has been doing, and perhaps which no one else can or will do. Now if you leave and no one else steps in to lead the fight against liberalism and compromise and modernism, what great havoc may be wrought right here in the U.S.A. We both know that in spite of all you and others have done liberalism is still spreading; more and more individuals and congregations are being swept along with the tide. I shudder to think what almost certainly will happen if the fight you have been leading is not continued with courage and vigor. Without your leadership IT MAY NOT CONTINUE. As you know, it has been my hope right along that you could possibly remain in this country, at least during the present crisis, and continue what you have been doing so well.

"Of course, the Lord's will be done, and to that end we shall continue to work and pray. . ."

George M. Robinson, minister, Bismarck, North Dakota, March 2, 1978: "Because of the manner, tone and content of your paper, I am unable to recommend it to others."

(NOTE: "Fortunately," I replied under date March 14, 1978, "not everyone shares your views concerning *Contending for the Faith* as to its manner, tone and content. Since our letter went out to our readers in January, more than 500 new paid subscriptions have been turned in—and more continue to arrive with every mail! . . . Please forgive me for having misjudged you, as you underscored. I shall try not to do so again."

The part of my letter that he had underscored was wherein I had said I believed he was the one who wanted to see the message of *Contending for the Faith* spread in a far greater way and that I was sure that he would be most happy to do all in his power, during 1978, to sign up as many new subscribers as possible. Since he clearly has placed himself in opposition, so be it. IYRJR.)

Tom Lucas, minister, Wahiawa, Hawaii, February 9, 1978: "It is with great concern that I am writing you this letter and enclosing. . . Xeroxed copy of the *Hawaii Mission Journal* put out by the Honolulu church. Please be concerned with the highlighted material only, but feel free to use all other material.

"Brother Rice, the faithful congregations here

in Hawaii are taking a stand against men as Stanley Shipp, Landon Saunders and others who have been embraced by the Honolulu elders and have even taken part to assist them in their work here. . . The 'die' has been cast here in Hawaii. It is our desire to approach the Honolulu elders and present this situation to them and plead with them. If they do not heed the warnings, the faithful congregations have no alternative but to withdraw from them.

"What we are requesting is if you can send us any information (regarding) Stanley Shipp and Landon Saunders (knowing that Saunders operates the 'Heartbeat' program sponsored by the Highland elders and *Herald of Truth*). This information is needed to be presented to these elders that they may see what they are dealing with. I had material on Stanley Shipp from previous issues of *Contending for the Faith*, but unfortunately I have misplaced them.

"Brother Rice, if we are 'barking up the wrong tree' (which I am confident we aren't) please let us know. The church here in Wahiawa, Hawaii receives your paper monthly and we wholeheartedly agree with the wonderful work you are doing. Keep it up, brother, and may God the Father give you a long life in his vineyard. . . We will be anxiously awaiting any information you can provide us with. We solicit your prayers in this matter here in Hawaii. . ."

(NOTE: In looking through the photocopy of *Hawaii Mission Journal* for February 1978, which brother Lucas enclosed, we noted that brother Jerry Langford and family had moved to Maui and were living temporarily in the church building. Also that Jerry would be assisting brother Wayland Lipscomb in the work on Maui. In commenting on this, brother Lucas further stated, "Brother Wayland Lipscomb, a former elder of the 10th & B church of Christ, in Anchorage, Alaska, is now preaching in Wailuku on the island of Maui. This man uses non-members of the church in worship plus he embraces and uses Bob Harp to lead singing, etc. Brother Harp, a dear friend of Pat and Shirley Boone, has been disfellowshipped by the Kailua church for dividing the church on the tongue issue. Thought you might want to know this. . ."

Attached to the photocopy mentioned above, further, was a photocopy of a bulletin entitled Campaign (Outreach) for Christ, from Kailua-Kona, for January 1978. In a statement therein, by Herb Shiroma, one of the elders of the Keeaumoku Street church, in Honolulu, brother Shiroma stated that "on Tuesday, January 10, Sue (his wife) and I boarded an Aloha Airlines flight to Keahole Airport on the Kona Coast of the Island of Hawaii, to join brethren from St. Louis, Mo. in reaching out to the people of Kona for the cause of Christ. We were met there by brothers Stanley Shipp of St. Louis, Mo. and Judd Whitefield of Kailua-Kona. Judd had moved to Kona a week before with the intention of preaching and working with the church in Kona for two years. . . Stanley Shipp, his wife Marie, and two staff members, Randy Crawford and Ryan Howard, and speaker for the public lectures, Landon Saunders, of Houston . . . had arrived in Honolulu on Saturday. . . Farther down he mentioned "a short devotional" as being "led by Landon."

After studying through all this material, I wrote brother Lucas, under date February 21, 1978, saying, in part, "You have every right to stand against such men as Stanley Shipp, Landon Saunders and others who no longer give forth a certain sound for the truth.

"I am enclosing a tape recording of brother Saunders in which he preaches 13 doctrinal errors in one 30-minute speech. When he delivered it at Freed-Hardeman College Lectureship in 1971, it caused such a furor that he was given about ten minutes in the open forum to try to straighten it out. When he finished that ten-minutes, we were even more



confused than before! Some 150 to 200 of us preachers and elders from several states confronted him about this same speech, when we met for the Memphis Meeting, in September, 1973, regarding *Herald of Truth*. We gave him every opportunity to repudiate and correct what he had said in the speech. He did not do so. Again and again he has been asked to correct this matter since that time; it still remains uncorrected.

"Today, I am in Memphis. I should be back in Birmingham tomorrow. While there I'll try to find a copy of that Stanley Shipp issue of *Contending for the Faith*. He tries to leave the impression that he has corrected the things charged against him in that issue. If so, it is not publicly known! How someone can correct a public error of such magnitude privately is beyond me! I have offered repeatedly (and the offer still stands) to publish whatever correction he cares to make through the pages of *Contending for the Faith*. If he fails to make correction just as publicly as his errors were made, it is not for lack of a way to do so. Our paper goes to every congregation in the U.S. for which we have an address. . ."

Should others want to hear the FHC tape re: Saunders' heretical speech, we have them for \$3.75 each, plus 30 cents postage; also, we can supply the Memphis Meeting transcript for \$2.00 each, plus 41 cents postage. Just send your orders to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYRJR.)

William S. Cline, who was minister to the Bellview church of Christ, of Pensacola, Florida, when he wrote under date September 4, 1973 (and still is director of Bellview Preacher Training School), said, "I am enclosing the statement concerning Landon B. Saunders which you asked for. I was an eye witness to the things which I shall write about and I am confident that there are no errors in my account.

"Brother Saunders was in a meeting in Pensacola. On a Sunday evening he delivered a message based on 'Jesus Teaching in the Market Place,' which was purported to be one of the most outstanding sermons he had ever preached. (This sermon left the audience spell-bound in Abilene, Texas a couple of years ago.) In this sermon, brother Saunders related the story of Eric, a young Christian man, who had a long red beard. It seems that Eric had a long red beard, but one day he came to worship and was clean-shaven. His young Christian friends asked him, 'Eric, what happened to your beard?' And, according to Saunders, Eric told them that he had gone for a walk and Jesus had said to him, 'Eric,' and Eric said, 'Yes, Lord,' and Jesus said, 'The beard, Eric, the beard—it's got to go.' According to the story Eric argued with Jesus. He offered anything but his beard—said it took a long time to grow that beard. (Several in the audience thought that funny; some of us thought that sickening. WSC) But when Jesus told Eric if he really loved him he would shave it off, Eric agreed to do so. But Eric told his young Christian friends that when he shaved his beard off he told the Lord that since he had shaved the beard off for him he hoped he would let him grow the beard back sometime. (Again a big laugh from the audience.) That was the last mention of Eric and the red beard; the sermon continued on to its conclusion.

"During the invitation song the local preacher where Saunders was holding the meeting told Saunders that his story concerning Eric and the red beard was going to have to be corrected. Saunders said it would be embarrassing to do so but was told in turn that it would be more embarrassing for the elders or him, the local preacher, to correct the statement. Therefore, Saunders agreed to correct his story about Eric.

"As best I can recall his words, he said, 'There is some question concerning the story I told about Eric. Surely no one subscribes to that type of

subjectivism; however, in my outreach I get so involved or carried away that I say things (and here, I believe he said) which I do not really believe.' It may be that he said, '...I say things which are questionable.'

"If I may editorialize for just a moment I would like to note: (1) Since when does any gospel preacher get so carried away in his message that he preaches such heresy as Eric and the red beard? (2) If the local preacher had not challenged him to correct the statement it would have been left as stated in the sermon. (3) I have listened to his correction on several occasions and I am not yet convinced he corrected it. It seemed to be more of an apology for his great concern for lost souls than an 'I have sinned by preaching the doctrine of the devil.'

"I have had one other experience with brother Saunders in a *Herald of Truth Workshop* in which I learned two things that bothered me. (1) With regard to the *Herald of Truth* radio program 'Heartbeat,' Saunders stated that he would not use the name of Jesus. Instead he would call him 'The Teacher.' He said that calling him Jesus would turn people off. (2) He said that he had moved to Chicago so that the program would not be associated with Abilene, Texas, much less the *Herald of Truth*. That is why nothing concerning the church of Christ is mentioned in this program.

"Ira, I hope this will be of assistance to you in your stand for the truth. My first hope and concern is that these matters be corrected and that men such as brother Saunders are won to and remain faithful to the truth. . ."

Kent Martin, minister, Belize City, Belize, Central America, April 24, 1976: "Just read your March 1976 edition and find myself very disturbed. Pray that we will fight to come out of the denominational path we are heading down. . ."

A. O. Rogers, Gassville, Arkansas, January 1, 1977: "Keep up the good work. . ."

Mrs. Elizabeth Davis, Nashville, Tennessee: "Please keep sending *Contending for the Faith*! You are so right! I will be more diligent about helping. . ."

Harold L. Meisenheimer, Alton, Illinois, February 20, 1978: "Please keep up the good fight in your paper."

C. D. Moates, Slaton, Texas, February 25, 1978: "This magazine has been highly recommended to me by Garell Forehand, minister of the gospel at Slaton, Texas."

Ernest R. Burnette, of Norcross, Georgia, under date December 8, 1977, enclosed \$100.00 together with three new subscriptions, saying, "We appreciate your effort."

Joe Casey, minister, Tucker, Georgia, December 7, 1977: "Titus 3:1 teaches that we are to be ready unto every good work. Yours is a good work. Much of my education as a mature Christian has come through *Contending for the Faith*. We are happy to have a part in supporting this good work. . . As this year closes, I have conducted 22 singing workshops. Ten of these were during this year. This seems to be my best field of work. During the past four years, we have taken the lead in preaching the gospel to metro Atlanta cities where there is no active work. Ten churches now exist where there were none before. We need to preach to ten other cities as soon as we can get there. In other places we have a shortage of preachers. Here we have a shortage of pulpits. Please pray for our work as we pray for yours, all of which is our Father's."

Mrs. Charles R. Dillon, of Springfield, Missouri, under date December 6, 1977, contributed to the regular printing and distribution of *Contending for the Faith*.

J. L. Davidson, minister, Conroe, Texas, December 28, 1977: "I am enclosing. . . a check in the amount of \$50.00 to help carry on your work. . ."

Everette Brown, minister, Mt. Olive/Live Oak, Florida, November 30, 1977: "I appreciate so very much the work that you are doing in exposing and fighting against error and declaring the truth in such matters. . . Keep up the good work you are doing and also your courage to continue this work. It is desperately needed. So many could be helped to avoid falling before these false teachers if they would read *CONTENDING FOR THE FAITH* and consider carefully the scriptures that concern these things. . ."

James R. Stinson, Maroa, Illinois, December 9, 1977: "I was given a copy of *Contending for the Faith*. I agree that it is 'just that,' so I am enclosing my check for. . . one year subscription."

Ron Thrift, Garland, Texas, April 15, 1977: "For some inexplicable reason the Saturn Road church of Christ is on your mailing list. Please take it off. I have no desire to read your own personal scandal sheet in which you attack any and every individual who does not agree with your Pharisical view of the Scriptures. It is unfortunate that men like you continue in the Brotherhood, not seeking to edify, encourage or educate, but to criticize, condemn and complain. Your general stand against anything that smacks of an intelligent, intellectual approach to the Bible demonstrates nothing more than your own shallow mentality. . . Incidentally, may I suggest that you be honest in the name of your paper and change it to '*Destroying the Faith*'."

(NOTE: In my reply of May 26, 1977, I said, "In your letter of April 15 you mentioned that for some inexplicable reason the Saturn Road church of Christ was on our mailing list and to please take you off. . . I cannot explain it either—for we certainly do not wish our mailing list cluttered with brethren who hold such views and attitudes as expressed in your letter. . . Since I was overseas trying to extend the faith you accuse me of destroying, my secretary in Birmingham deleted your plate from our mailing list in my stead—and so notified me. Otherwise, of course, I should have taken care of this personally. . . If you ever hear from us again, at least as long as your attitude remains as now, it will be a mistake. . . Sorry." IYRJR.)

Ernest R. Loomis, minister, Licking, Missouri, January 4, 1978: "First, let me say THANKS for your efforts to keep the church informed of the false and dangerous teaching and teachers who threaten the purity of the church which cost the precious blood of the Son of God. Though it is a thankless job, may God grant you the strength and courage to keep up the good work. . ."

(NOTE: "Inasmuch as so many seem no longer concerned for the cause of truth any more—even the editors of some of our papers—we are trying to build *Contending for the Faith* into a major force for preserving the truth for this and future generations," we replied under date February 14, 1978. "To do this we need to build the circulation by many thousands—so we are inviting concerned ones, such as you, to help toward this end. Whatever you can do to sign up subscribers for us both there at Licking and elsewhere, we'll be most grateful. Pray for us as you help." IYRJR.)

Bill Coss, minister, Parkview/Warren, Michigan, December 13, 1978: "I just picked up *Contending for the Faith*. It looks like a good one. . ."

### More Than 1,000 New Subscriptions Turned In During First Quarter

What appears to be a great and growing trend toward building the circulation of *Contending for the Faith* in a major force for truth was evident during the first three months of 1978. More than 1,000 new subscriptions were sent in by our readers during this period.

Among those who have helped by sending in lists of new subscriptions of recent date are **W. A. Collins**, of Memphis, Tennessee, who sent in 13 names and addresses, including his own renewal, saying, "I like this paper very much and I am trying to help increase the circulation to get more people reading it. So many members do not know what is going on in the church today. The smaller congregations are the most loyal and conservative. Keep up the good work. May your tribe increase."

Others who have sent in similar lists of new subscriptions include **John Mills**, of Byron, Georgia, who sent in 8; **Wayne D. Tague**, of Seaford, New York (3); **Garldean W. Latham**, of Garland, Texas, who sent in 6, including her own renewal; **George Claypool**, of Iantha, Missouri, sent his own renewal and two new ones—for two years each; **Emery Hardin**, of Pensacola, Florida, who had already sent in a list the month before, sent 10 more new ones in February.

**James L. Russell**, of Garden Grove, California, renewed his own for three years and sent in 3 new subscriptions; **Idus England**, of Seminole, Oklahoma, renewed his own and sent in 4 more; **Steven Carter**, Newell, Alabama (10)—including his own renewal; **Rod Cicchetto**, Greenfield, Missouri, enclosed \$10.00 with 4 new subscriptions, saying, "Use change as needed."

**Mrs. Myrtle Marlow**, of Hendersonville, Tennessee, enclosed 9 additional new subscriptions together with her own renewal, saying, "I am sending *Contending for the Faith* to the above names, hoping they will read and renew subscriptions and send to others as I have. Wish I could send to whole church, but I am widow on fixed income. I enjoy paper very much."

**Donald E. Davis**, of South Barre, Vermont, enclosed 10 new subscriptions together

with his own renewal; **Mrs. S. B. Wilson**, of Tishomingo, Mississippi, subscribed for 10 new ones, adding an extra \$4.00 for us to "use where needed"; **H. L. Collett**, of Burlison, Tennessee, sent in 14, with a few dollars extra, saying, "Use the additional money in spreading the word. The paper will certainly strengthen the church and protect it from the influence of false teachers. May God bless you in this work."

**Arch C. Bissett**, of New Freeport, Pennsylvania, renewed his own and sent in 5 more; **Fred G. Duerr**, of Lake Worth, Florida, sent in 5 renewals and 1 new one; **Robert C. Stewart**, of Clyde, Texas, sent in 3; **Earl Gieseke**, of Vinton, Virginia (10); and the church at Cleveland, Oklahoma, subscribed for all 74 families of its congregation!

**Lawrence F. Williams**, of Batesville, Arkansas, sent in 23 subscriptions; **Bill Findley**, of Killeen, Texas (11); **Joe Julian**, of Gleason, Tennessee (two 3-year subscriptions); **Jesse F. Beard**, of Palestine, Texas (3); **Mr. and Mrs. John E. Carlisle**, of Eilson AFB, Alaska (6); **Mr. and Mrs. C. A. Morris**, of Humboldt, Kansas (14); **Mrs. Fannie Covington**, of Bagwell, Texas (10); **Thomas McGowen**, of Puxico, Missouri (3).

This is not all of those who have sent in, of course; but it will give you some idea how our drive for new subscriptions is running. It is our hope that every single reader of *Contending for the Faith*, starting right now, will "go thou and do likewise." If all of our regular readers help on this drive, *Contending for the Faith* can be built into one of our major brotherhood papers before 1978 comes to a close.

**Charles J. Brown**, Sacramento, California: "I very much like to receive *Contending for the Faith* because of the quality of the paper. I believe you brethren are a sound group of Christians and the elders are good, sound brethren. May God bless you all."

**N. J. "Stan" Stanford**, elder, Columbia, Tennessee, December 7, 1977: "I realize that you are very useful in the mission field, but I am glad you are back home again because you are needed here. Enclosed is my check for \$40.00 to cover the cost of the list of subscriptions enclosed plus the book and tract listed. Please use the balance in the support of *Contending for the Faith*."

**Earl Giseke**, minister, Vinton, Virginia, February 15, 1978: "While going through my mail this a.m., I came across your plea for the subscription campaign. Knowing that delay usually means death for many good projects, I decided to get busy and return the blank immediately. (NOTE: He sent in 10 new subscriptions. IYR, Jr.)"

"I have moved since our last correspondence. I left Central City, Kentucky on August 1 of last year and moved with my family to Vinton, Virginia. This is a mission work. Up until January 1, I was on about 60% salary. After visiting here first hand, the elders from South Jefferson Avenue, in Cookville, raised their support from \$100.00 to \$450.00 each month. The churches at Westside/Salem (**Bill Threet**, preacher), Christiansburg (**B. B. James**, preacher), and my 'home' congregation in Drakesboro, Kentucky are providing my support. We are near our goal set by the brethren here when they began looking for a full-time preacher.

"The good church at Red Bank, in Chattanooga, where my long-time friend **Billy Ringold** preaches, will be coming here this summer for a door-knocking campaign. We hope this will provide the 'shot-in-the arm' we need to get busy doing the Lord's work.

"Ira, I know you, like Paul, are 'in a strait betwixt the two,' as far as your heart's desire is concerned. I am glad to see you and your wife back here. I appreciate the efforts made by others on behalf of the paper. It is good to have you back at the helm. It seems we keep saying, 'There has never been a greater need for defending the truth'; but, unfortunately, it seems to stay the same year after year.

"There have been—and still are—a lot of problems here in the state of Virginia. People have used what brother Foy E. Wallace calls their 'me-too' papers to spread much false and harmful 'news' about the area. I think this divides the editors from the 'rumor-mongers.' I appreciate the efforts you make to establish something as worthy of print before printing it in *Contending for the Faith*. If other editors (?) would show the same restraint, our differences might be healed instead of dividing the body of Christ.

"Continue in the defense of the truth through *Contending for the Faith*. You have my best wishes. Pray for us here."

**Doyle Morrison**, elder, Sidney, Texas, January 23, 1978: "It is good to read a magazine that believes in first principles and still feels a 'thus saith the Lord' is a must in matters of doctrine."

# Contending FOR THE Faith

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## We Have No Right To Change The Gospel

Bill Coss

The growth and indeed the very existence of the church both now and in the future may well depend upon the ability of Christians to grow up in a changing world—a world of changing religions. The beliefs, values and practices of the world around us are changing perhaps faster than any of us ever anticipated—nevertheless it is here. The world has relied on the various religions' methods, their faith and doctrine depending upon differing conditions. Their faith was built upon something other than the word of God. Many now are turning from and discarding their former beliefs due to changing conditions.

### The Changing of Religions

In the religious world today the change is apparent. There are efforts among the denominations to unite on some kind of grounds that will be pleasing to most of them, even to the discarding of their denominational creeds as confusing and contradictory, and joining together to work out their differences.

At the same time there are many individuals who have discarded *all* denominational ties, and have espoused only the religion found through the study of the New Testament leaving all else behind them; they have become Christians after the New Testament pattern. These are those who when taught could see the difference between these so-called changes in our modern world, and the religion of the New Testament church which *needed* no change.

### The Galatians Were Trying To Change

The Galatians, without due consideration, were turning away from the *true* gospel to a *new* gospel which was not worthy to be called a gospel at all. In writing to them to warn them against doing so, Paul charged that "some would *pervert* the gospel of Christ." (Galatians 1:6-12).

There is but *one* gospel of Christ. The separate creeds and doctrines of denominationalism are *no part* of the *true* gospel, whether they join together and try to agree or stay separated and fight it out. They are but perversions or counterfeits that draw away disciples from "the simplicity and purity that is toward Christ." (II Corinthians 11:3).

The curse of heaven is pronounced upon anyone making any change in the gospel. Paul affirms that no man—not even the greatest of the apostles, nor even an angel from heaven—could alter the gospel which had been preached.

It came forth from Christ, and *he alone* has the power to change it. This twice-repeated injunction against any change in the message received from the apostles should be deeply impressed upon all men. The curse pronounced against any change of any kind is a severe one. It means the fullness of the Lord's wrath and displeasure rests upon the soul of any man who deviates in the least degree from the pattern of preaching set for us by the apostles of Christ. (II Timothy 3:16-17).

### The Moral Climate Change

The failure to teach and preach the gospel of Christ has brought on an upheaval that could completely destroy our world. No one can deny this upheaval—and wholesale discarding of our moral values is evident in the mores and morals of our world, and especially in our society.

Unless the church awakens to this onslaught of Satan's servants against the sacredness of the home, ordered society, sexual identity, and life itself, there soon will be nothing to preserve, and no anchor to which one can moor a righteous life.

We have had far too much of the so-called quiet, patient, and steady diet of Bible teaching that does not make any direct attack on homosexuality, divorce, abortion, prostitution, perversion and ever-increasing pornography. Such is not going to stop these destroying hordes. All Christians must lift up their voices with conviction.

The church collectively and Christians individually will never stop the advance of sexual immorality and a chaotic society unless we change and preach an unchanging gospel. We must meet these evils head-on. Imminent changes are before us. (John 4:35). Action with the "sword of the Spirit" is a *must*. (Ephesians 6:17). There is no weakness in the proclaimed word. The failure is in our not studying it with a view of the real world out there. We have

(Continued on Pa

# Contending FOR THE Faith

Volume IX, No. 7 July, 1978

Ira Y. Rice, Jr., Editor

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## Should Our First Loyalty Be To Schools — Or Christ?

No doubt we are not the first to observe this, but one brotherhood phenomenon which is becoming increasingly apparent — even among some otherwise renowned for their loyalty to Christ — is that when conflicts arise between the truth of the gospel as it is in Christ Jesus and positions taken by our schools, the schools usually have first loyalty, depending on which one is your *Alma Mater!*

Time and time again we have watched appalled while this one of our supposed-to-be *Christian* colleges, or that, allowed or even featured questionable speakers or teachers on their campuses—and normally faithful brethren stood idly by and said little or nothing. But you just let some of us call such matters pointedly to the brotherhood's attention and watch which way the hue and cry is directed. Is it against the false or questionable speaker or teacher—or the college administration tolerating or featuring same? If you think so, just try it sometime! Nine times out of ten the school—regardless of what is being allowed or taught—will be defended; and the faithful “watchman on the wall” who gave warning will find himself under virulent attack.

### ARE SCHOOLS GOOD?

When we see this practice among graduates of our schools as a general rule, we should pause to ask ourselves if our schools are better than the cause of truth—also if such mindless loyalty at the expense of truth is not misplaced.

That schools *can* be a good thing, we have no doubt. They *can* be, and often *are!* But they *also* can be *dangerous to the church* and to the *truth of the gospel*, when their administrators fail to keep them under the strictest control in harmony therewith. And when unthinking brethren *ever* let their over-weening loyalty to whichever school (they *all* are of *human* origin) take precedence over loyalty firstly and pre-eminently to Christ, his truth, and his church, then said loyalty *has* been misplaced!

### WHOSE PRAISE SHALL WE SEEK?

When you get right down to it, the issue seems to be that of whose praise do we seek? Men's? Or God's? That this is not just a modern dereliction seems evident, for, in John 12:42-43, we read, “Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.”

Again, in Galatians 1:10, Paul says, “For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.”

Are we saying, then, that we should not be loyal to our schools—especially to whichever school from which we received our training? Not at all. It is just that when there is a conflict between God's truth and men, we must “let God be true, but every man a liar” (Romans 3:4)—and this has to include men's *schools*, too!

—Ira Y. Rice, Jr., Editor



## WE HAVE NO RIGHT TO CHANGE THE GOSPEL (Continued from Page 1)

by the fireside of indifference far too long, and reminisced about how it *used* to be. It does no good to buy a heavier coat or build a bigger fire. We must go out into the cold of the night and lift up our voices. Satan is hurling darts that are bigger and in larger numbers than ever before on the battlefields of morality. God's people must respond. (II Timothy 4:1-5). "We must preach the word."

### We Must Reverse These Trends

There have been changes of a significant degree in the life styles of most people we meet. Television, affluence, broken homes and neglect of responsibility all have contributed to these changes. It is not ours to reason or wonder why, but it is our responsibility to reverse these trends that are sure to destroy us if we continue to ignore them. We must change these things as God's law mandates the change.

If I understand the Bible correctly, it teaches that Christians are to give more than their money in the concept of "pure and undefiled religion." (James 1:27). There is much being said today about the giving habits of Christians and rave notices given to record contributions. These are well and good but only a natural result of an inflationary economy, and maybe not too good a result after all, when there are so few giving *themselves*. (II Corinthians 8:5).

### Gospel Never Changes

The gospel message never changes, though the world around us is constantly changing, mostly for the worse. May God help us to guard with a passion the purity of the "faith once delivered to the saints" (Jude 3), and may God give us the courage, the wisdom, and the desire to meet the needs of our world with that precious gospel.

There is no power like unto it. (Romans 1:16). The wisdom of God is *revealed* in it. It has been written by the Holy Spirit in the very blood of Christ. The grace of God is *extended* in it. The power of God is *exercised* through it. So, my beloved brethren, *preach* it.

---

## A "Protective Cloak" Over The False Teacher?

W. N. Jackson

As the church has faced the liberalism problem in the last several years, many things have shocked and amazed us. Most of the shock has been in the area of the weakness we find in the kingdom, and especially in view of the picture of the kingdom as an army of warfare in II Corinthians 10:3-5. Of particular concern just now is the absolute freedom we see granted to the false teacher, in many places, and at the same time those who oppose the false teacher are cast as the villains. It seems that among the people of God things have become so warped that once more "evil has now been called good, and good has been called evil." (Isaiah 5:20).

We are distressed, now, to find that the Lord's teaching in Matthew 18:15-17 is so used—misused—that a "cloak of protection" is thrown over the false teacher when he speaks things contrary to the gospel of the Lord. The brother who teaches error has all the freedom he could want in speaking to thousands, and then those who would rebuke him are called UNSCRIPTURAL on the basis of Matthew 18. We believe it is a misuse of the word to so apply it, as it is being done by some today.

### MATTHEW 18 MISAPPLIED

Some years ago, a congregation of my acquaintance was greatly troubled with liberalism, and the brother in error taught his false doctrines in his home, in his own Bible class, and in his comments made in others' Bible classes. All of this, known in the congregation, and more, in the general area. An effort was made to counter his false views, by word and in print, and the supporters of the false teacher used Matthew 18 in condemning the man who had the truth! Their view was that "Matthew 18 demands a private rebuke." It so happened in this case that the private meetings had been held, but it still is a misapplication of Matthew 18 to so insist in such a case.

Regrettably, it seems to be a common practice in workshops and lectureships today to have a sprinkling of

unsound men joined with a few of unquestioned loyalty to the truth. We don't know why this is so, but it is so, and it is peculiar. One such program took place in our state, with several unscriptural views set forth. For any of those views hidden behind "misunderstanding" and "double meaning" (and there's a lot of that going around), one most dangerous error was set forth in the clearest terms and the speaker has admitted to the unscriptural views. But still, when effort was put forth by faithful brethren—verbally and in writing—to answer the man who had taught error publicly to many, otherwise faithful brethren thus responded: "You should have seen the speaker, in keeping with Matthew 18, rather than speaking or writing about his views." Thus, the false teacher speaks, and immediately a "cloak of protection" is thrown over him, with Matthew 18 used as a shield! Brethren, this is a tragic misuse of what Matthew 18 says. Imagine! A man can teach error with the greatest possible freedom, but those who would speak truth are blocked because of distance, time and other factors—by Matthew 18!

### EXAMINE AGAIN

Surely we need to examine Matthew 18:15-17 again. How can anyone read that and not see that Jesus was speaking of a trespass one brother has committed against another, and that the very object of the instructions was to settle the matter among the fewest brethren possible, and the knowledge of the trespass be kept as little as possible. And that, finally, when the whole church is informed, it has only been because a brother has been stubborn enough to allow it to go this far! Notice: 1) A brother trespassing against another; 2) it should be settled between "thee and him ALONE"; 3) the knowledge of it becomes more widespread due to hardness and impenitence on the part of the brother giving offense.

This is NOT the case of the man who publicly teaches false doctrine, verbally or in print, before hundreds or



thousands. It is NOT the case of a personal trespass one man has committed against another. Rather, it is the presentation of error rendering the speaker/writer a false teacher and deserving of the marking Paul commands in Romans 16:17!

It is a tragedy indeed when men, under the guise of faithfulness, can openly and brazenly teach something other than the pure gospel of Christ, and then have a "cloak of protection" thrown over them and rendering them virtually untouchable as Matthew 18 is perverted for their protection! Some, who would not themselves dare to teach such error, nevertheless give comfort, aid and protection to those who do so. Paul, to the Romans, spoke of God's condemnation both against those who practice the wrong and those who give their consent to the same! (Romans 1:32)

## What Is Wrong With Witnessing?

Paul Brown

Members of the church have heard the term "witnessing" with so much frequency of late they see nothing really questionable about it. Here are valid reasons for *not* using it.

1. To "witness" in the New Testament was to serve as an eye witness of the resurrected Christ. In Luke's account of the great commission given to the apostles, Jesus spoke of his death, burial and resurrection. He then issued his charge to preach the gospel. To the apostles (not to all men), he said, "And you are witnesses of these things." (Luke 24:48). Awaiting the ascension he reiterated the promise of the Holy Spirit to guide them and again told the apostles, "Ye shall be witnesses." (Acts 1:18). In selecting one for the apostleship after the death of Judas one requirement for the office was the necessity of being an eyewitness of the resurrection. (Acts 1:22). Again, Peter speaks of being a witness in the sense of an eyewitness to the crucified and risen Lord. Luke quotes Peter as saying, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." (Acts 5:30, 31). Then Peter asserts, "And we are his witnesses of these things." (Acts 5:32).

2. It may be contended that it is an acquired meaning of witness and is used to describe efforts to convert souls. If this be the case then why is it not better to speak in *Bible* terms? The New Testament uses such expressions as "teach" or "make disciples," "teach and preach Christ," "preaching the Word," "preached unto him Jesus" and "converteth." (Matthew 28:19; Acts 5:42; 8:4 and 35; James 5:20). What is wrong with these?

3. To some, witnessing means to "share" the blessings of Christ with others. We can say with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." (Galatians 2:20). Though we have a "dialogue" or "testify" what Christ means to us, this falls short of teaching a sinner how to be saved. One is not saved

by an "experience," but rather by the gospel. (I Corinthians 15:3). To go to parks, to bus stations, airports, market places and ghettos as a "witness" to the benefits of Christianity is deficient if the lost are not instructed that Christ requires men to obey him and his commands. (Matthew 7:21; John 14:23; Mark 16:16). Such activity apart from showing the gospel as God's power to save (Romans 1:16), will no doubt cause men to conclude that conversion is "having an experience." The denominational world teaches an experimental salvation rather than being based on the command of God. John teaches, "And hereby we do know him, if we keep his commandments." (I John 2:3). Truly we feel good if we are saved by the gospel but we are not saved merely because we feel good. We may shout from the house tops or stand before a prayer meeting crowd exuberantly and emotionally give personal testimony, but this will not save souls; even our *testimony* can be faulty. If we want to edify the body of Christ, then do it according to God's plan—with the word of God. Paul wrote that we are "nourished up in the words of faith and of good doctrine." (I Timothy 4:3). Surely it is more edifying to read and study the writings of inspired writers of the New Testament than hear a frail human being give a witness speech.

4. It also is significant concerning those who are so strong on tangents, continue to listen and one may hear a defense of super emotionalism or an undercut of the Bible as our complete guide in religion, or no condemnation of the modern "tongue speaking" (which is in reality jabbering of the deluded), or a depreciation of the importance, greatness, and beauty of the "glorious church," (Ephesians 5:27) and other denominational errors.

Paul warns, "But speak thou the things that become sound doctrine." (Titus 2:1). Read with care. Listen as for eternity.

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# THEY KNOW NOT WHAT THEY KNOW

Annis R. Yankaya

*(EDITORIAL NOTE: When Samuel Miao returned to Singapore, in 1965, after having had his faith made shipwreck by certain false teachers then ensconced at Harding Graduate School—Richard Batey, in particular— he proceeded to do the same thing to many of our young Christians then worshipping at the Moulmein Road church of Christ. Before we were able to find him out and pinpoint what he was doing, he already had led some 44 of those we had so laboriously led to the truth back into error. So much so that he split the Moulmein Road congregation over this error that had been taught him at Harding Graduate School—and they have been meeting separately out of fellowship since May, 1968.*

*Although Richard Batey eventually was forced out (much to the displeasure of some of his fellow teachers), at least one false teacher yet remains—John Scott.*

*In the meanwhile, over at Harding College, in Searcy, Arkansas, when they finally figured out what James Attebury and the teachers that he was influencing at the time were teaching—notably that truth cannot really be known!—he and eight other teachers likewise were forced to leave one spring early in this decade. Five of the nine, Attebury included, were taken right on into the faculty at Pepperdine University that very fall! Since Pepperdine is dedicated to religious error, they were right at home there.*

*After letting brother Miao resign as dean and teacher from Four Seas College, Singapore, in 1968, we had to undo the doctrinal damage he already had done to the college before he was forced out. How well we succeeded will be seen from the following article by one of our graduates, Annis R. Yankaya, who was taught at Four Seas College later, who now is the preacher to the church that meets at No. 10, Jalan 'F', Taman Maju Jaya, Johore Bahru, West Malaysia. IYR Jr.)*

The development of modern philosophy from **Descartes** and modern Science from **Galileo**, have shown the value of sharp, critical, non-conventional mentality. **Descartes** impressed modern philosophy from its very source with his principle of radical doubt, and **Galileo** and his trial prophesied that science would only progress when freed from clericalism. **Locke** set before men the results of a refined analysis of concepts, and **Hume**, showed how little was left of the world of common sense when dipped in acidic scepticism. **Kant** ponderously but deftly showed the impossibility of metaphysics as traditionally conceived. The progress of modern thought is then such as to put a premium on criticism and scepticism, and to put anything religious, theological, or synthetical at a great disadvantage even before the debate commences.

In this atmosphere Bible and philosophy fought their battle with modern mentality during the 19th century and the Bible came out the loser as far as which was to dominate the thinking in academic and learned society. In less than 100 years **Paley** was moved out of place in British thought and **Huxley** or **Spencer** took over. The entire psychological and social advantage was with the radical or the critic as over against the orthodox.

The anti-Christian philosophies (materialism, naturalism, positivism, agnosticism and such like) lost no time in pre-empting science to themselves, and presumed that orthodoxy and science were divorced. This was taken as proven fact.

This deep-moving secularism—life without God, philosophy without the Bible, community without the church—was all in favor of the radical and the critic, and against the Christian and the apologist.

The detrimental influence of this on Christianity is beyond any possible calculation. The world of scholarship continues to ignore Biblical teaching; the liberals and neo-orthodox still hold to fallibility of the scriptures; and the masses at large believe that the development of human thought has exploded the reliability of the Bible.

The long-term effect of this new (old) approach in the trend of Francis Bacon (1561-1626), Kant (1724-1804), Rousseau (1712-1778), Marquis de Sade (1740-1814) and Hegel (1770-1831)—not forgetting the “father” of our modern thought Thomas Aquinas (1225-1274)—has created the changing existential situation we face. What they changed, particularly Hegel, was something more profound than merely one philosophic answer for another. They changed the rules of the game in two areas: **epistemology**, the theory of knowledge and the limits and validity of knowledge; and **methodology**, the method by which we approach the question of truth and knowing.

The same general picture that emerges from secular existentialism is present in Karl Barth's system and the new theologies which have extended his system. There is no rational inter-change between truth and knowledge; so the Bible contains mistakes, but we are to believe it anyway! “Religious truth” is separated from the *historical* truth of the scriptures.

Thus there is no place for reason and there is no point of verification. This constitutes the leap in religious terms. In Neo-Orthodox theology, man is left with the need to leap because, as the whole man, he cannot do anything in the area of the rational to search for God. There is a complete dichotomy between the two! What we are left with is no less than the “**Kierkegaardian-leap**.” They maintain that faith can take us only so far. After that we make a leap. This leaves Christianity in the area of probability and all there is is uncertainty. In recent days some brethren in our midst have accepted these views and are openly teaching the many facets of this philosophy. This group of “philosophers” deny that we can *know* God, or for that matter, know *anything at all!* Believing truth to be subjective, they claim to know God only through experience.

As these and other claims (that the Bible contains errors, that we cannot judge another man in anything, that we cannot be sure that the lost are really lost, that faith contains an element of doubt, and such like) parade our church scene, we are left with an important question: Can we really gain religious knowledge? In other words, is it possible for man to attain the truth? Should conclusions be drawn only from adequate evidence? Is rational discourse valid? Can we draw conclusions from rational dis-

course? And, if we do, how can we be sure that our conclusions are justified? If we know something to be the case can we know other things in the same way? What are some of the things we can and must know? Surely everyone can see the importance of the subject as well as the complexity of the matter. It is not my purpose to deal extensively in the area of epistemology, but simply show in two areas that these men are nothing but down-right heretics! Regardless of their claims to scholarship we contend that these men are nothing but ignorant of what the Book says. This we endeavor to prove in the following:

In the first place (in the area of rationale), we maintain that to claim impossibility of knowledge is a logical contradiction. Surely, it is a logical improbability to maintain that "nothing can be known" and yet claim to *know* that nothing can be known. Truly we can see the folly of the argument of the sceptic who contends that "nothing can really be proved and I will prove that this is true!" Again, "we cannot be certain of anything and I'm certain that we cannot be certain of anything." Evidently if nothing can be known absolutely by anyone, he must retreat from his position and confess that he cannot know that he cannot know. It seems a waste of time to try to argue the point with a person who obviously does not accept his own contention; yet for another reason we pursue.

Secondly, these men are false-teachers because the Bible, the authoritative, inerrant, objective word of God, teaches that not only we *can* attain truth, but *know* that we know that something is the case. Let us now turn to this Book of books which God who cannot lie (Titus 1:2) has given us.

**What are some of the things that the Bible teaches that we can know?**

God knows **all** things (I John 3:20), and he desires men to come to knowledge of those things which he has revealed (I Timothy 2:3-4; II Timothy 2:25; Titus 1:1). This being the case, to claim that we cannot come to know anything is to maintain God is a liar. May it never be! On the contrary, "let God be true and every man a liar." (Romans 3:4).

1. **We can know the Truth.**  
(John 8:32; 7:17; I Corinthians 2:12; II Peter 1:20; I Thessalonians 4:2; II Peter 1:12; I John 2:21.)
2. **Man can know there is a God and so he is without excuse.**  
(Galatians 4:9; II Timothy 1:12; I Corinthians 8:4ff; Hebrews 8:11; Jeremiah 31:34; I John 4:7-8; 2:3; 2:13-14). We know that God is righteous (I John 2:29), that He dwells in us (I John 3:24; 4:13) in the Spirit (I John 4:2) and that he hears our prayers (I John 5:15).
3. **We know that Jesus is the Christ the son of the Living God.**  
(John 14:6; Acts 2:36; Philippians 3:20; Romans 6:9; I John 3:5; I John 4:14-16; 5:20).
4. **We can know God loves us** (I John 4:16), that we are born of Him (I John 2:29) that we must live a godly life (I Thessalonians 3:7; I Timothy 3:15; I John 4:8; 5:2, 18; Romans 6:6; I John 2:3-8; I Peter 5:9) and that if we maintain these principles we have **hope of eternal life** (Ephesians 1:18; 6:8; Colossians 3:24; II Corinthians 5:1; Hebrews 10:34; I John 3:2, 14; 5:13).
5. **We can know that in later days some shall depart from the faith.**  
(Acts 20:29; II Timothy 3:1ff; I John 2:18; 4:2-3ff; 5:19; II Peter 3:16-17; Titus 3:10-11).
6. **We know the destiny of unbelievers.**  
(Ephesians 5:5; I Timothy 1:8-11; I Thessalonians 5:2-3; I Thessalonians 1:6-9; Romans 1:32; 2:2; I John 3:15).

The above list is in no way exhaustive, but suffices to demonstrate the claims of the liberals to be false. In spite of the fact that the Bible clearly teaches that we may *know* or be *certain* of the faith some men maintain that faith has an element of doubt, and that we really cannot know God. I have always wondered as to why these men cannot come to the knowledge of truth. And again the holy book has the answer!

The Bible tells us that these men are in darkness (I John 2:11), that there is sin in their lives (I John 3:6), they do not receive the love of the truth so as to be saved; but the god of this world has blinded their eyes that they no longer know the truth. (II Thessalonians 2:9-10) and they do not have love for one another. (I John 4:8).

### Accepting Jesus and Owning Him As Lord

W. L. Totty

Baptist doctrine teaches that once a person has "accepted Jesus as Lord" there is nothing he can do to forfeit eternal salvation. In answer to a question regarding this teaching, Billy Graham recently wrote in one of his syndicated newspaper columns, "The distinction between accepting Jesus as Savior and owning him and Lord is that it is possible to be saved from the penalty of our sins by Jesus, and yet for us to live in complete disobedience to his commands.

Anyone who can believe that doctrine has denied the faith and will not be saved on such terms as that.

The Bible says, "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.) The Bible also says, ". . . all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Revelation 21:8). Ananias and Sapphira lied to the Holy Ghost. (Acts 5:3). If one believes Billy Graham's doctrine, how can one explain God's having killed them, since they had "accepted Jesus"?

Christ Jesus said to his disciples, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31-32). Being made "free" from sin, therefore, depends upon one's *continuing* in his truth; and Jesus, praying to the Father, said, "Sanctify them through thy truth: thy word is truth." (John 17:17). Merely "accepting Jesus as Lord," (i.e., either by Baptist concept or by complying with the initial requirements laid down by God in his word) will be of no benefit unless one *continues* to follow Christ's teaching. Speaking of those who had "accepted Christ," the apostle Peter said, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." (II Peter 2:20-21).

There is no distinction between "accepting Jesus" and "owning him as Lord." To "accept Jesus" is to "own him as Lord," to obey the gospel, to take his yoke upon us, to allow him to govern our lives by his commands, precepts and examples contained in his word, the Bible.

—The Informer  
Shelbyville Road Church of Christ  
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# Should Churches Support A Non-Religious Program?

Fred House

In spite of all that has been shown that "Heartbeat" is *not a religious program* (Landon Saunders in Birmingham, Alabama, said it was not a religious program), and in spite of the fact that it is true that the Fifth and Highland Church is a *harborer of false teachers*, there are those among us who still will not listen. There are those that either do not know what they are talking about or they don't care. Some are willing to stand, but we are made to wonder *for what?* Paul said in Ephesians 6:11 to "put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

I received a bulletin some days ago from a congregation in Tennessee. It has an article in it by the preacher. He is upholding "Heartbeat" and the elders of Fifth and Highland. From what he wrote I must say that he either does not know what he is talking about, or else he does not care. Note some of his statements.

He said that the "Heartbeat" program has been criticized and asked, "Why hasn't someone done it the better way or in the different way?" He acts as though there are no other radio and T.V. programs by the brethren. Brother V. E. Howard is the speaker on International Gospel Hour and it is better than and different from "Heartbeat." The brethren have both radio and T.V. programs on all over this country, and the message is not even *akin* to the "Heartbeat" program. The congregations in the Anniston, Alabama area removed the "Herald of Truth" T.V. Program and replaced it with *one of their own*. And as for results, it has gotten more in that area than the "Herald of Truth."

Next this brother accused those that speak out against the "Heartbeat" program, and the leadership of Fifth and Highland church as ones that have "blown it up." "And when they made an apology, and confessed their wrong, that is overlooked." We would like to know what have they repented of? If they have repented why haven't they made "Heartbeat" a *religious* program? If they have repented why did they, along with Lynn Anderson and Batsell Barrett Baxter, take into their fellowship one that was baptized with *triune baptism*? Would they take a Baptist? If they have repented why will they not do right by brother E. R. Harper? No it is not that we have "let things lie as if nothing has been said in way of regret." **THEY HAVE NOT REPENTED.**

He said the reason we criticize "Heartbeat" etc. "is the lack of understanding of just what is going on." Well, why don't they inform us?

He said those that have spoken out against "Heartbeat" etc. have "taken them out of their context and have them meaning something altogether different." To take something out of context is dishonest. Yet, this is what he is accusing brethren Franklin Camp, Ira Rice, E. R. Harper, Robert Taylor, Alan Highers and many others of doing. I'm sure he is willing to show what they have taken out of context. Where have they been dishonest? I'm sure they would like to know. The thing of it is, they have not.

Now let's look at another thing. He said, "If the seed being sown by these brethren will continue to bring people to Christ as they are doing, then I will not criticize their work, for that is the purpose isn't it." *It is not that those*

who speak out against "Heartbeat" etc. are against anyone being baptized. That is not it, and he knows it. But in that he would support them under any condition and "will not criticize their work," I am made to wonder if he will support the "Anti"-brethren as well. *They* bring people to Christ. In fact they will convert more to Christ than the "Heartbeat" program. Will you support *them*?

All that I have mentioned, I'm sure, would be willing and glad to support the "Herald of Truth"—but not until some changes are made to clean up the matter.

To those that might not know what "Heartbeat" is—it is a five minute radio program sponsored by the Fifth and Highland Church. It is *rejected* by the larger part of the brotherhood, because of the non-religious nature of the programs. Landon Saunders is the speaker.

## Ecclesiastical Pep Rallies

Wayne Price

*"One thing I like about the church of Christ," said a young mother, "is that they don't drag you down the aisles." The husband joined in: "Yes, when I was growing up in the Church, they always made a great emotional appeal, usually telling some sad story, to get people worked up so they would come forward."*

Evidently this couple mentioned above has not visited with some of our congregations in recent years. Now, some of my brethren are caught up in the same showmanship, rivaling the likes of Billy Graham and Oral Roberts!

From more and more pulpits is heard a watered-down message, differing little from that which comes from denominational circles. Brethren, we are drifting! The flamboyant, the sensational in our appeal is "disgustingly denominational"—yet, as long as the people "love to have it so," many will continue to stress the sensational! The pressure to conform is so great in some areas that to suggest that there is an over-emphasis on PROMOTION is to be labeled as an "old mossback conservative," a reject from less progressive days! Beloved, if this is progress, it is progress in the wrong direction! Jeremiah 6:16 is still an idea whose time has come: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, 'We will not walk therein'."

We need to be reminded that the preaching of the "truth in love," without fear and without compromise, can restore the New Testament church in any age, and conversely, a lack of it will fill a building, 'tis true, but with half-taught, unconverted people who will soon be teaching others also.

This is not to say that there is no place for persuasion in the preaching of the gospel. Paul "persuaded Jews and Greeks" (Acts 18:4); and "knowing therefore the terror of the Lord," Paul said, "we persuade men." (II Corinthians 5:11). Yet somehow, somewhere, some of us are in danger of lapping over into a dangerous area, failing to distinguish between the flamboyant, emotional appeal geared to cause the young and sensitive to walk the aisles, and Paul's persuasion which was intended to evoke an

intelligent response to truth, based on conviction. (Acts 26:27-28). Exactly at what point we cease emphasizing the latter and begin to over-emphasize the former is a matter which each of us must decide for himself.

The "pewster" demands to have his "itch" scratched (II Timothy 4:3), yet the Bible warns that once a preacher begins to seek to please men, he is no servant of Christ. (Galatians 6:10). Preacher or promoter—which one is more

appealing to you? Undoubtedly, promotion is more flashy, more appealing to the carnal mind. Do you recall that even the church of Christ at Sardis had a name of really being alive (Revelation 3:1), but how did God view them?

A word of caution, brethren—let's leave the "emotion-building pep rallies" for the public schools and the denominational world, and let's get back to preaching the gospel. It's time to apply the brakes!

## "ECUMENICAL FELLOWSHIP"

Roger E. Dickson

"I think the strategy of a real mission in Brazil would be to support the Roman Catholic Church in its renewal and in its mission." That statement was made by a denominational missionary who once lived in Brazil. Such represents the ecumenical feelings harbored by many in the denominational world. They say, "We're not Buddhists, Hindus or Shintos, therefore, we're all Christians." There are many, though, in the "protestant" community who include the Catholic church in this movement against non-Christian religions. The point to be remembered here is that there is a strong ecumenical feeling in denominational circles concerning "Christianity's" march against the heathen world. And, there are some brethren who feel that the church should wholeheartedly join fellowship with this movement. They, these brethren, say that we should forget doctrinal differences and join hands with the denominationalists to fight the non-Christian religions.

Unfortunately, some of our brethren are making statements that we should forget doctrinal lines and just open our arms to fellowship of error. There are those within the church that would have us unite with the forces of denominationalism. This is especially true as the sectarian movement to investigate and discuss non-Christian religions grows in the religious world. To some, it has become "Christianity"—any form of Christianity—against non-Christian religions. Just so you believe in Christ, you are supposed to be in fellowship with all who so believe. It is "our" battle against non-Christian religions.

### UNITY AT ANY PRICE?

God *does* hate division. (Proverbs 6:19). And the Devil is the cause of any division. (Galatians 5:20; James 3:15-16). So division is wrong and should be avoided. But it should not be avoided at all costs. Division *can* be good.

Some approach unity by first uniting and then discussing differences. But discussing can go on forever and ever. True unity is *not* a matter of uniting because we "agree on many issues," and then, *discussing differences later*. We agree with the Jews on many points. But at what point do we fellowship (or disfellowship) them? According to some "zealous fellowshippers" we should first unite with the Jews, and then discuss differences. According to their "philosophy" of fellowship, that's what the church should do.

### THE SLOW DEATH OF ERROR

To some, *doctrine* has little to do with fellowship. But that's not Biblical. Any casual reading of the New Testament will reveal that a greater portion of the inspired

writers' letters were over points of doctrine and false teachers. (cf. Romans 16:17, 18; I Timothy 1:18-20; II Timothy 3:1ff). And those writers commanded the faithful to have *no* fellowship with those false teachers who taught error. (II Thessalonians 3:6; II John 9-11). False teachers are always present. Doctrinal battles have raged in the past. But the truth in the end always has been victorious. It always will be, too. We must always remember, though, that after the battle is over and the victors and losers have been manifested, there is always the temptation to believe that *all* the losers have surrendered their weapons. That is not so. There will always be the guerrillas, the revolutionaries and the spies who try to infiltrate the victor's camp.

And so it is in the church. Many have been lured into believing that the battles over premillennialism, musical instruments and a host of other assorted fallacies have ceased. Not so. You can be assured that there are those in the church who are waiting for "the rapture." Since the publicized split of the church in 1906, there have *always* been those itching to get their fingers on a piano in the worship of the church. There are those who are actively working among the ranks of the church who see *no problem* with mechanical instruments in worship, or who see *no error* in ecstatic tongues speaking. They just believe we should have love and fellowship.

### ERROR IS STILL AROUND

But error never dies. It may wane for a period. Or, we may be deceived into thinking that it has waned. But it's still there ever lurking to engulf the unprepared and unwatchful and scripturally uneducated. And there are plenty of soldiers of error around to propagate error's cause.

Yes, error is still around, both in the denominational world and in the teaching of some brethren. Those who would have us fellowship error are still around, too. But we can do without unity if the price is to compromise truth. Peace has a price. And in relation to Christianity, the price must be paid by those who have refused to submit to the authority of the Bible. They must give up error. We should never sacrifice fundamental Bible principles in order to "arrive" or have fellowship.

In foreign missions, "protestants"—and I do not classify the church as protestant—many times join hands to confront the forces of Catholicism, communism and heathenism. Certainly, the church is in a struggle against such enemies of the truth, but not at the expense of fellowshiping denominationalism. Common cause does not de-



mand common bond of fellowship. I will fight against heathenism just like the denominations, but I will also let the Bible call the shots and name the generals. I say this because there are some who have been sent out by the church who have no scruples about joining hands with those with whom we differ only "a little." These would sacrifice *doctrine* for an empty fellowship. But such is a very dangerous and unscriptural move.

#### LET'S WATCH OUR ATTITUDE

Christians should hate sin. Christians should make every effort to wage war against error. And the faithful should strive to snatch from the Devil those who have fallen victim to his deceptive lies. We can love our erring brother and at the same time love the truth. But we cannot love the truth without hating the sin and false teaching of an erring brother. I believe we should always keep this in mind.

We should fight error tooth and nail. But let us remember that disfellowship of error does not mean to fight against those who practice it with an attitude of hate and malice. Prayer, love, and kindness should always characterize the soldiers of the truth. (I John 5:15; Galatians 6:1; Colossians 3:12; II Corinthians 2:6-9). I remember seeing one of those "cheap Italian movies" where a five-second shot of an intense battle of gladiators was blasted on the screen. Right in the middle of the swinging swords and shields was one novice actor who had a grin on his face from ear to ear. My wife and I saw it at the same instant and both of us rolled in laughter. There was a happy soldier. So in the heat of battle, let's keep a smile on our faces and love in our hearts. Bitterness is also sin. (Galatians 5:19-20). And we can differ and disfellowship without that.

#### LINES OF FELLOWSHIP

Though there are some brethren who refuse to recognize it, the New Testament *does* draw a line between truth and error, fellowship and disfellowship. The New Testament says to **deliver the sinner unto Satan** (I Timothy 1:20), to **put him away** (I Corinthians 5:13), to have **no company** with him (II Thessalonians 3:14), to treat him as a **heathen or publican** (Matthew 18:15-17), but to **admonish him as a brother**. (II Thessalonians 3:15). Why? Because he is at least doing one of the following: not walking according to New Testament teaching (II Thessalonians 3:6; Romans 16:17, 18; I John 1:6-9), committing fornication, being covetous, practicing idolatry, railing, being a drunkard or an extortionist (I Corinthians 5:11), causing division (I Corinthians 5:11; Titus 3:10), or will not repent. (I Corinthians 5:3-5, 13). That is all said in relation to erring brethren, those who fall away from the truth. And of course, those who have never come in *obedience* to the truth in the *first* place can have **no** fellowship with the saints. We need to keep these two groups in different perspectives. *One* group, the apostate brothers, should be "*admonished* as a brother." (II Thessalonians 3:15). The *other* group, those who have never obeyed the truth, should be *evangelized!* And the church can have **no religious fellowship with either**. One group has *fallen away* from the truth; the other has *not yet arrived* at the truth. But to just say we ought to "just love one another more" and "have fellowship" without bringing into the picture doctrinal lines of fellowship would certainly be unbiblical.

#### LINES OF FELLOWSHIP DRAWN

Yes, the Scriptures *do* draw lines of fellowship. And

concerning our particular subject, it is very definite concerning the Christians' disfellowship of those who are not walking according to the Scriptures. We must recognize and enforce those lines of fellowship.

How can we have unity without continuing in the apostles' teaching (Acts 2:42), without abiding in the doctrine of Christ (II John 9), without holding fast the pattern of sound words (II Timothy 1:3), and without speaking the same thing (I Corinthians 1:10)? How can we? It is nothing short of a naive understanding of the nature of man to contend that there can be unity and fellowship among those denominationalists who do not consider the Bible as a standard of authority. *Bible* unity means unity in *doctrine*. And one cannot have unity in doctrine without recognizing the **Bible as the authority**.

#### DOCTRINE, OPINION NOT THE SAME

We *still* can have our own opinion—that is, in the *realm* of opinion. But let us not change doctrine into opinion. In the realm of *doctrine*—and there must be a doctrine of Christ (II John 9, 10)—there can be *no realm of opinion*. John explicitly taught that the doctrine of Christ could be recognized, and thus, would be the standard of unity. If not, then what did he mean in II John 9, 10?

The Bible would not teach and command unity if it were not possible. Unity upon the teaching of Christ is possible. And I am sure God knew that all men would have different opinions. We are individuals. And that makes us think individually. This being fact, God must have given man a basis on which to be religiously united. If so—and it must be so—it is man's duty to humbly and honestly dig to find it before it is eternally too late. And I might add, God did not obscure his truth, as some claim, so that man could not find it. As Jesus said, "Ye shall **know** the truth, and the truth shall make you free." (John 8:32). If we can *know* it, that certainly guarantees that we can *find* it! The problem is: some brethren don't *want* to find it because they are afraid of not being able to have fellowship with denominational groups!

#### DIVISION IS NECESSARY

Unity and fellowship cannot exist where error is continually practiced and taught. If a man will not repent, the law of "forgive and forget" cannot apply. If there are those who refuse to give up practices contrary to New Testament teaching, then let division continue. We cannot forget about the *cause* of division for the sake of just uniting—and that's what we would be doing, just *uniting* and *not having unity*.

We can help a man, or group of men, by letting him, or them, know where we stand as well as where they stand in relation to New Testament teachings. If we are going to keep the church pure by purging out the leaven (I Corinthians 5:6-7; Ephesians 5:25-27), strike fear in the hearts of the obedient (I Timothy 5:20; II Corinthians 7:11), and prove the obedience of the church (II Corinthians 2:9), then we must maintain the New Testament lines of fellowship. If we are going to cause the sinner to be ashamed (II Thessalonians 3:4) and promote his repentance (I Corinthians 5:5), certainly we must not fellowship those whom the scriptures say to *disfellowship*. And too, how can we convert the alien sinner if we just fellowship him and his religious error and say that everything is all right, we just need to love one another more!

#### THE FINAL ANALYSIS

We can labor to heal division no matter where it may

exist. But let us not dilute our healing ointment with error. Hiding doctrinal differences in order to have unity is a farce. We can have unity only on the basis of God's plan for unity. And God's plan for unity will bankrupt denominationalism. That's one reason why the denominationalists always want to throw the Bible and doctrine out the window when it comes to ecumenical fellowship.

During this crucial era of history when people are searching for something into which they can sink their teeth, let us not give up the fundamental teachings of New Testament Christianity. In a day of liberalism, "fundamentalism" will be victorious. That's the way people are. Society will always search for anchors. And, if we throw our *anchors* away, what shall we have to offer the world?

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## ***The Foundation of the Church***

Dean Buchanan

The church is the saved. (Acts 2:47). The blood which cleanses man of his sins (Revelation 1:5), also bought the church. (Acts 20:28). Hence all of those who are saved, born-again Christians are the church.

In the Ephesian letter Paul said that Christ is "all things to the church." (Ephesians 1:22). Now if Christ is all things to the church this leaves no room for another. This fact applies to both the universal church and the church on the local level.

Christ is the builder of the church. "Upon this rock I will build my church and the gates of Hades shall not prevail against it." (Matthew 16:18). As the builder of the church Christ is the architect. He designed it. He decided what would pertain to the church and what would not. He set in order the requirements of entrance into the church. He decided what the organization would be. He delegated to the church the work he would have it do. (Ephesians 3:10).

Christ is further described as the head of the body which is the church. (Ephesians 1:22, 23). As the head of the church he directs the activities of that body. The worship of the church was designed by Christ. It must be in "spirit and in truth." (John 4:24). Worship is not for the purpose of pleasing man but rather pleasing God. Thus it is not our prerogative to decide what we like or don't like in worship. Like the worship of the church the work of the church is directed by Christ. It consists basically of preaching the gospel and all that entails. (Matthew 28:18-20).

Since the body is the church and Christ is the head of that body, the church must follow the directives of its head. In too many cases men have thought the church needed a head transplant so they step up some man like the Pope, or a council, or synod of men to be head of the church. Then on the local level the "Reverend" becomes the head of the church. Such is not according to the Scriptures.

*Christ* is the foundation of the church. "Other foundation can no man lay than that which is laid which is Jesus Christ." (I Corinthians 3:11). A foundation is that upon which something is built. If the foundation is weak the building will collapse. The Bible says, "Except the Lord build the house they labor in vain who build it." (Psalms 127:1). In the figure of Jesus as the foundation of the

church, we have him mentioned also as the "chief cornerstone." (Acts 4:11).

In the last several years we hear and read more and more about "great preachers" who build "great churches." A book entitled *The Ten Largest Sunday Schools in America* points out that in every case the growth is built on the personality of the local preacher. In each case it is admitted that when the preacher is no longer there the church will begin to decline. Of what lasting value could such a work possibly be? In such cases could it honestly be said that the church was built on Christ?

But is this not the case to one degree or another in almost all congregations of the Lord's church? If the church is without a preacher for awhile everything seems to grind to a halt except perhaps the assemblies and even at the assemblies attendance falls off if there is no full time preacher. Many times the bulletin is no longer published, visitation programs falter and other efforts of the work of the church fail. There is only one possible explanation. The faith of Christians in such instances rests not in Christ but rather in man, the local preacher.

If our faith is in Christ as the Son of God, the local church will not fluctuate with the coming and going of preachers. The growth of the local church will not be dependent on whether or not a certain preacher is there; or whether or not a certain elder is present in the work. All will contribute their part; all will use their God-given talents in his kingdom; all will be appreciated for their work's sake—but none will be bigger than the church itself.

Brethren, let us build on the sure foundation—Jesus Christ.

—Bible Voice

## ***What Caused the Roman Empire to Fall?***

The fall of the great Roman Empire was attributed by Gibbon, the famous historian, to five failures upon the part of the citizens of that empire. As you look upon these, measure the conduct of our own nation beside them. How long can America stand?

1. Rapid increase of divorce, with the undermining of the sanctity of the home, which is the basis of society.
2. Higher and higher taxes; and the spending of public money for bread and celebration.
3. The mad craze for pleasure; sports becoming every year more and more exciting and more brutal.
4. The building of gigantic armaments, when the real enemy was within; the decadence of the people.
5. The decay of religion; faith fading into mere form. Losing touch with life, and becoming impotent to guide.

These reasons for the fall of the great Roman Empire are sufficient to make people of the 20th century stop and think—or are they??

—Truth

East Gadsden, Alabama

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### **CHURCH, FALLING AWAY & RESTORATION — by J. W. Shepherd.**

This interesting and informative book unfolds the history of the church from Pentecost to our own times—the authentic account of "what the New Testament church was when it came into the world through the preaching of inspired men; how it was led into apostasy; and... some of the many attempts to restore it to its original purity and simplicity." Here is history of the most significant kind—"that which deals with struggles of the human mind and heart to know God, and to understand His will concerning human redemption."

Cloth (only) \$7.00

# Notes & Quotes...

**W. N. Jackson**, minister, Fulton, Mississippi, April 12, 1978: "I'll be contributing more than articles. . . buying a monthly bundle and sending a monthly donation to the fund. . . May the Lord bless you in the work there and in your return here later in the year. There's much work to be done yet, and we're far, far down the road. . . one can see it everywhere!"

**W. Ralph Wharton**, minister, Moberly, Missouri, April 10, 1978: "I did go to work to obtain subscriptions here, and, including my own, have gotten 19, which I'm sending in today. I have an idea that I'll be getting more, both here and from some of the people with whom I correspond. . ."

**Edward Anderson**, minister, Columbia, Kentucky, April 14, 1978: "I want to thank you for. . . *Contending for the Faith*. As a minister and a Christian, I enjoy it very much and think it is serving a purpose, as its name implies, that no other paper I know of presently is doing. May God bless the good work you are doing and may your paper inspire many to 'Stand Up For Truth & Right' throughout our brotherhood. . . The day is not coming, but here, when honest, sincere Christians must get off the fence and let it be known they stand for Truth. . ."

**Kenneth Jarrett**, minister, for the elders, Arlington Church of Christ, McMinnville, Tennessee, April 11, 1978: "We do appreciate the work in which you are engaged and pray for your continued success. . ."

**Mrs. Juanita McDaniel**, Cowpens, South Carolina, April 10, 1978: "I have already ordered and read Volumes I, II and III of your *Axe on the Root*. Have you written Volume IV yet? How many more volumes have you written that are ready for purchase? And what is the price? . . . I certainly did enjoy the issues of *Axe on the Root*, and can hardly wait for other issues to be ready for purchase. By now you should have a lot more false teachers to mention in other issues. (I could name a great number myself). . ."

(NOTE: "I appreciated what you said of Volumes I, II and III of *Axe on the Root*," I replied, in part, "You asked if there would be a Volume IV. . . Actually, this is where *Contending for the Faith* came in. By 1970, when *Axe on the Root*—Volume III was published, it already was evident to me that the Liberals were getting their material out far faster than we were publishing a defense of the truth. Therefore, I decided to begin a monthly journal whereby we could at least keep a running record of what was going on. . . In my judgment, every Christian family—brotherhood-wide—should be reading *Contending for the Faith* on a regular basis. No doubt there are many either there at Cowpens or in your extended acquaintance who may never even have heard of this paper. Please introduce it to as many as possible and sign up as many as you can as new subscribers. . ." IYR Jr.)

**T. K. McElroy**, Milton, Tennessee, March 31, 1978: "I enjoy reading *Contending for the Faith*. I like to read your articles pointing out error in churches of Christ and being taught by our brethren. Keep the truth flowing. . . I am enclosing \$5.00 to help keep *Contending for the Faith* being published."

**Willie Mae Thornton**, of Meridian, Mississippi, sent \$5.00 to the *Asghar Ali Tract Fund* in memory of Mrs. Virginia Norman, of Laurel, Mississippi.

**Benton H. Kemp**, Indianapolis, Indiana, April 20, 1978: Enclosing \$10.00, he said, "I am subscribing for *Contending for the Faith* for three years and use the rest of this check as you see fit. . . I am for you 100% in exposing error as we have too much of it now. May God bless you in the good work."

**Ron Halbrook**, Xenia, Ohio, April 21, 1978: "I saw in your February 1978 issue that *Mission* threatens to sue because you photographically reproduced their article on abortion. A lawyer recently told me that no situation is improved by going to court—except the financial situation of the lawyers—so why not offer an out-of-court settlement to *Mission*: LET MISSION REPRODUCE ORLINSKY'S COMMENTS ON ISAIAH 7:14 WHICH APPEARED IN YOUR FEBRUARY ISSUE. You reproduced an article with disapproval; *Mission* would get the best deal because they would be reproducing an article which they could recommend!"

"Since almost every issue of your paper points out the continuing advance of an increasingly radical liberalism, I thought you might be interested to know that a Nashville church is joining openly with several denominations for a social-gospel project. Therefore, I am submitting an article for publication on the subject. . . I don't know about you, but I believe that the emphasis on providing social services to society through various corporations, colleges and other organizations with church funds is part and parcel of the continuing development of classical liberalism in churches of Christ. Certainly we do not read of the Lord's church turning aside from its spiritual mission to such social-gospelism in the New Testament days. In addition, my graduate work at Vanderbilt University in church history has convinced me that a turning of churches to a social service ideal has been a classical sign of rampant liberalism in American church history. The observation holds true for the appearance and development of liberalism in the Restoration Movement in the period 1875-1925, which was my area of concentration. At any rate, I hope the enclosed article will be useful in informing your readers, and I look forward to any comments you may have."

(NOTE: In my reply to the foregoing of May 19, 1978, I said, in part, "I like your suggestion about offering to let *Mission* reproduce the Orlinsky article—one they could recommend! . . . Thanks for enclosing your article, entitled, 'PAST TIME TO WAKE UP!' I plan to use it. Even though I still believe it is right to 'do good unto all men, especially unto them who are of the household of faith', nevertheless, in trying to 'do good' it is never right to over-step the bounds of scriptural authority. It would help me in presenting this article, if you could send me the original of that article on 'Eight Churches Plan High-Rise For Downtown', keeping photo-copy for your own purposes. I want to reproduce the article photographically, and cannot get a good reproduction from the photo-copy you enclosed."

**D. L. Harguess**, San Angelo, Texas: "*Contending for the Faith* is great. . . I hope to get the brethren to have it sent to the church here in bundles. . ."

**W. L. Totty**, minister, Indianapolis, Indiana, October 20, 1977: "It is hard to understand the brotherhood situation. I have some serious thoughts as to what may happen to many of the congregations if they keep drifting toward liberalism, but I hope and pray that there will be a change and that all will come back to the solid truth again. . ."

**Walter C. Lumpkin**, Holland, Missouri: "I appreciate the stand that you are taking in *Contending for the Faith*. I well understand that many elders as well as preachers in the Lord's church are not willing to stand firmly for God's divine truth. I also personally know that when the gospel of Christ is preached as it should be preached that some elders and other members of the church do not like it and will let you know they do not like it. . . I shall continue to stand for the Old Paths and will do my best to continue to preach the pure gospel of Jesus Christ without fear or favor. . ."

**A faithful brother**, whose name we withhold, wrote, saying, "Brother Rice, I wish you could write about elders of the church. Where I attend we have good members and a good preacher, but the elders have acted in such a way until so many have left, some to other congregations; and some say if that is the way it's going to be they will just forsake the church for good. It is worrying me so badly. The way I see it, the elders did not do anything wrong, as far as doing God's will; but they have shown no wisdom in decisions and the poor, stupid way they carried out those decisions. I wish we had more teaching on elders. It seems like here the ones who have the highest positions are the ones who think they are qualified to lead. I have lost much sleep over this."

(NOTE: The only cure for the foregoing situation that we know of is for brethren to adhere strictly to I Timothy 3 and Titus 1 in appointing elders—and those who refuse to be according to the teaching after their appointment should be dis-appointed. IYR Jr.)

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## IT TAKES TIME

I read of a man who came rushing into the hospital and told the doctor he had appendicitis and wanted an operation immediately. He said he would give the surgeon five minutes to do the operation. The doctor told him to go off and die if he was in that sort of a rush. Many come to God in about that same spirit. They say, "Now Lord, I am weak and spiritually sick and about to die. I am going to read one little verse of scripture and pray ten seconds and I hope you will work wonders in me and make me over and as good as new."

It takes time to grow up spiritually and become like Jesus inside and out. It takes time to develop great gospel preachers and elders of the church. It takes time to learn much about the Bible. It takes time to go to heaven. God wants some of our time and one day of each week is the Lord's day. Do any of you steal this day and use it for your own selfish purpose?

—Bulletin,  
Phenix City, Alabama

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**Charles A. Reeder**, Menlo, Iowa, September 3, 1977: "I was reading the June issue of *Contending for the Faith* and as usual it is very good. . ."

**B. W. Briggs**, minister, Hamlin, Texas, July 28, 1977: "We wish to request that you discontinue sending us issues of *Contending for the Faith*. We request that this become effective for this past month of July."

**Zellie R. Daniel**, minister, Boonville, Indiana, October 22, 1977: "Keep up the good work and may God continue to bless you and yours. . . We will be working with the Mount Vernon congregation. . ."

**Don Kleppe**, Main Street church of Christ, Rush, Texas, July 29, 1977: "I have read with amazement the unChristian type of literature which has been published under the guise of guarding the truth. You would do us a great service by removing us from your mailing list immediately. . . ."

(NOTE: Service rendered. IYR Jr.)

**James C. Castleberry**, 105 Shurp Street, Corinth, Mississippi 38834: "After nine years with the Mt. Hope congregation near Mantee, Mississippi, I am now residing in Corinth, Mississippi and preaching by fill-in and appointments while doing secular work. Eventually I hope to get back into full-time preaching and would like to work with some congregation in the Corinth or the northeast Mississippi area. I enjoy *Contending for the Faith* and commend its stand for the truth and purity of the church. Continue the good work. . . ."

**Earl P. Stevens, II**, Fairmont, West Virginia, August 30, 1977: "I am the minister for the Norway church of Christ, in Fairmont, West Virginia. I have been here only 21 months and this is my first located work. I have read copies of your paper and I think it would profit me and the Lord's work here. Enclosed my subscription for three years. . . ."

**Roy Mullinax**, San Diego, California: "A letter has been received from the Po Ai Children's Home in Keelung, Taiwan, Republic of China, concerning the damage caused by typhoon Vera which hit the northern part of Taiwan. . . ."

"Thank the Lord we just got back from Bible camp one day before the violent typhoon Vera struck the northern part of Taiwan. The consequent severe storm brought us even greater damages. The condition of the home is beyond description. That night we were scared to death and afraid to go to bed. We gathered in the dining room and offered our prayer. We remembered His tender mercies of the past and awareness of our present condition. We checked our damage after the typhoon and found almost one-third of the roof of the girls dormitory and two-thirds of the kitchen were blown off. All the doors and windows were broken, plus the fence was blown down. According to the estimate from the mason, it will cost us NT/\$120,000 to have it restored. It causes us much hardship again. . . ."

This amount is equivalent to \$3,166.23 in U.S. dollars.

This home is one of the two homes in Taiwan operated by Chinese members of the church of Christ. It is supported by offerings from churches and individual Christians in the U.S. and Taiwan. Help can be sent through **Roy Mullinax** or the **Mira Mesa church of Christ, P.O. Box 26402, San Diego, California 92126**. Mark checks for Typhoon Damage. . . ."

**Edna E. Stewart**, Corunna, Michigan, August 9, 1977: "I have been receiving your magazine occasionally for the last few months and read it with much interest. I have sent money along for the last few years for the work in the Far East and I receive brother Rice's newsletter regularly. I am enclosing \$10.00 to pay for six subscriptions to *Contending for the Faith*. (Names enclosed.) We need more magazines on the order of *Contending for the Faith* and the *Gospel Advocate*. Brother Rice has been warning the brotherhood for years about what was happening, but not many paid any heed to it. There have been several congregations around our area having divisions on different things. Divorce and remarriage seem to be the most controversial. Also I believe these late versions of the Bible cause a lot of trouble. I still use the KJV and believe in the old ways as I have for 75 years. . . ."

**Jack Martin**, of Memphis, Tennessee, sent \$5.00 "for use as needed."

**Aaron Nicholas**, Stamps, Arkansas, June 17, 1977: "It is a real pleasure for me to help what little I can. . . with CF, because I believe it to be the best publication the brotherhood has anywhere. (\$5.00 enclosed.) It seems to me that the church, throughout the brotherhood, is slow to realize just what is going on. But we know exactly what is wrong—they are not concerned. They will even tolerate false teaching at home! Surely they know if they tolerate false teaching at home or anywhere else, they become partakers of their evil deeds. But if they do it certainly doesn't show in their actions. . . . God bless you all for backing brother Rice. . . ."

**Ed Casteel**, minister, *New Providence* / Hazel, Kentucky, August 19, 1977: "I read with great interest the fine article from the pen of Kerry Cain. May I say I support the position that he has taken. I personally think he has hit the nail right on the head. . . ."

**Roger Dickson**, Sao Paulo, Brazil, October 31, 1977: "We need a good conservative paper that is willing to face the issues and not be afraid of hurting someone's feelings. . . . The work here in Brazil is going well. . . . I pray for you and your work and am sure that God will bless your efforts. . . ."

**Bill Morgan**, Dallas, Texas, let us know February 4, 1978, that he purposes to send \$25.00 each month through 1978 for "use as needed" in contending for the faith.

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#### RE: FREE CHURCH SUBSCRIPTIONS

In hopes of stimulating larger and even larger circulation—brotherhood-wide—it has been the policy of *Contending for the Faith* over the past several years to send a single copy (1) each issue to every church of Christ in the United States for which we have a name and address. If your congregation is not now receiving such a free subscription (paid for by the contributions of others), please let us know the church address and we'll add it to our mailing list.

One phenomenon this policy seems to have generated, which we did not anticipate, is that when certain preachers move to other congregations, they send in a change of address asking us to send the paper to themselves personally—free! In this way, we lose contact with the congregation they left—and, let's face it, brethren, it never was our intention to give subscriptions to preachers free—only churches! A little understanding on this would help. Thanks.—*The Editor*.

## A GREAT NEW BOOK

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- Every chapter has been written by a qualified member of the Lord's church. There has been too much study from the works of false teachers—men who do not even understand the plan of salvation or the essentiality of the Lord's church. These books can be at least a partial solution to that problem. \$12.00 for the Old Testament book and \$10.00 for the New Testament book (plus 41 cents postage for either book). Both books are hardback. Ordered as a set, send just \$20.00 (plus 63 cent postage) for the pair.

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## CONTENDING FOR THE FAITH

P. O. Box 26247, Birmingham, Alabama 35226

**Donald E. Davis**, evangelist, South Barre, Vermont, October 25, 1977: "You have had some good material on this issue (who may remarry after a divorce) in recent publications. Believe me, this is not a 'hobby' with me. We are in the midst of this error locally. . ."

**Fred Conner**, minister, Tivoli, Texas, January 2, 1978: "I appreciate the paper, for I believe we need some good 'brakes' as well as a good 'motor.' I believe you are doing a fine work. . . I am in my 90th year, but have been blessed with good health and am still preaching and writing and mailing many lessons. . ."

**Thomas F. Forrest, Sr.**, Waukegan, Illinois, January 6, 1978: "Please send me 'The Church and Its Unity' (tape) by Landon Saunders. . . We get the *Heartbeat* program here out of Chicago and the elders and I are not one bit impressed. The Chicago area needs the *gospel* preached—not the philosophy of brother Saunders of Harold Hazelip either. WJJD presents both of these programs now. Oral Roberts bested the *Herald of Truth* on the other station. I don't know which is more destructive to the cause of Christ in this area. I wish I had the time *Herald of Truth* has on these stations for some sound *gospel* preaching. *That's* what is needed. . . Keep up the good work with *Contending for the Faith*. . ."

As never before in our lifetime, the condition of the brotherhood is reminiscent of the seven churches of Asia as recorded in the first three chapters of Revelation.

**Louise Crain**, Oklahoma City, Oklahoma, December 30, 1977: "*Herald of Truth* and *Highland* keep popping up in conversations. Many are in sympathy with the congregation; others have been told that *everything* has been straightened up. . . Just exactly, how do things stand at this present time? . . . I had a talk with a young man who is attending college for a Masters in Religious Education. At Highland they contend that things were *never* as bad as they were pictured.

These quotes are still thought-provoking and right—

*Sin is sin in any skin.*

*Wrong is never right; right is never wrong. Right is right even if no one does it.*

*Wrong is wrong even if everybody does it.*

Someone has said Christians do not grow old; they just grow closer to God and heaven. . ."

(NOTE: In my reply of March 2, 1978, I said in part, "Anyone who tells you that things have been 'straightened out' at Highland is either misinformed, naive or lying. It just isn't so! Things stand *basically* at Highland just where they did *before* the Memphis confrontation of September 10-11, 1973. There has been no change back to the truth *at all*."

"As for the young man you mentioned saying that things were never as bad as they were pictured at Highland, well, the way they were 'pictured' was just as the facts indicated. The only way to get at the *true* picture is to order the transcript of the Memphis Meeting, wherein *both* sides were given in open conflict, and read it for yourself. Anyone who will take the time and bother to do this will come clear as to whom is telling the truth. . ."

To secure copies of the aforementioned transcript, just send \$2.00 each (plus 41 cents postage) to Elders, Getwell church of Christ, 1511 Getwell Road, Memphis, Tennessee 38111 and ask for Memphis Meeting transcript. They'll know what to send. IYR Jr.)

Frankie Luper, of Ventura, California, said that after reading Volumes I and II of *Contending for the Faith* she began recognizing some of the things we had been warning against as having been preached right there in Ventura!

## A RICE FAMILY Recording



### MANSION OVER THE HILLTOP

<b>SIDE 1</b>	<b>STEREO</b>	<b>SIDE 2</b>
Mansion over the Hilltop		Christ's Love is All I Need
The Glory-land Way		In the Shadow of the Cross
Just a Little While		Sweet Will of God
Be With Me Lord		The Lord's My Shepherd
What a Savior		I'll Be a Friend to Jesus
Victory in Jesus		Sing to Me of Heaven

## A RICE FAMILY Recording



### BEYOND THE SUNSET

<b>Side 1</b>	<b>STEREO</b>	<b>Side 2</b>
Beyond the Sunset		Asleep in Jesus
Nearer, My God, to Thee		Near to the Heart of God
Heaven for Me		An Empty Mansion
Glory for Me		Only a Shadow Between
Crossing the Bar		Beautiful Isle
Abide with Me		Land of Fadeless Day

## A RICE FAMILY Recording



### WHERE ROSES NEVER FADE

<b>Side 1</b>	<b>STEREO</b>	<b>Side 2</b>
Where Roses Never Fade		The New Song
Jesus Paid it All		Jesus, Lover of My Soul
Lead Me to Calvary		Whispering Hope
Where Could I Go?		In the Garden
Jesus, Hold My Hand		Will You Not Tell it Today?
Paradise Valley		If We Never Meet Again

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**Bill Coss**, minister, *Parkview/Warren*, Michigan, April 15, 1977: "I have just finished reading Volume 8, No. 3, March, 1977 issue of *Contending for the Faith*. I want to thank you and all the writers for such timely articles — especially the one entitled, *THE SPREADING OF LIBERALISM IN THE STATE OF MICHIGAN*. Also brother **James W. Edmunds'** letter concerning the Allen Park congregation. . . I want to congratulate brother Edmunds on his courage to write you and expose error where he sees and hears it. He does not say that he is a preacher, elder or deacon, but just a member of the church 'Garden City.' This is what impressed me so much—that members of the Lord's church are willing to stand up for the truth and be willing to let others know where they stand.

"We are trying to stand up for the true church here at Parkview. It is not easy, but our Lord never did promise anything easy. Our elders here at Parkview let the brotherhood know that we no longer fellowship the Troy congregation, 800 W. Tromby, Troy, Michigan 48084, or those who fellowship them until they make known that their acts of worship are in accordance with the teaching of the scriptures. They were permitting their women to take a leading part in church worship.

"If every sound, honest Christian would raise his voice today here in Michigan, Michigan would improve. We must let our sincere brethren in Michigan know about these Liberals, or else the church will continue to be overcome by these Liberal brethren.

"Here is an example of what is going on in Michigan:

"**MEETING WITH LANDON SAUNDERS:** The dates Landon Saunders will be in town have been changed to April 24, 25 and 26. We rejoice over this change because it will provide more opportunities for Landon to speak to civic groups during the day. *Heartbeat* has already become well known in the area.

"**CAMPAIGN WITH STANLEY SHIPP:** Arrangements are being made to have Stanley and other workers come here when Landon is here. We hope to have the dates confirmed soon.

"Some have been concerned about reports stating that Stanley Shipp has been disfellowshipped by all faithful congregations of the Lord's church in St. Louis. This information is not correct. I have investigated this report and others personally and have talked at length with Stanley twice regarding these matters. I have found Stanley to be a faithful servant of the Lord. I would urge anyone who has questions regarding his faithfulness to contact Stanley directly at:

McKnight Road Church of Christ  
2515 McKnight Road  
St. Louis, Missouri 63124

"Such examples are taking place because our brethren will not speak up or just plain do not care. Until my brethren wake up, stand up, get all shook up and then be willing to speak up, we will not see a great change in the church here in Michigan."

(NOTE: The quotation brother Coss carried in his report came from a letter by **Charles L. James**, of Menominee, Michigan, under date of February 28, 1977. We do not know with whom brother James carried out his "investigation" personally, however, evidently it was not with the faithful congregations in the St. Louis area, who give a different report entirely! As for asking Stanley "directly," how many false teachers do you know who will say, "I am a false teacher, and these are the points I teach false on"? I YRJR.)

**Morgan Wilson**, Longview, Texas, sent \$10.00 to our *contending-for-the-faith fund* December 28, 1977, marked "use as needed."

**Roy A. Nash**, Jenison, Michigan, November 28, 1977: "We are enclosing \$10.00 to cover cost of sending three copies of *Contending for*

*the Faith* to the church for the coming year. If any money is left over, apply it to the work. . ."

**The Archie W. Lupers**, of Ventura, California, express great happiness with the church at Santa Paula, where they now attend. **M. B. (Buck) Walker** is their effective minister; **Jim Huggins**, **Frank Mayfield** and **Bob Russell** are the elders; and **Dick Bitting** and **James Frayser**, the deacons.

**Leslie L. Spear**, Nashville, Tennessee, January 4, 1978: "Keep the paper coming."

**Mr. & Mrs. Boyce Prestage**, of Walls, Mississippi, in renewing their subscription for three years January 2, 1978, wrote, "Our original subscription was a gift from a friend and one of the nicest gifts they could have given us. . . Keep up the good work!"

**Mrs. Will Edmond Worsham**, Pulaski, Tennessee, January 11, 1978: "God bless you in your work."

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More than 500 new subscriptions were received during the first 60 days of this new year. Among those sending in various lists recently, **Jackson P. English**, of Lumberton, North Carolina, renewed his own and sent in five more; **Neilan R. Foster**, of Bethany, Oklahoma, sent in ten; **Grady M. Miller**, of LaFollette, Tennessee (10); **Loyd G. Celsor**, of Hartsville, Tennessee (19); **Lindon Ferguson**, of Paducah, Kentucky, renewed his own and sent in two others; **Jonnie Hutchinson**, of Concord, Arkansas, renewed and sent five more; **Garry W. Ferrell**, of Tallapoosa, Georgia (10); **Allen Baggett**, of Brewton, Alabama (3); **William M. Hatcher**, Trenton, Texas (3); **Clifford Seawel**, Maynard, Arkansas (6); **James P. Gross, Jr.**, Huntsville, Alabama (2 new; 4 renewals); **Frank Matherley**, Hartsville, Tennessee (6); **Julius Coleman**, Jonesboro, Arkansas (1 new; 2 renewals); **Mrs. Louise J. Lavender**, Valdosta, Georgia (6); **Mrs. Barney Mitchell**, Summerville, Georgia (3); **Church of Christ, 7th & College**, Mayfield, Kentucky (10); **New Liberty church of Christ**, Buchanan, Tennessee (23); **Herman S. Carter**, Dearborn Heights, Michigan (11); **James B. Tidwell**, Bon Aqua, Tennessee (8); **Martin Savage**, Phillips, Texas (6); **Ronald T. Kever**, Kennewick, Washington (3); **Delbert Wagner**, Philippi, West Virginia (3); **Allen Baggett**, of Brewton, Alabama (3); and many others. See how many you can sign up where you are!

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**Mrs. Sadie M. Lowry**, Santa Ana, California, January 25, 1978: "In my list of subscriptions I sent in last September, one Mrs. Susie Crum. . . was included. She passed away last week and I'm requesting that you discontinue her subscription. . . Use her unexpired time for someone else or in any manner you wish. . ."

**James C. Castleberry**, Corinth, Mississippi, February 13, 1978: "I enjoy and appreciate the paper very much."

**Raymond Mitchell**, Obion, Tennessee, February 18, 1978: "We enjoy *Contending for the Faith* and appreciate very much your stand for the truth. The church is being assaulted from within and without, and I appreciate one who speaks out with 'thus sayeth the Lord'."

**L. Gary Oliver**, St. Albans, West Virginia, sent \$25.00 to our *contending-for-the-faith fund* February 15, 1978, marked "use as needed."

**Howard R. Horton**, gospel preacher, Stamps, Arkansas, wrote February 14, 1978: "I have never been so proud of a publication such as *Contending for the Faith*. As of December 25, 1977, I started working with the Lord's church

here in Stamps, Arkansas. Needless to say, I am a 'rookie' although I was blessed with the chance to sit at the feet of godly men such as brother **Eldred Stevens**, the director of the Preston Road School of Preaching, and the faculty and staff of the school. . . In a world today when more and more reports of 'itching ear ticklers' are being received, we inexperienced preachers need 'heroes' to look up to for strength and encouragement. We, in a real way, need to be able to communicate with and see staunch contenders for the faith. We need 'cedars of Lebanon' that will teach us and show us how to brave the hurricanes of false doctrine. To be sure, I honestly believe in Philippians 4:13. But when you see mortal men standing tall and combatting false doctrine with a 'thus saith the Lord' that is indeed a sight to behold. . . It is for this reason that I would like to subscribe to the *Contending for the Faith* magazine or periodical. . . I do not want to be 'like' anybody else. I want to imitate Christ to the best of my ability. But nevertheless it is strengthening to know that across town, the state, the country or the world, there are godly men fighting the fight and keeping the faith. . ."

**Roger E. Dickson**, minister, Sao Paulo, Brazil, January 5, 1978: "Pray that you have settled in in the States since your return. And pray that your work with *Contending for the Faith* will continue. Brother Jenkins did an excellent job with the journal. We will be returning to the States in June of this year to spend a year or so with the White's Ferry Road School of Preaching. . ."

**Mrs. Don Neville**, Sidney, Nebraska, February 23, 1978: "Thank you. We commend you highly for your work. It is needed so desperately."

**Mr. & Mrs. Oran Rhodes**, Itasca, Texas: "Wish we had known of this publication earlier . . . Enjoyed your three books . . . Thanks."

**Jim Stewart**, Greenfield, Tennessee: "We recognize the need for . . . such as *Contending for the Faith*. This much appreciated publication is of immense value to all who are interested in keeping abreast of Satan's current methods and messengers. We are likewise familiar with (and equally grateful for) your volumes of *Axe on the Root*. . . Brother Rice, one dare not be content with assuming a role of spectator, while the battle against the monster called liberalism (with all of its hybrids) seek to destroy the church. . ."

**Wilburn Carter**, Bedford, Texas: "I want to thank you for your work in *Contending for the Faith* paper. What the gospel of Jesus Christ needs is more concerned brotherhood publications who are not afraid to be on the side that is contending for the faith. Keep up the work of informing the brotherhood of error regardless of where it may be found. . ."

**Mrs. Sherman M. Lee**, Albuquerque, New Mexico: "I don't want to miss a single copy . . . I wish I were in a position to send some money for this world evangelism. . ."

**Kenneth Jarrett**, minister, *Arlington/McMinnville*, Tennessee, February 21, 1978: "Permit me to commend you for your publication of *Contending for the Faith*. I appreciate your forthright manner of dealing with religious error. I am appalled at the number of 'big name preachers' who refuse to speak out against the liberal trends and practices of our day. . . The desire for 'majority rule' is apparently growing. If Liberals can undermine and by-pass the authority of the eldership, they will ride 'high, wide, and handsome'. . . 'Majority rule' is being openly advocated. . . I pray your work is going well and that God will continue to bless your every endeavor for good."

R. O. Vann, Huntsville, Alabama, January 9, 1978: "Keep up the good work."

Mrs. Thomas Van Alstine, Lansing, Michigan, December 21, 1977: "I read the articles on abortion by brother Gaston D. Cogdell and John Scott. I was amazed how John Scott soft-pedaled the issue and still made his point so clear. . . It is a shame he (John Scott) was ever appointed (to) *Doctor of Ministry* (program). There shouldn't even be such a thing! It has become a tragedy within the Lord's body that so many elders, preachers and once-sound Christians have become so lax in their teaching and studying. There are many Christian men and women in the world trying to convert others only to have their years of work snuffed out within a couple of years or so. . . P.S. I think many more people ought to stand up and take notice of the good work you are doing. . ."

Dr. J. R. McCurdy, of Florissant, Missouri, sent \$10.00 to our *contending-for-the-faith fund*, December 13, 1977, marked "use as needed."

Paul Sain, minister, St. Louis, Missouri, February 17, 1978: "If I can help you in any way, I would very much like to do so. . . Continue to appreciate the labor you share with the brotherhood. . ."

Mr. & Mrs. Glen W. Sackett, of Santa Rosa, California, purpose to contribute \$10.00 each month through 1978 to our *contending-for-the-faith fund*, for use as needed.

E. H. Markum, Route 4, Morrison, Tennessee 37357, would like to be in touch with preachers who might be available to work with a country congregation.

Annis R. Yankaya, Johore Bahru, Johore, Malaysia, July 18, 1977: "I have had the opportunity to read the *Contending for the Faith* for the last few years and understand fully the battle you are engaged in and greatly appreciate what you have been doing for the cause of truth. Allow me to thank you also for bringing the gospel to the Far East and pray that the Lord be with you as you reach out to many with the gospel. . ."

Pete Hanks, Savoy, Texas, August 31, 1977: "I was wondering if CF was published in December, 1976. If so, I would like a copy. I cannot place mine."

(NOTE: *Contending for the Faith* is published monthly *except* December. There is no issue in December. IYR Jr.)

#### ANOTHER POSTAL INCREASE; YOUR COOPERATION PLEASE!

Notices sent to us by the Post Office due to any change of address now cost us 25 cents each! When our readers know that you are going to move, please notify us, if possible, at least five or six weeks *in advance*, so we can make the address change on our mailing list in time to save these costs. When you do so, please state your *old address in full*, including *zip code*, as well as your *new address in full*, including *zip code*. If you know you will be moving but do not know the address, notify us so we can hold your paper until you can let us know what it will be. Most of the time when we get a change-of-address notice, the next issue already is in the mail, which means that we have to pay still *another* 25 cents when it is returned! With the large mail-out we have, several change-of-address notices are returned each month. It is not unusual for us to be out \$10.00 to \$12.00 each month just for this *unnecessary* expense. Your cooperation, per foregoing, will help us cut it down. Our thanks in advance!

## SATAN-PROOFING OUR YOUTH

Roger Thomas

Each year hundreds of thousands of young Christians enter the university world for the very first time. For many the experience is traumatic. Surrounded by unlimited freedom, competing life-styles, and strange new philosophies, untold numbers of these young believers abandon faith. Some temporarily; some forever. Authorities estimate that as many as 80% of all young Christians who enter college cease active involvement in the church by their second year in school!

Fortunately, this is not for everyone. Thousands of young Christians find the college campus an invigorating place to grow in faith. They face the same temptations, pressures, and doubts as their less victorious counterparts, but with strikingly different results. Why? Why do some Christians survive at college and some don't? What's the difference?

Even more importantly, what can Christian leaders do to insure that more of their young believers survive the campus? In short, how can we more effectively Satan-proof our youth?

One helpful answer to this question comes from the research of social psychologist William McGuire, the founder of what is known as "innoculation theory"—an explanation of how people can be made more resistant to persuasion. Research convinced McGuire that given the right circumstances most people can be persuaded to abandon even the most firmly held beliefs. But when given the proper preparation those same people can be made almost totally resistant to challenges to their beliefs. The secret (McGuire called it a "vaccine against brainwashing") is to warn people *in advance* about the challenges to their beliefs and assist them in developing their personal arguments against future persuasion.

McGuire's research included some rather involved laboratory experiments. He chose a topic about which almost everybody agrees—the benefits of frequent toothbrushing. He then prepared a persuasive message advocating that toothbrushing was bad for teeth. This message was presented to six different groups of people, all of whom were completely convinced that brushing was good. When confronted with the anti-toothbrushing message, everyone in the first group was easily persuaded to abandon his previously held commitment to the benefits of the practice.

The second group was prepared for the message by heavy doses of pro-toothbrushing arguments. They, too, easily fell victim to the persuasive appeal. In fact, this second group became more solidly committed to the anti-toothbrushing position than the first!

The third group was prepared by being told that an attack on their toothbrushing belief was coming. This simple act of warning made them decidedly more resistant.

A fourth group not only was warned of the coming attack but also was informed about some of the very arguments against toothbrushing they would hear. Some were swayed, but not nearly as many as before.

The fifth group was told about the anti-toothbrushing arguments and also given prepared answers to those arguments.

The sixth and final group was given the arguments, but only *partial* answers. They were given the opportunity and help to work out their *own* answers.

McGuire found that this last group was far more resistant to persuasion than any of the others. This last group was so resistant in fact that they never lost their faith in toothbrushing at all!

What does this research have to say to those of us who work with young Christians?

1. We cannot Satan-proof our young by shielding them from the future. Sooner or later they must face the Deceiver. Forewarned is forearmed.

2. We must provide young believers with solid reasons for believing. But that alone is not enough!

3. We must warn them about the temptations and attacks on their faith that they must eventually face. We must be honest and realistic.

4. We need to introduce them to Satan's actual arguments. It is better for them to hear Satan's most persuasive arguments in the midst of a close supportive fellowship (the church) than on their own in Satan's stronghold.

5. We must point out the holes in Satan's armor. Truth need never fear a lie. Satan is the father of lies and his best arguments bear testimony to that fact.

6. But we must be very careful that the young believer is allowed to develop his own answers to Satan. Neatly packaged, force-fed arguments are not nearly so effective as those personally worked out by the young believer, even if those personal answers are simple and unsophisticated.

Finally, we must be very sure that we introduce our youth to the person of Jesus himself and not just to abstract philosophies (even in the name of theology and Bible teaching). No person, no matter how smart or well-informed, is a match for the Adversary. But the victorious, indwelling, living Lord will send Satan away defeated every time!

It is true! "*He who is in us is greater than he who is in the world.*" (1 John 4:4).

Jerry & Dorene Armstrong, Snyder, Oklahoma, January 13, 1978: "We think this is a very good publication."

Glen and Enid Sackett, of Nipomo, California, our faithful supporters over many years, sent another \$50.00 for our *contending-for-the-faith fund* in December. . . . .

Men do not reject the Bible because it contradicts *itself*, but rather, because it contradicts *them*—*Sunday Bulletin*, Bismark, North Dakota. . . . .

John R. Price, Barnwell, South Carolina, January 4, 1978: "Keep up the great work! May God bless you. . ."

Howard R. Branham, Anderson, Indiana: "Please send *Contending for the Faith* to myself and brother-in-law Melvin Smith. . . We are both members of the Columbus Avenue church of Christ, Anderson, Indiana, and we feel that *Contending for the Faith* is tops. If we don't start watching and exposing error now, it may be too late in a few more years. . ."

One brother in the St. Louis, Missouri area, who wished to remain anonymous, sent \$1,000.00 December 30, 1977, to our *contending-for-the-faith fund*. Much appreciation! . . . . .

We are simply astonished at the false pride with which some elderships are going contrary to the truth. For instance, over in the Carolinas one group of elders said they would watch the *Herald of Truth* program for a year—then, if no error appeared on the program—they would resume their support of same. Starting in 1976, they *doubled* their contribution, not only ignoring error taught on the program, but the deception in their own defense by the Highland elders! Is *deception* error? . . . . .

Joel C. Wilson, Denton, Texas, October 12, 1977: "I got the bound volumes (seven in all) and am enjoying them very much. I also enjoy the new issues that come in and read them almost immediately. We all need to contend for the faith and you surely are doing a good job of it. . . God bless you and yours as you continue so faithfully in His service. . ."

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

(NOTE: "Thanks for the \$5.00 subscription enclosed. . ." I replied, in part, "even if you think me overly harsh and cutting in some of the things I say. I do not intend to be. However, I do not know how to follow Christ and eliminate rebuke (even sharp rebuke) entirely—especially when dealing with false teachers. Please study Matthew 23; Acts 13:10; II Timothy 4:2-5; Titus 1:13; and related passages. The Christ of the New Testament had some fairly stringent things to say to such characters, as did Paul, John, Jude, etc. Let's not mistake such for lack of love. They loved—but they also rebuked!" IYR Jr.)

James Palmer, Pontotoc, Mississippi: "Think you are doing a fine job. Keep up the good work. We have a fight on our hands. May God bless you and His work."

Church of Christ, c/o Allen Rupert, 10195 Newburg Highway, Tecumseh, Michigan: "Please run the following ad for us: The congregation at Tecumseh, Michigan needs a full time preacher to help us carry on the Lord's work in this community. Please send resumé, too."

Charles A. Sanders, 145 West 800 North, Clearfield, Utah, October 17, 1977: "We are a small congregation of the Lord's people, who are well founded in the faith. We are attempting to do anything and everything possible to prevent the church from dying in this state. . ."

Mrs. Grant Best, Oklahoma City, Oklahoma, April 6, 1978: "I have sent subscriptions to both of my married children. The other girl Dorean will be married in two weeks and when she gets settled in Montana, I will send in for her. I want all of our children to have the pleasure or at least to read after your works. . . Hope I may be of more help. . ."

(NOTE: Sister Best enclosed 10 subscriptions. IYR Jr.)

B. C. Carr, director, Florida School of Preaching, Lakeland, Florida, October 14, 1977: "We had a good meeting last week with Parker Henderson. . . Wish I could be with you for the *Spiritual Sword* Lectures. We keep so busy here that it is hard to get off. You will see Pat Phillips and family there. Did you know that he has moved to Memphis and is now working with Getwell church? . . ."

### PREACHER AVAILABLE

Everette Brown, 503 Anderson Avenue, Live Oak, Florida 32060, April 9, 1978: "I am available for work with a good, sound congregation that desires to remain faithful and work to be fruitful in the Lord's work. I began preaching in 1962 at the age of 18. Since 1962 I have preached some part-time, filled in for churches that needed a preacher for a Sunday or two, and preached full-time for more than five years. I am married, 34 years old, and my wife and I have three children. I have attended Florida School of Preaching part time, finishing nearly half of the two-year course. Those interested contact me by phone (904/362-5219) or by mail at 503 Anderson Avenue, Live Oak, Florida 32060. I can move any time after school is out."

Quentin Dunn, Box 345, Sabin, Texas 78881 is another preacher possibility, if suitable arrangements are available. He and Lillie are willing to go just about anywhere they can do a good work and have a living. Interested brethren may write to him, per above, or telephone him (512/988-2725).

Dalton Key, Douglass, Kansas, November 9, 1977: "I appreciated the work you do."

Frank Morgan, evangelist, McKinney, Texas, November 10, 1977: "I continue to enjoy and read with much interest the paper. The more I see, hear and read the more I realize how right you were and how mistaken I was several years ago when I advised you to go slow. That, I know now, will sink the boat. We've got to bail water while we have a bucket—now! . . . Last Tuesday night I visited the Richardson East congregation in Richardson, Texas and heard Roy Osborne. I hardly believed my ears. I have ordered tapes of his sermons there. When (if) I receive them, I will forward to you a few 'earth-shaking' comments from his smooth tongue. . . Take care and keep fighting the good fight. I'm doing what I can to date in this area. Perhaps time will enable me to do even more. I'm willing."

R. D. Ice, New Kensington, Pennsylvania, April 14, 1978: "Re: your February, 1978 issue, I don't know how you feel about Thayer's Greek-English Lexicon. Thayer says, in defining *parthenos*: . . . Sept. chiefly for *bethulah*, several times for *naarah*, twice for *almah*, i.e., either a marriageable maiden, or a young (married) woman, Gen. xxiv. 43; Is. vii. 14. . . (page 489 in my copy). The context of Isaiah 7:14 demands a secondary fulfillment in Isaiah's time (see H. Leo Boles in the *Gospel Advocate Commentary* on Matthew 1:22-23). This was in the 'area of meaning' of *almah*. Yet the true fulfillment was to be the virgin birth of Christ Jesus, as Matthew records the angel saying to Joseph. More than one Old Testament prophecy has a 'double' fulfillment. Mary felt it necessary to qualify her being *parthenos* by saying, 'How shall this be, seeing I know not a man?' (Luke 1:34)."

(NOTE: In my reply of April 29, I said, in part, "I have a high regard for Thayer's Greek-English Lexicon. Our brotherhood as a whole did, too, until liberalism began infiltrating our ranks." IYR Jr.)

Beryl Bodenham, minister, Montgomery, Alabama, April 4, 1978: "I am happy to state things are looking a little better. . . Brother Rex A. Turner, Sr., spoke for us Sunday before last and brother Joe Greer this last Lord's Day. I will see my doctor tomorrow, and I think he will say it is all right for me to speak, if I will take it easy. . ."

### PREACHER WANTED

Richard N. McGee, Church of Christ, 434 Woodlawn Avenue, Zanesville, Ohio 43701, April 6, 1978: "The Woodlawn Avenue church of Christ, in Zanesville, Ohio, is requesting that you list the following. . . in the next few issues of *Contending for the Faith* publications: WANTED: DYNAMIC, EVANGELIZING PREACHER FOR A CONGREGATION OF 200 AVERAGE ATTENDANCE. NO HOBBIES AND NO PASTORAL WORK. SALARY OPEN. SEND COMPLETE RESUME AND REFERENCES TO: MR. FERRELL LOWE, 3225 THOMPSON RUN ROAD, ZANESVILLE, OHIO 43701."

Elmer Scott, minister, Jacksonville, Alabama, February 15, 1978: "Contending for the Faith is looking better already. Keep up the good work. . ."

John R. Hogan, Jr., Memphis, Tennessee, sent \$10.00 January 24, 1978, saying, "Use as needed."

**Contending** FOR THE Faith

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## A Bag of Feathers

Maurice Crowley

Twenty five years ago it was no problem to learn what the church of Christ stood for; the moment you walked in the door of a meeting place you knew you were hearing something that wasn't usually heard in religion. You were hearing chapter and verse for every statement made. This was not unusual to those who had been members of the church all their lives, but somehow you got the feeling that even though it was veritable truth you were hearing they just weren't interested. Too many eyes were closed and too many ears were closed to the most precious commodity in the world—*truth*.

During what was called protracted meetings, our learned brethren would without hesitation expose error and expound the truth. If it made enemies, they expected it; but fortunately there were those in desperate spiritual straits who wanted with all their hearts to know the truth and so responded.

### GOLDEN ERA

This seems to have been a part of that golden era when the church stood forth in all her glory. Not bowing to pressures of liberal, modernist or anti. Our best defenders dressed in the panoply of God stood forth ready, willing and able to meet any and all enemies of the truth. We knew where we stood and gloried in that fact. We never heard our brethren saying that we do not know all the truth and cannot be sure of what we have as is so prevalent today.

Confusion now has taken over where once confidence reigned and now it seems no one is sure of anything. Seemingly no one is aware that Satan now stalks among us dressed as an angel of light, with his unholy messengers in the same attire—sowing seeds of discord and confusion—turning the once-awesome unity we once enjoyed into a shambles; and the structure of the church is cracking under the strain.

Those adherents of the liberal view are thus creating a mass of uncertainty, establishing doubt in place of certainty and destroying all that the church has worked so hard to achieve.

### SEARCH FOR TRUTH?

The intellectuals among us (and it seems all claim to be) inform us that we have not the truth and must keep up the search for it. Thus when they step into the pulpit to speak to those who are members of other religious bodies they have no way to convince them of the truth and must admit that they are just as well off as we are, for they maintain that theirs is *also* a search for truth.

If this is true then we are not any better off spiritually than the denominations which have been telling us this for years and our hope of Heaven is just as much in doubt.

Therefore the only conclusion one can draw is that, from the *intellectuals'* viewpoint, we are *just another denomination* hoping against hope that all good people in all churches will be saved.

Brethren, they have scattered a bag of feathers into the wind and will never be able to gather them up again.

### WHAT MUST WE DO?

We need at this point in the restoration either to give up the position we have occupied for so long as being the distinctive New Testament church with a "thus sayeth the Lord" for everything we do and say or get back into the fight and regain as much of the ground lost as we can and stand firm as we have in the past.

We will never recover the feathers—the damage already has been done. There are many innocent unlearned people who will never again believe the church is the pillar and ground of the truth. (I Timothy 3:15). They have accepted the viewpoint of the liberal intellectuals and con-

(Continued on Page 3)



# Contending FOR THE Faith

Volume IX, No. 8 August, 1978

Ira Y. Rice, Jr., Editor

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## Men And Brethren, What Shall We Do?

Thirty-two years now have passed since I personally, together with Robert R. Price and some 400 others witnessed the speech by Roy E. Cogdill, August 9, 1946, at East Oakland church of Christ, Oakland, California, which initiated the movement among "us" known generally (for want of a better term) as *Anti-Cooperation*.

Shortly after returning to the U.S., July 6, 1978, after four more months of missionary work overseas, I travelled to Hobart and Lake Station, Indiana, to witness the four-night debate between Ray Hawk and Carroll R. Sutton as to whether or not it is scriptural for churches of Christ to contribute to orphans homes such as the Paragould Children's Home, the Shults-Lewis Children's Home and homes for the aged — or must such work in the field of benevolence be arranged, overseen and provided by the churches *directly* without involving such humanly-devised benevolent organizations or institutions?

### REYNOLDS TO SEND REPORT

Before leaving Lake Station at the end of the debate, I asked brother Gerald R. Reynolds, who ministers to that splendid, faithful congregation, to write up the debate and send in his report; therefore, what I am about to say is in no wise intended as a review of that discussion. Rather it is to make public certain thoughts and reactions that occurred while it was in progress.

Both sides, it seemed to me, went out of their way to show a spirit of kindness and courtesy to each other. Although there was never any question as to "which side" I personally was on, yet, as I sat there, I kept repeating to myself over and over what a tragedy it is that both sides which agree on practically everything else should thus be divided over an issue such as this when we desperately need to be united in common cause against the *real* "liberalism" plaguing those of us who are on either side of this issue.

### FEELING CLOSER TO ANTIS THAN LIBERALS

As dead set against the Anti-Cooperation persuasion as I have been since its inception almost a third of a century ago, I never thought I should see the day when I'd actually feel closer to them than toward many with whom I have stood shoulder to shoulder for all these years.

Yet, when I see possibly the majority of our so-called Christian college administrations as well as the editors of some of our supposed-to-be *gospel* papers headed pell-mell after Liberalism, I think the time has come to call a halt and take a new look.

Anti-Cooperation, in my book, is still wrong. Yet, if those espousing such could quit making it a test of fellowship, Christian forbearance might make it possible for us to work together once again. At least they still honor the Bible as the inspired word of God — which is more than can be said of most now rushing after Liberalism.

—Ira Y. Rice, Jr., Editor



# A Bag of Feathers

(Continued from Page 1)

tinue to feed on a daily diet of deadly swill, spoon-fed until death—lost forever.

Most of this has developed because some among us are like Diotrephes of III John who seek the preeminence among us, more concerned with trying to prove their intellectual capabilities than to proclaim the simple message of the cross of Jesus Christ as did Paul (I Corinthians 2:1-2). Some, loving the praise of men more than the praise of God, have joined the band wagon. (John 12:42-43). Ah, yes some men will sell their souls for prestige and are more concerned with trying to prove to any who will listen that they are more intelligent than were those

of the past who fought and won the battles of the early restoration and won for the Lord's church the unique position of being the church you can read about in the Bible.

## DO WE OR DO WE NOT?

It really and finally gets down to this: we either *have* the truth concerning what the Bible teaches about becoming a Christian and remaining so, or we do *not*! If not, then why try to remain the church of Christ? Any old name will do, any doctrine will do. Why not go ahead with a full apostasy and join in any and all of the so-called ecumenical movements and be a Protestant among Protestants—fighting for nothing and gaining nothing!

If the church of Christ is not absolutely and unequivocally the New Testament Church, why bother at all?

But, no, my brethren, we have chosen to empty a bag of feathers into the wind and may God have mercy on us all.

# The Church and Good Works

John Waddey

The Lord's church is one of the most misunderstood institutions in the world. If the church were understood, if its distinctive, undenominational nature were known, most of the prejudice toward it would immediately disappear. Sadly, we who are members of the church have contributed to this misunderstanding by our careless use of words when talking about certain good works.

The church has an exclusive mission on the earth, *i.e.*, the bringing of lost men to God through Christ. (Matthew 28:19-20). This is accomplished through three approved avenues: *evangelism*, *edification* and *benevolence*. The church's primary duty is to proclaim the good news of salvation to every earthling. (Mark 16:15-16). Having taught and baptized the receptive souls, she must help them to remain faithful and grow to Christian maturity. (Ephesians 4:11-16). God has placed upon the church a responsibility to the poor, both within the church and without. (Galatians 6:10; James 1:27). Nothing else can be a *scriptural* work of the church although individual Christians may do any number of good works in other areas. While anything can be *described* as Christian that is guided by Christians principles, (*i.e.*, Christian camps, literature, colleges, and such like), nothing can be the work of the church which God did not ordain. Evan Balaam the errant prophet understood this principle. He said, "I cannot go beyond the word of Jehovah, to do either good or bad of my own mind: what Jehovah speaketh, that will I speak." (Numbers 24:13).

## SOME AREAS OF MISUNDERSTANDING

The church has no liberal arts colleges or universities. There are many fine schools owned and operated by Christians. But they are not owned or controlled by the church. The church does not determine their teaching staff or general operation. A board of Christian individuals provides their guidance.\* The church does not finance them; this, too, is done privately. The Christian college is a non-profit business operated by private Christians to assist Christian parents in properly training their children educationally, socially and spiritually. It is an organization separate from the church. The church existed before the

colleges were organized and will continue if the schools close. The church has no obligation to such schools to finance their operations. However, we parents and all Christians interested in the training and welfare of our Christian children should appreciate and assist them in every good way.

The church of Christ, as such, has no youth camps. It does not own or operate such. Camping is not the business of the church. However, it is not wrong for Christians to engage in camping and to include Bible study, Christian training and worship in that activity. Christian parents provide these facilities for their children. Individual Christians donate their time, work and money to such efforts.

The church has no ball teams. God's church is not in the entertainment and recreation business. She can only operate scripturally in those areas divinely approved. Christians have the right to play ball together but not as "the church" or *in the name of the church*.

The church has no skating parties or any other kind of parties. Skating parties are not wrong in themselves and we are glad to see Christian youth play together. However, the *young people* and their *parents* should bear the expense of such activities.

## DISTINCTION SHOULD BE MADE CLEAR

Remember that in all of these areas the thing is not wrong itself, but attempting to make such the "work of the church" or to do such in "the name of the church" or to finance them by the church is something for which we have no authority.

The church cannot engage in fund raising *projects* for its work. Its funds come only from the free-will *gifts* of its members. (I Corinthians 16:1-3; II Corinthians 9:7). We sell no products or services. We ask no "outsiders" for their help in financing the church's work. Whatever we do for others we do without charge.

The *private* good works of individuals are not limited or restricted as severely as is the congregation in their scope or funding. We can raise money for our *private* projects in any way that is honorable and expedient since

\* (NOTE: Except in the case of Pepperdine University, 40% of the board members now are non-Christians. Editor)

they are *not the work of the church*. However, the distinction in our private works and the church and her work should always be clearly made.

The *church* has no weddings, bridal showers, baby showers, or funerals. These are *social activities of Christians* and we do not criticize them. They are sponsored by *Christian families* and/or *individuals*, not the church.

Christians can use the "church building" for such of these activities as are appropriate and approved by the elders and the congregation. We must continually remind ourselves that the church is not the building, rather it is God's saved people. The building is a "non-Biblical" expediency for the convenience of the saints. We violate no principle of scripture by having bathrooms, water fountains or eating facilities to be used by the saints. Nor is it wrong for the saints to use these facilities for social activities such as mentioned above.

#### THE NEED FOR CARE

Christians need to be careful in their words and deeds in the matters under discussion, lest we leave false impressions on those about us. Jesus warned, "Take heed how you hear." (Luke 8:18). I suggest that we need likewise to take heed how we speak. Peter exhorts us to speak as the oracles of God. (I Peter 4:11). A worthwhile slogan of our forefathers was "Call Bible things by Bible names." Paul urges us to "let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one." (Colossians 4:6). This admonition is

especially needed by modern Christians in the areas we are discussing.

Our *practice* generally has been right, but our *vocabulary* has not always been so. Remember that denominations have all of the things we have mentioned as "*church projects*." This is why we must be careful to keep the Lord's church distinctive in these matters.

The church is a divine, spiritual institution. It must always be engaged in the spiritual business which God has appointed. Let us devote our congregational strength to preaching the gospel to the lost of earth. The church of Christ is the only institution authorized to do so. (Ephesians 3:10). Let us be actively involved in edifying the members of the spiritual family. (I Thessalonians 5:11). This God teaches us to do. Let us be diligent to minister to the needs of the poor and suffering about us. (Galatians 6:10). The bride of Christ must never allow herself to be distracted from these holy, God-ordained pursuits for any other activities, no matter how good or worthwhile they might be.

Remember that anything can be described as *Christian* which is guided by *Christian principles*; but nothing can be "the work of the church" unless God has so specified it. Let us be busy and zealous, doing the work of the Lord—and that only—as a congregation. But let us also be zealous toward every good work of this second kind, not expecting the church to do what we individuals should be doing.

## Baptism Of The Holy Spirit

Frank Chesser

The Bible clearly reveals one all-powerful, all-knowing, omnipresent God. Thus, the scribe spoke the truth when he said, ". . . for there is one God, and there is none other but he." (Mark 12:32). Within this one God, this one divine essence, are three persons—God the Father, God the Son and God the Holy Spirit. (II Corinthians 13:14). They are co-equal, co-powerful and co-eternal.

To the degree that it is possible for humanity to comprehend deity, the difficulty lies not with regard to the Father or the Son, but with the Holy Spirit. Some view the Spirit as a mere *substance* or *fluid*. Others refer to the Spirit as being nothing more than an *influence* or *power* like wind or electricity. Still others view the Spirit as some *dark and mysterious force* exerting a *direct and mystical influence* upon the heart of man in order to secure his salvation. Much of this difficulty would be instantly removed if, like the Father and the Son, the Holy Spirit was recognized as a "divine Person."

#### HOLY SPIRIT IS A PERSON

The Bible abounds in references substantiating the *personality* of the Holy Spirit. Seven times in John 16:13, Jesus refers to the Holy Spirit with *personal pronouns*. The Holy Spirit displays *personal actions* such as *speaking* (I Timothy 4:1) and *teaching* (John 14:26), and possesses *personal traits* such as *mind* (Romans 8:27) and *will*. (I Corinthians 12:11). The personality of the Spirit can be seen by noting various *actions perpetrated against him* by men. He can be *blasphemed* (Matthew 12:31), *grieved* (Ephesians 4:30), and *lied to*. (Acts 5:3). Thus, the Holy

Spirit is a person. He is a *divine* person, possessing all the attributes of *deity*. He is *co-equal*, *co-powerful*, and *co-eternal* with the Father and the Son. He is *God!*

In Joel 2:28-32, Joel prophecies concerning the outpouring of the Holy Spirit without regard to race, sex or social status. This prophecy constitutes the background for every reference to the miraculous work of the Holy Spirit in relation to humanity in the New Testament. The first of such references is the promise of the baptism of the Spirit in Matthew 3:11. This passage often is cited in an effort to establish the availability of Holy Spirit baptism to all those who will seek for it. However, John's statement is prophetic in nature and *prophecy can be understood only in light of its fulfillment*. The New Testament reveals only two instances of Holy Spirit baptism. Acts 2 records the baptism of the Spirit in connection with the apostles. Acts 10 records the baptism of the Spirit in connection with Cornelius and his household.

#### PURPOSE OF HOLY SPIRIT BAPTISM

The apostles' baptism in the Holy Spirit was essential in order to qualify them for their role in God's scheme of redemption. They were to make known the will of God to man. They were to confirm that will, bear witness to its divinity by miracle. They were to function as instruments through whom God would grant these same abilities to others. Thus, they were to inaugurate, confirm and establish New Testament Christianity in the world. Christ promised to fulfill their every need by giving them miraculous power. This clothing with power was to be granted

in the baptism of the Holy Spirit. (Acts 1:4-5, 8). Acts 2:1-4 records the coming of the Spirit upon the apostles. Peter identified the coming of the Spirit with the prophecy of Joel. (Acts 2:16). Thus, as prophesied by Joel and promised by Christ, the apostles were baptized in the Holy Spirit to qualify them for the work which God ordained for them to do.

Some years after the events of Pentecost, God instructed Peter to go and preach to Gentiles, Cornelius and his household. Scarcely had Peter begun before the Holy Spirit fell upon Cornelius and all those present with him. As a manifestation of their reception of the Spirit, they spoke with tongues and magnified God. (Acts 10:44-46). With regard to this unique incident, several things should be noted:

#### WAS THIS ACTUALLY A BAPTISM?

Cornelius and those present with him *did* receive a baptism of the Holy Spirit. The coming of the Holy Spirit upon the apostles is not referred to as a "baptism" of the Spirit in Acts 2. Consequently, how do we know that what happened to the apostles in Acts 2 constituted a baptism of the Spirit? We know this because of the promise made by Christ in Acts 1:5. Christ promised the apostles that they would be baptized with the Holy Spirit. That promise was fulfilled in Acts 2. Therefore, the coming of the Holy Spirit upon the apostles in Acts 2 constituted a *baptism* of the Spirit.

In regard to Cornelius, Peter said, "And as I began to speak, the Holy Ghost fell on them *as on us at the beginning*. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be *baptized* with the Holy Ghost." (Acts 11:15-16). When the Holy Ghost fell upon Cornelius and those with him, it reminded Peter of what Jesus said in Acts 1:5. Therefore, Acts 1:5 furnishes the background, not only for what happened to the apostles in Acts 2, but also for what happened to Cornelius and his household in Acts 10. *Inspiration ties both the apostles and Cornelius to the promise of Christ regarding the baptism of the Holy Spirit in Acts 1:5.*

#### WHY NO APOSTOLIC POWERS?

However, Cornelius and those of his household did not receive "apostolic powers." The Holy Spirit did not come upon them for the purpose of making them apostles. Just as there is a clear distinction between the Holy Spirit and the word, even so is there a clear distinction between the Holy Spirit and the power. (Acts 1:8). When the Spirit came upon Cornelius and those with them, it reminded Peter of the promise Christ made regarding the "baptism" of the Spirit in Acts 1:5, but it did not remind him of the promise Christ made regarding the "power" of the Spirit in Acts 1:8. Cornelius and his household received the *baptism* of the Holy Spirit as did the apostles, but they did *not* receive *apostolic power*.

For what reason was Cornelius and his household baptized with the Holy Spirit? To save them? To make them spiritual? To show that baptism was not essential to salvation? How does the *Bible* use this incident? If we can determine how the *Bible* uses it, we can know the *purpose* of it. It is used three times (Acts 10, 11 and 15) to prove that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel. (Ephesians 3:6).

Approximately 30 years after Pentecost and 20 years after the experience of Cornelius, Paul said, there is, "one

Lord, one faith, one baptism." (Ephesians 4:6). That *one* baptism is the baptism of the great commission. (Mark 16:15-16). It is water baptism for the remission of sins. (Acts 2:38; 8:36-39). Holy Spirit baptism was administered by Christ. The baptism of the great commission is administered by man. Holy Spirit baptism had no connection with salvation. Water baptism is a condition of salvation to a lost world. Holy Spirit baptism has fulfilled its purpose and is no longer available to man. But for as long as the world stands, the gospel must be preached and men must ask, "here is water, what doth hinder me to be baptized?" (Acts 8:36).

## YOUTH WORSHIP: A Reply To Some "Current Reflections"

R. Shawn Jones

In a recent article, brother Dale I. Royal's reflections on "youth worship" provoke questions which are worthy of our consideration. This writer neither practices nor defends another's practice of youth worship. Brother Royal well illustrates the possible excesses in youth worship *practice*. But what of the *principle*? Brother Royal's position (though he did not precisely state it in logical form) has implications which he did not draw and likely would not accept.

The major premise of brother Royal's unstated argument could be set out:

1) *If youth worship is scriptural, then it is an assembly which consists of "the whole church being come together into one place" (I Corinthians 14:23).*

If I Corinthians 14:23 is an "account of action" which is binding, i.e., an example, then it provides *specific* authority for the assembly of the whole church together into one place. All other "assemblies" are thus excluded.\* The minor premise of the argument is:

2) *Youth worship is not an assembly which consists of "the whole church being come together into one place", and the argument concludes*

3) *Therefore, youth worship is not scriptural.*

This argument is a hypothetical syllogism in the form of *modes tollens* (P implies Q; not Q; therefore, not P) and is valid in form. If the premises are true, the conclusion *must* follow. Is the major premise true? Before you answer, it will be wise to examine the premise again. Brother Royal notes that

*The assembly in the New Testament was that service where brethren come together into one place and . . . observed the Lord's Supper (I Corinthians 11).* . . .

The purpose of the assembly included the observance of the supper, and this added information should be included in the consequent of the major premise.

1) *If \_\_\_\_\_ is scriptural, then it is an assembly which consists of "the whole church being come together into one place" (I Corinthians 14:23) to observe the Lord's Supper. (I Corinthians 11).*

We purposely leave the subject of the antecedent blank so the reader may see that this definition of a scriptural assembly excludes more than youth worship. Substitute

\*This is not to endorse the Anti-Class position, which errs in confusing our authority to teach with authority to assemble for worship.

into the blank the phrase “early and late service”, or “Sunday evening service”, or “hospital, nursing home, shut-in services”, and one can see that NONE of these services are the whole church, in one place to observe the supper.

If the binding of the account in I Corinthians 14:23 excludes

- 1) *Simultaneous assemblies wherein any “part” of the “whole church” assembles separately.*
- then why will this example not also exclude
- 2) *Consecutive assemblies (e.g., early and late services) wherein any “part” of the “whole church” assembles separately.*
  - 3) *Sunday evening services wherein “part” of the “whole church” assembles separately (and they are separate, for only they observe the supper).*
  - 4) *Hospital, Nursing Home, or Shut-In Services wherein a “part” of the “whole church” assembles separately.*
  - 5) *Carrying a communion service to any “place” (foyer, nursery, etc.) other than the “one place” where the “whole church” is “come together.”*

Including these assemblies while excluding the separate, simultaneous assembly seems to be a distinction without a difference. If not, why not?

In Hebrews 10:25, if one defines “episunagōgē” as the “place of the assembly”, then “place” must also be defined. If it is the location of any assembly, then even simultaneous assemblies have a “place” which should not be forsaken. If it is that one room in which the Lord’s Supper is served to the assembly, then we dare not partake of it elsewhere, for the room itself has become part of the

“assembly” (just as the container became, in the minds of a few, part of the cup). Brother Royal’s argument from “episunagōgē” proves too little or too much.

What of the 3,000 on Pentecost, and the later 5,000? If they were under one leadership (first the apostles and later elders also), were they not one assembly? Did this necessitate that they all observe the supper “together in one place”? Could they have had consecutive assemblies, but not simultaneous assemblies? Does anyone really doubt that they assembled however necessity and expediency demanded?

It would seem that to avoid the extreme conclusions of either allowing each family to meet in their own home, or serving the Supper **only** once per Lord’s Day in only one “unforsakable room”, we should admit that I Corinthians 14:23 was not intended as a binding account of action. Under the *general authority* we have for assembly, should it not be left to the local elders to determine the expediency of multiple services at various times?

These questions reflect an honest heart’s sincere search for the truth. The reply to brother Royal is offered, not with malice or flippancy, but with “meekness and fear”, and in trust it shall be so received. The two evils which plague us—**loosing** what he has bound, and **binding** what he has loosed—are equally offensive to the Lord. The first values progress above principle. The second values tradition above truth. Youth worship violates our *tradition*; but does it violate his *truth*? Before we draw our swords (and lines), let us be sure we know the difference.

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Deweyville, Texas 77614

## Majority Rule Or Elder Rule—Which?

Kenneth Jarrett

One of the most insidious schemes ever devised in the depths of hell is the effort being made by some today to deny elders the oversight of the church. The contention has long been made by Liberal brethren that the only way elders can exercise the oversight of a congregation is by their exceptional manner of life; they may have a good influence on others. Thus, Liberals would deny elders the authority which God has given them.

The *abuse* of authority truly is detestable. The fact that some would deny elders the proper *use* of authority is equally so. Elders are to be “overseers” of the church. (Acts 20:28). It is their duty to “shepherd” the flock because they are the “pastors.” (Ephesians 4:11). Elders are to “rule.” (Hebrews 13:17). The words “bishop” and “overseer” come from the Greek word *episcopos*. Thayer defines the term to mean, “A man charged with the duty of seeing that things to be done by others are done rightly; any curator, guardian, or superintendent.”

### Usurpers With Us Always

However, there always have been some among God’s people who were desirous of usurping authority. Once Korah, Dathan, and Abiram led 250 princes of Israel in rebellion against the authority of Moses and Aaron. The Bible says, “And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy,

every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord.” (Numbers 16:3).

In like manner today, the cry is being made, “All the congregation consists of God’s people; therefore, all the men of the congregation (some, no doubt, would include women), should be able to meet together and lead the elders in a discussion of the work of the church. If the elders do not agree to what the men want to do, they can voice their objection. In reality, this is a subtle effort to wrest from the elders the oversight of the congregation which belongs to them alone. God destroyed Korah and his followers just as surely as he will destroy these rebellious ones of *our* day.

### What About General Business Meetings?

While modern day Korahs sometimes admit that elders have the right to make at least “some” of the decisions relative to the oversight of the congregation, they want to tell the elders *when* to make the decisions, *what decisions* to make, and the *circumstances* under which these decisions can be made. They generally insist that decisions should be made in a “general business meeting.” This is being openly advocated. However, if one really believes that elders have the right to make decisions, why do they object when elders *decide* to meet alone to *make decisions* without the immediate pressure of the presence of the mem-

bers. If the elders have the right to make decisions for the congregation, they have the right to decide to make decisions in the privacy of their own meetings. To deny the elders this right is to deny them the oversight of the congregation.

The reason some want decisions made in a "general business meeting" is obvious. Some are quite vociferous and dabble in politics. Because they have no compunction against "out-talking" everyone, they usually can manipulate the meeting so as to have their own way. This puts them in the drivers seat and enables them to do what they wanted to do in the first place—run the affairs of the congregation. Wise elders will not tolerate this practice.

The argument that the elders are in the meeting is without force. There is a vast difference between "going along" with some matter which already has been "cut and dried," and being able to *make* the decision in the first place.

**What of the Advice of the Young?**

We hear today that young men have much to offer in the way of advice and suggestion. Surely, we appreciate the energy and zeal of youth. Elders, and others, always should be willing to listen to and encourage the young. However, God told "elders," not "youth leaders," to rule the church. Long ago, Rehoboam disregarded the advice of the old men. The Bible says, "But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him." (I Kings 12:8). The catastrophe which followed is an inspired commentary on the tragedy of ignoring wisdom.

However, the desire to run things by "majority rule" rather than "elder rule" is not entirely new. The following excerpt is from a copy of *The American Christian Review* of May 23, 1939. In an article entitled "Business Meetings," the writer said, "If new work is planned, the elders may go among members of the congregation and bring about unanimity without anyone suspecting there was ever a chance for discord; whereas if the thing were proposed in a public meeting and Brother Uncertain was called upon to express himself, he would feel impelled to say something. He knows nothing about it, and, therefore, has no real preference; but he takes snap judgment and says something. It is discussed back and forth. He hears his suggestion praised and condemned. He becomes very positive for his suggestions; and if he loses in vote he may be dissatisfied. He knows no more now than he did when he first expressed himself; but he has spoken, and he is not a good loser. That is where political methods get in their evil work: they give human nature a chance to assert itself."

**Everyone Can Be Useful If He Wants To Be**

Some seem to think if they have no part in the decision making process, they are not a useful part of the church and grow weak in service. However, if an individual's concept of church work consists of nothing more than coming together once a month in a general business meeting to "unload" himself he has an extremely poor concept of the church. Every member can be as busy and useful as he wants to be. There are always people to be taught and converted, sick to be visited, and needy to be helped.

Not every member has the same work or responsibility. Paul said, "For the body is not one member, but many.

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were the eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body?" (I Corinthians 12:14-19).

**A Union of Members with Different Functions**

In the days of spiritual gifts, some thought because they did not possess what they considered the more important gifts, they were not essential to the body. In like manner today, some seem to think if they have no part in the decision making process, they are of no benefit to the church. However, the scholarly David Lipscomb said concerning the above passage, "The very existence of the body as an organism depends on the union of the members with different functions; and the application to the church is equally plain. It, like the human body requires a diversity of gifts and offices; all therefore, are to be satisfied with their allotment; all are to be honored in their proper place." (*Commentary on I Corinthians*, Gospel Advocate Company)

Beloved, rebellion to duty constituted and properly exercised authority is a most serious offense. The Bible admonishes us to "keep the unity of the Spirit in the bond of peace." (Ephesians 4:3). The only way God's people can enjoy peace is by following the teaching which the Spirit has revealed. Therefore, every member must be content to let the elders rule, the deacons serve, the preachers preach, and *all* work and worship under the oversight of elders. This is *God's* way. When *godly* elders need assistance, advice, or suggestions, they will secure it.

502 Couch Street  
McMinnville, Tennessee 37110



**Over 10,000 Are Expected To Attend  
3rd Annual Soul Saving Workshop**

Crowds of over 10,000 are expected to attend the *Third Annual Great Western Soul Saving Workshop* at the Convention Center and Memorial Auditorium in Sacramento, California on September 1-3, 1978. Bus loads are expected to come from all over the nation to attend this great workshop.

128 classes were conducted at the workshop last year and plans are underway to have at least that many sessions again this year. Classes will be conducted on the Bible School, bus evangelism, youth evangelism, women's work in the church, the eldership, and just about every conceivable method to motivate and instruct Christians how to win our world to Christ.

Each day will afford several opportunities to assemble in the Memorial Auditorium to worship together and to hear some of the most outstanding speakers in our brotherhood.

One hundred booths will be available to display good works that are being done and materials that are available to help the churches do a better job of soul winning.

Housing arrangements will be made for those coming from out of town. Motel reservations will be made, housing in private homes will be made available to those requesting it, and camper hook-up facilities will be provided.

This workshop is under the oversight of the elders of the Orangevale Church of Christ. Eldon Lewis is the director. More information is available by phone at (916) 988-2011 or by mail at P. O. Box 196, Orangevale, CA 95662.





# Are We Tired Of Preaching The Gospel?

Dean Buchanan

The Bible teaches us the gospel is the power of God unto salvation (Romans 1:16). Christ instructed his apostles to go into all the world and preach the gospel to every creature, adding that those who obeyed the gospel would be saved. (Mark 16:15, 16). He left the methods of travel, meeting places, specific location at a given time, method of communication whether visual aids, person-to-person, radio, etc., in the realm of expediency. Therefore, these things must have been of secondary importance to our Lord. His concern was that the *gospel* be preached.

Of recent years we hear of more workshops on methods being conducted by our people than efforts to preach the gospel. We have become more interested in "how to do" than in "what to do." We are majoring in minors and minoring in majors. It seems that the current status symbol in the church is to "sponsor" a workshop and see how many of our brethren we can get to trek across the country to be "restored" at our "super, dynamic, aggressive, most evangelistic" workshop of all time where you can select the "how to" you most want to learn "how to." Perhaps the next step is to have a workshop on how to have a "how to" we most want to learn how to.

### Fewer Missionaries Now Than Before

We saw an article recently which bemoaned the fact that the number of missionaries we have on foreign soil is much smaller than last year. The reason being the missionaries have returned home. Why, we do not know for sure. But this thought. How many men could we have sent to preach with the money spent by churches and individuals on "how to" workshops?

Can it be that we have turned our attention inward instead of outward? While we amuse ourselves with seminars, workshops, and new ways to entertain the young people in the church as we beg them not to leave us, the world goes without the gospel. Even in our preaching by means of mass communication, some of us have become more concerned with the "format" than the content of the message. Do we seek to please God, or NBC?

As a result of the over emphasis on "how to" preach the message, our message is no longer distinctive. In a world that is becoming more and more atheistic (due largely to Communism) we isolate ourselves in our "how to" workshops and amuse one another with cute quips, anecdotes, deliberate mutilations of Scripture (which are designed to get a laugh), and "shocking" statements.

What little preaching some of us do in public whether by gospel meeting or mass communication such as radio and television, is nothing more than warmed over social gospel which we have allowed denominationalism to shame us into preaching and is about as effective in stemming the tide of atheism as Pablum would be in filling the belly of a hungry lumberjack.

### Spiritual Junk Food Vs. Gospel Meat

Not only are we having little influence on the world, but we are doing little feeding of our own selves. The Bible teaches that a Christian must grow in grace and knowledge. (II Peter 3:18). That we must study the word that we might be able to handle it aright. (II Timothy 2:15). A steady diet of "how to" workshops and seminars does not even begin to satisfy the spiritual hunger of the

child of God. However, it is the case that many of us will eat spiritual junk food much quicker than we will the "meat of the word." (Hebrews 5:12-14). As a result our faith rests in the success or failure of our pet "method" rather than in Christ. Consequently, if the program fails, so does our faith.

All the methods we have of preaching the gospel were given to us by God. Therefore, we should use them to his benefit. But they were not given to supplant the gospel

Getwell Church of Chris

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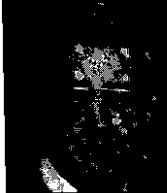






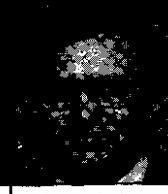

Oct. 22 - 26, 19

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<b>Monday - Oct. 23</b>	 Kenneth Joines <i>Jesus and the Multitudes &amp; Individuals</i>	 Robert Brown <i>We Must Speak The Truth In Love</i>	 Neale Pryor <i>Daniel - As A Preacher</i>
<b>Tuesday - Oct. 24</b>	 Thomas Eaves <i>Nathan - As A Preacher</i>	 John Waddey <i>Paul and The Gentiles</i>	 M. H. Tucker <i>Ezekiel - As A Preacher</i>
<b>Wednesday - Oct. 25</b>	 Gordon Ferguson <i>Preaching On Grace Law And Love</i>	 Eldred Stevens <i>The Gospel In The Last Quarter Of The 20th Century</i>	 Mack W. Craig <i>Hosea - As A Preacher</i>
<b>Thursday - Oct. 26</b>	 Phil Thompson <i>Peter And The Gentiles</i>	 Kenneth Jones <i>Jeremiah - As A Preacher</i>	 Rex Turner <i>Preaching The Cross - Not Doctrines of Men</i>

as the power to save. Let us exhaust every means that we have available to the expanding of the Kingdom, but let us not become a slave to any means or method. Let us not get to the point of binding our pet methods on the church. And most of all, may God grant that we keep our sense of priorities. Regardless of how attractive we make a message, if it is not the true message we have defeated the purpose of presenting it.

Have we become tired of preaching the simple gospel


of Jesus Christ?

—Bible Voice  
Henderson, Kentucky

(NOTE: Lest some get the idea that brother Buchanan is "just against seminars and workshops," we are as sure as can be that such was not his intent in the foregoing article. Such efforts, properly conceived and effectively conducted, surely can be effective tools for *furthering the gospel*. More missionary work has been fostered by missionary workshops since the first one 18 years ago at Pinellas Park, Florida, than possibly through any other means. Nevertheless, brother Buchanan has a valid point in his article, and we need to pay attention to it. IYRJR.)

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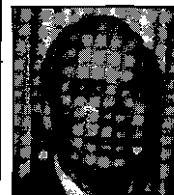
<b>Sunday - Oct. 22</b>	9:30 a.m.	10:20 a.m.	3:00 p.m.	7:00 p.m.	7:45 p.m.	
						
	Garland Elkins Stephen - As A Preacher	J. Noel Merideth Preaching The New Birth	V. E. Howard Jonah - As A Preacher	Robert Taylor, Jr. Preaching The Grace of God	Thomas B. Warren The Great Commission Its Greatness & Urgency	
	2:15 p.m.	3:00 p.m.	3:45 p.m.	7:00 p.m.	7:45 p.m.	
						
William Wilder Micah - As A Preacher	Ray Hawk Samuel - As A Preacher	Bill Cline We Must Beware When All Men Speak Well Of Us	Bill Jackson Preaching - Not Gimmickry	Alan Highers Preaching In Defense Of The Faith		
						
Thomas B. Warren Philip - As A Preacher	Norman Hogan The Glory Of Preaching	Bob Camp Preaching on Faith & Its Necessity	Willard Collins Joshua - As A Preacher	Maurice Lusk III Peter And The Jews	Goebel Music We Must Dare to Be Hated By The World & The Brethren	Roy Deaver Jesus And Religious Leaders
						
Thomas B. Warren Word Study for Preaching	Clinton Elliott Elijah - As A Preacher	Jerry Gross Paul And The Jews	Johnny Ramsey John The Baptist - As A Preacher	Tom Eddins Preaching The Necessity of Repen- tance And Its Fruits	Tom Holland Preaching The Christian Life	Malcolm Hill Caleb - As A Preacher
						
Thomas B. Warren Word Study for Preaching	Perry Hall Preaching The Confession of Christ	Gary Colley Moses - As A Preacher	Wendell Winkler Preaching On Christian Worship (In General)	Eddie Miller Malachi - As A Preacher	Andrew Connally Preaching On Hell	W. B. West, Jr. Preaching On Heaven

"Spiritual  
Sword"  
Dinner

Tuesday  
Oct. 24

Dinner  
followed  
by lecture.

Speaker:



Ralph Henley

Topic:  
"Is a  
Denomination  
Evolving Out  
of the  
Lord's  
Church?"  
5:00 p.m.  
Harding  
Academy  
Cafeteria  
1000 Cherry Rd.

Cost of  
Meal  
Reasonable

# The Warren-Matson Debate

Terry M. Hightower

The elders of the Central church of Christ in Clearwater, Florida, have invited brother Thomas B. Warren to meet Dr. Wallace I. Matson in a public discussion on the existence of God. This debate will be held in Curtis Hixon Convention Hall in Tampa, Florida, September 11-14, 1978. Because both men are eminently qualified to maintain their opposing views, it is believed that this will surely be one of the greater events and opportunities of our generation!

Brother Warren is well-known as a faithful preacher of the gospel. He is Professor of Philosophy of Religion and Christian Apologetics at the Harding Graduate School of Religion in Memphis, Tennessee. He received the B.S. from Abilene Christian University, the M.A. from the University of Houston, and the M.A. and Ph.D. degrees from Vanderbilt University. He has authored more than twenty books, including *Have Atheists Proved There Is No God?* and *The Warren-Flew Debate On the Existence of God*. Brother Warren is editor of *The Spiritual Sword*, a staff writer for *The Gospel Advocate*, and the regular speaker on the radio program "Five Gospel Minutes." He serves as minister of the Brownsville Road church of Christ in Memphis. His affirmative proposition will be: "I know that God (that is, the God of the New Testament who is to punish some individuals eternally in hell) does exist." We are convinced that he will prove that the Biblical God does indeed exist and that all men are therefore accountable to Him.

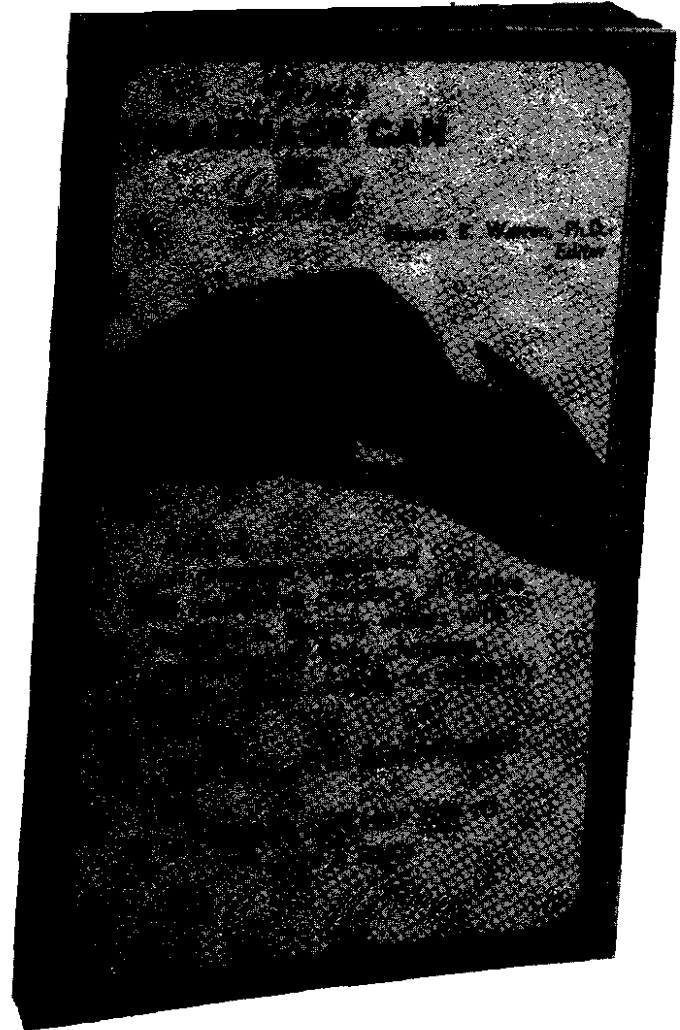
Dr. Wallace I. Matson is Professor of Philosophy at the University of California at Berkeley. He is internationally known for his ability and scholarship in defense of the atheistic position. He received the A.B., M.A., and Ph.D. degrees from the University of California, Berkeley, and has been the visiting lecturer or professor at a number of prestigious universities. Presently he is the visiting Professor of Philosophy at Cambridge University, England. His writings are known extensively among philosophers and theologians. Among Dr. Matson's contributions is *The Existence of God* in which he claims to have refuted every argument for the existence of God! It would be difficult to imagine a greater challenge to the Lord's people to become more militant in the refutation of error and proclamation of the truth of God's inspired word!! Dr. Matson's affirmative proposition will be: "I know that God (that is, the God of the New Testament who is to punish some individuals eternally in hell) does not exist."

**AN URGENT APPEAL:** Due to unavoidable problems, the final decision for the date of the debate was delayed, and thus we are pressed for time in securing the funds necessary to adequately promote it. We have a proposed budget of \$20,000 and would appreciate any congregation or individual interested in seeing truth prevail against the errors of atheism joining hands with us in this undertaking. All funds received will be used for advertising, to pay the expenses incurred by brother Warren and his staff, and for the rental of the auditorium. All communications and assistance should be sent to: Central Church of Christ, 1454 Belleair Road, Clearwater, Florida 33516.

(NOTE: Those of us who know Tom Warren know that he will handle his part in this debate in his customary superb fashion. Brethren and congregations would do well to respond to the above urgent appeal with the least possible delay. IYR Jr.)

## Your MARRIAGE CAN BE Great

a new publication by National Christian Press,  
edited by Thomas B. Warren



Containing over 600 pages and representing the combined efforts of over 60 writers, this book has 12 parts divided into 95 chapters. Some 40 of these chapters deal with the crucial problem of divorce and remarriage.

**Price: \$12<sup>95</sup>**

Order From (Plus 66¢ postage)

**CONTENDING FOR THE FAITH**

P. O. Box 26247, Birmingham, Alabama 35226

# Watch Dogs of Orthodoxy

Max R. Miller

It is quite an honorable thing even for one who is in error boldly to present his views or interpretation of Scripture. Many men draw our sympathy and admiration even though they are in error; a sympathy and admiration not for their error, but because they have the courage and forthrightness of character to make their stand openly. Without deceptive means or unscrupulous methods they have boldly set forth their cause.

In the brotherhood of Christ this day there are some who espouse a cause that is not according to the truth. They boldly proclaim their error: some claiming to speak in ecstatic tongues or defending the rights of others to speak in such tongues; some, in their words, "seeking to free the church from its hide-bound traditionalism" and with a free ecumenical spirit removing the boundary lines of Zion and opening the door of fellowship wider than Christ and his apostles ever did. They are busy about their work and do not want to be disturbed so that they may achieve their goal of carrying the Lord's church into apostasy.

But, some aren't leaving them alone! A large number of brethren in the church are fully aware of their devilish work. The fruit of these heretics and false teachers has been observed and identified in many areas of our land. Faithful contenders for the faith are calling their hand, challenging their false doctrines and reproofing their open sin. Do they respond in an honorable way? Do they make a defense for their false doctrine? Do their actions or recriminations cause lovers of truth to admire or sympathize with them? Indeed, they do not! However, they do make a response to those who challenge their error.

They speak in a pious yet derogatory manner of their reprovers as "self appointed guardian of the faith," "watchdogs of the brethren," and "watchdogs of orthodoxy." These terms are supposed to be mean accusations against men who without cause and without love have loosed a vicious attack upon "loving brethren of benign spirits." Actually, these terms are used to deceive a segment in the brotherhood who will fall prey to those advocating error.

There isn't any such thing as a "self appointed guardian of the faith." All true disciples of Christ have been appointed to guard the faith, appointed by Christ and His Apostles. "Watching" is a scriptural and spiritual activity. (Ezekiel 3:17; I Corinthians 16:13; I Thessalonians 5:6; II Timothy 4:5). Was Paul a "self appointed guardian of the faith" when he reproofed the false teachers at Corinth? What business was it of John's when he took on all of the seven churches of Asia? If *orthodoxy* means *gospel truth* then some one had better be "watchers of orthodoxy" because some are out to steal it away.

These accusations are the way the modernist has of saying "make them leave us alone." They, like a bullying kid when confronted in his mischief, claim abuse and misunderstanding by a bigoted brotherhood. Many in the church have been influenced by this deception and are sympathetic with the errorist and abusive toward those who are defenders of the truth.

Those who preach the gospel have the appointment, com-

mission and right to expose the false teachers among us and at the same time expose their deceitfulness. Those who will not expose the error are unfaithful to their work as evangelists.

**"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 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; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (II Timothy 4:1-5).**

—*Journal of Truth*

## Dollar Bill Not What It Used To Be —But It Still Helps!

Nokomis Yeldell

The dollar bill in our day is greatly criticized. We all say, there is not much to the dollar bill any more. It also is believed to have lost almost all its value. According to our present-day economy, the dollar bill alone is indeed very small. Just as one drop of water would be alone; just as one grain of sand would be alone. The same is true of a blade of grass, one rose petal or one star—each would be alone. Let's continue by saying, what is one brick alone, one link of a chain alone, or one atom alone. You see we might press the issue even further into many areas, like what good is one bird alone in the air, one fish in the mighty ocean. Even God said, when he made man (Adam), "It is not good that man should be alone."

I was sitting in my office a few days ago, just thinking about the dollar bill, and its seeming worthlessness. Then I thought, though I am not an economist, that I do not really see how the dollar lost so much of its value. When the dollar *seemed* to have been worth more, what we bought with the dollar was worth much less. Now that things are worth more, you simply need more dollars to exchange for them. Perhaps this thing that I think to be a great storm in my brain, might be just a tiny whirlwind on a dusty road. It may seem foolish to our readers, but I felt it so strongly that I presented it to the rest of the leaders of the Vance Avenue Church of Christ, the elders and deacons. They simply said, if you feel that way, we agree, why not give it a trial.

I hear the estimate that there are between 3 and 4-million members of the church in our brotherhood. I thought of the many appeals we get as a single congregation for help, not only in areas beyond the seas and oceans, but many in the United States of America. I know that many congregations are also recipients of many letters of appeal for ministerial support in undeveloped areas and need for church facilities. Just as in recent days, when we had received very desperate appeals for help from Jamaica, South Africa, India, Ethiopia, and of course many others. At Vance Avenue we really hate to say "no" or disregard any appeal for help when others call. But, as all of us know, not *all* congregations can reply to *every* appeal. Then I thought, what if we could get 3 or 4-million members to send just *one dollar each*. How much we could do! How much interest could be saved! Almost *any* person could afford *one dollar extra*. One brother asked would Vance Avenue receive it, and one asked why not?

So we are appealing in behalf of many congregations, who would be years and years in reaching their goals, while many persons in those communities will pass on from time without an opportunity of hearing the gospel. So we appeal to you the editor(s) to please publish this brief article and for every minister, elder, and deacon to encourage it by having it put into every church bulletin and announced from every pulpit. This is *not* an appeal for our work at Vance. Every single cent will go to helping the many *small struggling* congregations to become self-supporting. This is an appeal to every individual for this one dollar and not to interfere with any local congregation at all, and its work.

That loose dollar in your purse, billfold or pocket, could join with other dollars to become a giant iceberg to rip asunder many of the "titanics of Satan."

Vance Avenue church of Christ  
585 Vance Avenue  
Memphis, Tennessee 38126

# Notes & Quotes...

**B. C. Carr**, director, Florida School of Preaching, Lakeland, Florida, May 19, 1978: "We are just closing out another year of school. Had our annual Booster Banquet last night with over 100 present. . . Our Boosters continue to grow for which we are grateful. They represent more than a third of our entire support now. Next week will be the final week of this school term. We have eight men graduating May 29. Over half of these already have places to begin preaching with locally. Some of the others will go on to school at Freed-Hardeman College. . . I have never seen the like of trouble in local churches. The Devil is surely making his move. The Marriage Issue is one of the hottest things going now. Next to this is the Eldership Question. Reuel Lemmons seems to be changing his tune on this a little. If things keep going as they now seem to indicate, the *Firm Foundation* may become the soundest paper among the 'biggies'. . . We shall see. . . Jackie Stearsman was in Pensacola this week for their lectures. He said they had good crowds and interest. . ."

(NOTE: If double-minded FF becomes the "soundest paper among the 'biggies'", that doesn't say much for the others, does it! But if *Contending for the Faith* keeps on growing, who knows what could happen? More than 1,200 new subscriptions have been turned in just since January—and with Veda and me overseas most of the time! Maybe this indicates a trend. Hope so. IYR Jr.)

**William T. Watts**, Sod, West Virginia, May 15, 1978: "Having read the March '78 copy, I believe that you are truly contending for THE FAITH. I thank you and may our Father bless your efforts."

**Mrs. Virginia Sadler**, Gallatin, Tennessee, May 25, 1978: "As usual, when error is taught, we are supposed to forget it, let it die down, don't cause confusion. I feel any error taught is important. . . Your paper is a very valuable one and I hope it will continue. My husband, Loyd Sadler, goes to the Nashville School of Preaching. This is how we became acquainted with this paper."

**Tom L. Bright**, minister, Sapulpa, Oklahoma, May 24, 1978: "I hope that this finds your work prospering, both in your preaching and in your editorship of your fine paper. Keep up the good work!"

**Mrs. Floy Henry**, Orangevale, California, June 7, 1978: "Our Orangevale church is the sponsor this Labor Day weekend for the Soul Saving Workshop. Eldon Lewis is heading this up and is really working hard, speaking to many congregations enlisting all their efforts toward this. There is quite a roster of outstanding preachers and teachers from all over the U.S. for this. It costs about \$8,000.00 to put this on, for we rent the convention center and the Memorial Auditorium both—and it is needed."

**The Noah Stinnetts**, of Nashville, Tennessee, let us know under date of October 15, 1977, that we could count on their support in the amount of \$10.00 each month, through 1978, to our scholarship fund for preacher/teacher/missionary-training at Four Seas College of Bible and Missions, in Singapore.

**Clara Harris**, Mountain View, Oklahoma, January 6, 1978: "Enclosed is my check for \$25.00 for *Contending for the Faith*. It is needed badly, but I can assure you not everyone is doing it. I've never been so grieved before in my life. What has happened to people!"

**Mike Scott**, minister, Texline, Texas, February 15, 1978: "In reading the January issue of *Contending for the Faith*, I noticed that it is your policy to send a copy free to each congregation on your mailing list. I think this is a wonderful idea, since many elders are out of touch with what is going on in the brotherhood. . . Thank you, and keep up the good work. . ."

**Burford C. Holt**, minister, Shelbyville, Kentucky, January 20, 1977: "Our work continues to be interesting and enjoyable. I have a 15-minute radio program Monday-Friday each week and a 30-minute program on Sunday. We hope this will sow the seed into honest and good hearts which will bear fruit ere long. About the time we moved here another work was started in an adjoining county which took three families from Shelbyville. . ."



**M. E. Waldrum** (above) is now working with the church at Stayton, Oregon. "Brother David Parker, who preached for the Keiser church, near Salem, did most of the leg work to start it and assisted on Sunday afternoons until July, 1977, when Lois and I moved here to work full time," brother Waldrum wrote. "We now rent the Seventh Day Adventist building on Sundays and attendance runs from 20 to 36. Our support has been provided for many years by many interested individuals and congregations over a wide area for this purpose. The church of Christ was once very strong in Oregon, but many went digressive where now there are many using that name. It is encouraging to see a strong move now to go back to the original pattern. Send us names of members and interested people and come our way any time." (NOTE: Brother Waldrum's mailing address is Post Office Box 278, Stayton, Oregon 97383. IYR Jr.)

A sister in Kentucky, who asked to remain anonymous, sent us \$2.00 requesting that we send a copy of the September/1977 issue to her sister-in-law in Georgia, saying, "We especially wanted her to see the article on fellowship by brother Camp. She lived in California for a while and attended a church where this type of fellowship was being practiced. On one Sunday night the preacher from the church exchanged pulpits with the Baptist preacher. She knew this type of thing was wrong but due to other things she did attend there for a while. . ."

**J. Leonard Brimberry**, 1529 West Blvd., North, Rapid City, South Dakota 57701, May 4, 1978: "I have recently completed a gospel meeting (April 17-23) with the church in Sioux City, Iowa. Brother Albert E. Holt is the minister. He is truly capable and dedicated. It was a real joy to be associated with Albert and his lovely wife, Ann. They are doing a splendid work in a somewhat difficult area. During the meeting two responded to the Lord's invitation. The attendance was most encouraging with out-of-town visitors present each evening, as well as many visitors from within the city. I commend the Lord's church at Sioux City to all who read this. Its membership is small presently, but great in love and dedication. We began our third year with the church in Rapid City in January of this year. This year we have been blessed with seven families placing membership, three baptisms, three restorations and with a congregation that is willing to work. Presently we have 15 or 16 home Bible studies in progress. When visiting the Black Hills of South Dakota be our guests in worship with us."

**Vesta Mai Hart**, Shelbyville, Tennessee, November 1, 1977: "Action contends for evangelizing the world; *Ensign Fair* contends for 'freedom of worship'; *Firm Foundation* contends for more freedom than I was brought up on in the *Gospel Advocate*. It is all very confusing. But I think you who are contending for the faith are surely on the right track. . . I do find your paper very interesting and certainly informative. . ."

(NOTE: We are trying to build *Contending for the Faith* into a major force both for defending as well as extending the truth of the gospel as it is in Christ Jesus around the world. Please introduce the paper to everyone who is a faithful Christian that you can think of and sign up as many as possible as new subscribers. We'll be grateful for your assistance in this way. IYR Jr.)

**Clark Elkins**, Readyville, Tennessee, January 13, 1978: "I appreciate your contending for the faith! I want the brotherhood to know where I stand! Keep up the good work!"

**Steven Chan**, Klang, Selangor, Malaysia, January 11, 1977: "Brother Eddy Ee introduced to me your periodical entitled *Contending for the Faith*. I have gained a lot of helpful information from this magazine. We believe that the church in Klang will benefit much from the reading of your magazine—especially in our attempt to prevent liberalism and modernism from gaining roots in the church. . ."

## PREACHER NEEDED

**Billy R. Wiseman**, Tifton church of Christ, 1625 North Ridge Avenue, Tifton, Georgia: "The Ridge Avenue church of Christ in Tifton, Georgia, will need the services of a full-time evangelist beginning September 1, 1978. A house, utilities and a travel allowance will be furnished along with a salary commensurate with training, experience and/or education. Contract negotiations will be made through the evangelism committee headed by Thomas K. Hill. . . If you know of interested, Biblically sound person or persons, please ask them to contact the search committee headed by B. R. Wiseman. . . Thank you for helping us locate an evangelist for the church here."

**Mr. & Mrs. Taylor L. Lamkin**, Houston, Texas, April 14, 1978: "Enclosed is our check for \$100.00. Please use half on Far East evangelism and half on *Contending for the Faith*, or however it is needed most. . . We hope you will decide to stay in the States—the need is urgent. . ."



Jack R. Bills, minister, Chico, California, April 24, 1978: "I thought you would be interested in seeing what the editor of the attached bulletin (Bobby Witherington, who preaches for the Mt. View group of 'non-coops' in San Bernardino) had to say about you."

### SOUND (?) BUT DEAD

*Ira Rice, Jr. is an enigma. For years he has promoted liberalism in the church. yet he is a strong contender against liberalism with regards to the deity of Christ (the head of the church) and the inspiration of the Bible (the body of truth which directs the church). There is really no consistent reason as to why one should respect the Bible more for what it IS than he does for what it SAYS. Yet bro. Rice is such a person. He is both a liberal and a conservative—depending on the subject under consideration. And I frankly appreciate his courage in exposing and opposing the ultra-liberalism of some who have long since lost faith in Christ and confidence in the all-sufficiency and inspiration of His word.*

*In his efforts to withstand ultra-liberalism (some of which was spawned by his brand of liberalism), bro. Rice edits a monthly paper called **CONTENDING FOR THE FAITH**. The February issue contained a letter from a West Tennessee lady, part of which was worded thusly: 'Our attendance is around 25 and our collection around \$30.00 a Sunday, but we have not gone after the strange doctrines that are going around.' Also bro. Rice added a note following her letter, saying, 'She enclosed \$1 to help out.'*

*Without doubt, this lady is sincere and is quite concerned about the 'strange doctrines that are going around'—and rightly so. However, I happen to remember that church as being one which I preached for a few times when I was still a student at Freed-Hardeman College. And it was as big then as it is now—not growing any in number in 24 years, but thankful they haven't 'gone after the strange doctrines that are going around'! Their words say they are sound in the faith, but their works (?) suggest that they are sound asleep!*

*As sad as that situation is, it would be comparatively wonderful if it were an isolated one. But such is all too common throughout the land. Many brethren are so thankful in their belief that they aren't going to hell for doing something wrong, but seem oblivious to the fact that one can also go to hell for doing NOTHING! Read the parable of the ten virgins (Matt. 25:1-13), the parable of the talents (Matt. 25:14-30), and the Lord's graphic description of the judgment to come (Matthew 25:31-46). In EACH of these instances those who stood condemned were lost—not because of the bad things they did, but because of THE GOOD THINGS THEY DID NOT DO! The words of James 4:17 should have a sobering effect upon each of us: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."*

*Error has to be fought. The mouths of gain-sayers "must be stopped" (Tit. 1:11) and, concerning those who advocate error, we should give "place by subjection, NO, NOT FOR AN HOUR . . ." (Gal. 2:5). It is axiomatic that I will oppose error as long as I love the truth. And may it never happen, but if the time should ever come when I cease to fight error, you can just mark it down that I will have lost either my ability to discern error or my conviction and love for the truth. But may we also remember that churches are not built by JUST fighting error. Brethren, we must also get out and work for the Lord!*

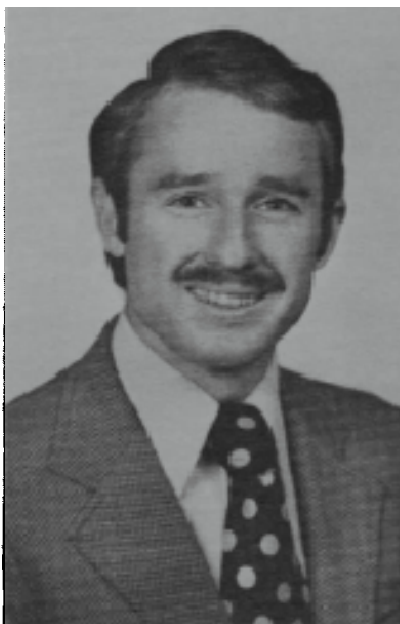
*I rejoice greatly in the knowledge that I would run into a lot of problems right here if I ceased to preach truth and started to openly advocate error. However, one wonders about the number who are doing next to nothing in a positive way toward building up*

*the church, but who feel confident and secure because "we have not gone after the strange doctrines that are going around." Without a doubt, ALL of US could do more to advocate the cause of Christ.*

*It behooves us to recall the words of the apostle Paul, in 1 Cor. 15:58: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Consider ye well!*

(NOTE: "So Ira Rice, Jr., is an 'enigma';" I replied, in part, to brother Bills, under date May 19, 1978, from Singapore. "Well, frankly speaking, I've been called worse! As for being 'sound (?) but dead', evidently that part seemed aimed primarily at that church where he said he used to preach . . . When I think how truly little most non-cooperative churches do to spread even what they deem to be the truth—worldwide—it reminds me of what an old prophet told David one time—'thou art the man' . . ." (i.e., most folks that I personally have observed among those teaching that inter-congregational cooperation is sinful). Nevertheless, there is something about the general spirit of brother Witherington's article that I go along with. Perhaps it is the "enigma" in me, but I want him to know that his spirit was appreciated, even if I don't agree with his basic position. IYRJR.)

Robert H. Martin, Suva, Fiji Islands, May 30, 1978: "We are really busy here with the training school, Bible studies, printing work, lectures, etc. . . . We are really expecting to have a great workshop this year . . . The workshop starts on Wednesday, July 5, through Saturday, July 8 . . ."



Roger E. Dickson (above) and family returned to the U.S. in July after four years work as missionaries in Brazil. He will be working with the White's Ferry Road School of Preaching while in the States. Any church interested in getting involved in foreign missionary work in general—and Latin America in particular—may get in touch with brother Dickson for a week-end series of lessons on the subject either through the White's Ferry Road church of Christ, 3201 North Seventh Street, West Monroe, Louisiana 71291 (phone 318/387-5860) or the Eastwood church of Christ, 2500 North Plum, Hutchinson, Kansas 67501 (phone 316/662-3923).

Gaston D. Cogdell, minister, Cincinnati, Ohio, January 24, 1978: ". . . I received an acknowledgment from brother Scott that he had gotten the reply that I had made to his article on abortion in *Mission* magazine. He said that he would respond to it as soon as he had a chance to do so, but that he did not wish to engage in any kind of a discussion of the matter, that he preferred to just let it drop and not pursue it further . . . Any reply that he makes to the position which I advanced, I will send it to you . . . You might be interested in knowing that I am scheduled to debate Madelyn Murray O'Hair here in Cincinnati on June 16, 17 and 18 of this year, at the Cincinnati Convention Center. The subjects under discussion will be 'Resolved: That there is a God', 'Resolved: That the Bible is the Word of God', and 'Resolved: That Jesus is the Christ, the Son of God'."

### PREACHER NEEDED

A self-supporting, evangelistic-minded congregation has an immediate opening for a preacher. Support can be worked out. Church owns large, four-bedroom house. Whoever comes must be able to preach with conviction, willing to do much personal work, be of a conservative mind and of good moral character. Experience preferred. Send resume: CHURCH OF CHRIST, Box 52, Summerville, Pennsylvania 15864. Or call: 814/856-2710 or 814/256-2303.

C. T. Kidwell, preacher, Pikeville, Tennessee, November 23, 1977: "My wife and I enjoy reading the paper *Contending for the Faith* very much. We appreciate your stand against sin and vice that is rampant in the world today, also too much in the Lord's church. We pray for you in this effort to put down false teachings as is being taught by false teachers. God give us more elders and preachers to join in this effort . . . My wife and I cannot do much financially but will help out some all along as we can financially. I am mailing my personal check for \$10.00 . . . Send the paper for one year to \_\_\_\_\_ and take the rest to help out in the good work you are doing . . ."

Carl Bell, of Okmulgee, Oklahoma, under date of November 30, 1977, purposed to send \$10.00 each month through 1978 for use as needed in contending for the faith.

Joy Johnson, Austin, Texas, May 4, 1978: "Thanks so much for your excellent publication!"

J. L. Davidson, minister, Conroe, Texas, March 28, 1978: "I can appreciate what you mean when you say that age has caused you to reevaluate your circumstances. I am just now beginning to appreciate the statement that 'we who are in this tabernacle do groan being burdened'. Until recently this burden has not been too obvious. But now it is eye trouble, back trouble, etc. This circumstance also makes me appreciate the fact that not too long hence I will go to be with the Lord where none of these things are . . . On March 5th we were in Gila Bend, Arizona, where I preached that Sunday. We have some thoughts about moving there to give them a hand—and they certainly need it. There were 19 present at the morning hour and 12 in the evening. They and we haven't decided of this yet . . . Our greetings to you and all the brethren in Christ."

James Berry, Montgomery, Alabama, March 27, 1978: "Please send me *Contending for the Faith* as long as this \$5.00 lasts. I have been reading your paper ever since you started sending it to Highland Gardens. Keep up the good work. . . The work here is looking good. Our minister Ray Dutton is doing a great job."

Even while sister Rice and I were overseas some four months in missionary work March through June this year, our hearts rejoiced at the large numbers of our readers who kept on gathering new subscriptions for *Contending for the Faith* and sending them in.

Among those who did so during March were Earl Freeman, of Jonesboro, Arkansas, who signed up 34 new subscribers; Mrs. James H. Ambrose, of Memphis, Tennessee (3); L. L. Parton, Tipton, Indiana (10); Charley D. Butler, Wewoka, Oklahoma, (3); Paul Cantrell, Canadian, Texas (3); Ray R. Stilwell, Providence, Kentucky (6); Jimmy McNees, Eldridge, Alabama (3); Chris Minion, Memphis, Tennessee (2); Guy Weddel, Hereford, Texas (10); Ernest Loomis, Licking, Missouri (6); John Fehrs, Grants Pass, Oregon (5); Curtis Lowery, Greenville, Alabama (2); Burton W. Baugh, Seward, Alaska (5); Everett Brown, Live Oak, Florida (2); Clifford Seawel, Maynard, Arkansas (5); Leon Hillis, Eagle Lake, Florida (2); and Hartley Patterson, Ocala, Florida (2).

Still others, turned in during April and May, included: J. H. Evans, Sapulpa, Oklahoma (6); Raymond R. Sawyer, Vero Beach, Florida (2); Ralph Brinkley, Denard, Arkansas (2); G. R. Chelders, St. Albans, West Virginia (6); Mickey Owen, Paducah, Kentucky (1); L. Jesse Mullins, Dayton, Ohio (2); Mrs. G. L. Martin, El Paso, Texas (6); Willie Sharp, Portland, Texas (2); J. V. Copeland, Jr., Forest Park, Georgia (5 renewals and 2 new); Mr. and Mrs. Oscar Driver, Andersonville, Georgia (6); A. O. Rogers, Gassville, Arkansas (3); Charles A. Aldridge, Waldo, Arkansas (6); Douglas Bickenbach, McKinney, Texas (2 renewals and 1 new); W. Ralph Wharton, Moberly, Missouri (31); Wanda Spivey, Miami, Florida (1); John W. Smith, Springfield, Virginia (3); and Marilyn L. Boyle, East Brunswick, New Jersey (2).

In June, Bill Cross, minister, Parkview church of Christ, Warren, Michigan, sent in 10 new subscriptions: Pete Hanks, Savoy, Texas (3); Chan Kim Foh, Kuala Lumpur, Malaysia (10); L. N. Elkins, Brucecon, Tennessee (14); J. Loyd Rice, Boles Acres, New Mexico (3); Harold G. Colburn, Tupelo, Mississippi (7); Ronald Grizzard, Baltimore, Maryland (3); Betty Cain, Chattanooga, Tennessee (3); James P. Gross, Huntsville, Alabama (10); Carl Smith, Lansing, Michigan (3); Jess Willis, Concordia, Kansas (6); and Garrell L. Forehand, Slaton, Texas (3).

In addition to these, many single subscriptions likewise were turned in from various sources, for all of which *Contending for the Faith* is deeply grateful.

In looking through these much-appreciated lists of subscriptions, we are particularly encouraged by how widespread over the brotherhood they are—Arkansas, Tennessee, Indiana, Oklahoma, Texas, Kentucky, Alabama, Missouri, Oregon, Alaska, Florida, West Virginia, Ohio, Georgia, Virginia, New Jersey, Maryland, Mississippi, Michigan, Malaysia, New Mexico and Kansas. In other words, there is nothing "regional" about *Contending for the Faith*; it is a "brotherhood" publication in the widest, truest sense of the word!

No doubt there are still other faithful Christian families where you live who really should be imbibing both the message as well as the spirit of *Contending for the Faith* regularly each issue. Why not appoint yourself a committee of one to introduce the paper to them and then sign up as many as possible as new subscribers! If we ever expect to turn this brotherhood back around for the truth of the gospel as it *once* was, it is going to take *all* of us to influence as many as possible in that direction.—The Editor.

\*\*\*\*\*

W. Ralph Wharton, the new preacher at Moberly, Missouri, in turning in 31 new subscriptions in May, enclosed a note saying that the article on 'Abortion' alone was worth the year's subscription price!

A. G. Hobbs, Post Office Box 14218, Fort Worth, Texas 76117, May 8, 1978: "I continue to enjoy and appreciate your fine paper *Contending for the Faith*. The greatest danger before the brotherhood, in my estimation, is that THE BIBLE IS BEING TAKEN AWAY FROM US via the modern versions (perversions).

"Have you read the book *Which Bible?* by David Otis Fuller?

"Have you read the book *True or False?* by Fuller? If not, please let me know. Will you promise to read them if I will send you copies of them *gratis*? These are most vital in understanding the problem of the many versions.

"Do you know about the conspiracy that was perpetrated in the Revision Committee of 1881? Do you know what the fallacy of the Wescott-Hort theory is? Most of our brethren are ignorant of this theory. The last named book above deals with this theory.

"Many of our brethren are wedded to the Wescott-Hort Greek text. But their text was based upon two of the worst and most corrupt MSS in existence. Their text was based mostly on three MSS—the Codex Vaticanus and the Codex Sinaiticus (which was found in a waste basket in a Catholic monastery)—and the Alexandrian MS. But the first two mentioned were in the hands of the Catholic Church. It is ironic for us to be deceived into thinking that the Catholic Church can be trusted to preserve the text of the Bible when they hate the Bible with a vengeance. Two classic examples are that they burned at the stake John Huss and William Tyndale for translating the Bible! How naive can we get!

"Verses that are dropped out of the text of the *American Standard Version* and the *New American Version* have been done on the ground that the false Greek text of Wescott and Hort were followed.

"John W. Burgon was a scholar without a peer and he examined every MS in existence that had a direct bearing on the reliability of the translations of the Bible except one—and he sent a representative to examine that one. And Burgon said that every verse and every chapter of the *King James Version* ought to be there. (A few English words ought to be brought up to date, I admit—but no verses omitted!)

"I am sending you with my compliments the book *Eeny, Meeny, Miny, Mo—To Which Translation Shall I Go?* If we do not have the Bible, we are in deep trouble. Let me hear from you, and please help in this fight to preserve the Bible."

(NOTE: "I could not agree with you more," I replied to brother Hobbs from Singapore under date May 22, 1978, "that the greatest danger before the brotherhood is that THE BIBLE IS BEING TAKEN AWAY FROM US via the modern versions (perversions).

"No, I have not had a chance to read the two books you mentioned by David Otis Fuller—*Which Bible?* and *True or False?* If you do send them to me, I promise to read them. I shall be most interested in what he has to say re: the fallacy of the Wescott-Hort theory.

"No doubt the book you have already sent should have arrived in Birmingham by now—*Eeny, Meeny, Miny, Mo—To Which Translation Shall I Go?* I'll be looking for it, too, when Vada and I get back to the U.S. this summer. Actually, she'll be arriving in June; but I have two or three more meetings to hold before I can get back in July.

"A.G., it looks like a . . . fight for the truth among 'us' from here on in. *Contending for the Faith* is one of the few papers left which takes any real stand for the truth. Something close to 1,200 new subscriptions have been turned in by our readers so far this year. No doubt you know of others either there where you are or in your extended acquaintance who ought to be in this fight with us. Please introduce *Contending for the Faith* to as many

faithful Christians as possible and sign up all you can to subscribe. These are our only hope of holding the line for truth among 'us' the rest of this generation and beyond." IYR Jr.)

Ted Cline, minister, 850 Rosser, Prescott, Arizona 86301, March 22, 1978: "I look forward to brother Rice's return to the U.S. . . My book, *Questions for Jehovah's Witnesses*, will be coming out in a new revised Fourth Edition the 28th of this month. . . I understand that you will be sending out a flyer on it, also my sermon book, in an August mailing. The price of the J.W. book (Fourth Edition) will be \$1.50. Printing costs have risen since the last issue. . . I really do appreciate the way you have helped circulate this much-needed booklet."

(NOTE: We still have a few copies of the Third Edition of brother Cline's *Questions for Jehovah's Witnesses*, which, until August, may be purchased at \$1.00 each (plus 48 cents postage—or plus 10% for postage when ordering in quantity). After August, the new price of \$1.50 goes into effect. Please address all orders to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Ida Holland, Oak Harbor, Washington, April 27, 1978: "It was brought to my attention this a.m., by a beloved family in Kentucky of what I'd been missing in not getting my *Contending for the Faith*. I knew something was wrong but hadn't discovered till now; I haven't had one since September, 1977!! That's appalling! Please, if you can, start my subscription with the October, 1977 issue. I'm keeping them all, and re-read them, so I guess that's why I didn't discover I'd not been getting new ones. Our beloved brother Pigg, of Almo, Kentucky, has an article in this year's publication that we want to read. We're the losers. It and so few reading materials (besides the Bible) keep to the 'old paths'."

#### PREACHER WANTED

The church of Christ that meets in Tecumseh, Michigan, has an immediate opening for a minister to work with the Lord's church in this community. They desire one interested in a long-term work and are willing to wait for the right man. Please send resume to: CHURCH OF CHRIST—Tecumseh, c/o Allen Rupert, 10195 Newburg Highway, Tecumseh, Michigan 49286.

Jack A. Moulder, minister, Sterling, Oklahoma, March 20, 1978: "I am enclosing new subscriptions for 11 people. . . We appreciate the work you are doing. Keep on contending. . . Many in the brotherhood don't realize what is going on in the brotherhood—the way so many have erred from the truth—so we wanted you to know that we appreciate what you are doing in letting those who will listen know what is going on. . . Our prayers are with you. . ."

Jim Bullington, minister, Oliver/Rogersville, Alabama, March 24, 1978: "Three or four days ago I sent in 14 names to be added as new subscribers to the paper. Since that time, two other persons have indicated that they also want to receive it. . . I want to add that I appreciate the paper and the good that it has done and will continue to do. I also am glad to learn that brother Rice will be affiliated with the Belview congregation. I have a very high regard for those brethren and know that they will stand behind the truth no matter what! Brother Hawk moderated for me in a debate last fall on the 'Saints Only' issue. I am to moderate for him as he meets Carrol Sutton on the orphans home question on July 24-27 in Hobart and Lake Station, Indiana. . . May God continue to bless your efforts."

John R. Price, minister, Barnwell, South Carolina, May 25, 1977: "Keep up the great work!"

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

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## OU Regents Name Banowsky President

By Jim Killackey

**NORMAN** — In a dramatic turnabout, Dr. William S. Banowsky, president of Pepperdine University, was named president of the University of Oklahoma late Monday night.

Banowsky, 42, who just last week took himself out of the presidential search, was chosen by a unanimous vote of the OU Board of Regents.

Regents said Banowsky was offered the job after a leading candidate, Dr. William G. Thurman, provost of the OU Health Science's Center, announced he was withdrawing his name from consideration.

Banowsky will be given an annual salary of \$58,000, with a \$14,500 house maintenance allowance in a 12-month contract. He will as-

sume his duties Sept. 15.

He will also have use of a car and was made a tenured professor of communications.

"He demonstrated to us that he could improve the image of OU throughout the state," said Regents Chairman Bob Mitchell of Oklahoma City of Banowsky.

Banowsky will be on the OU campus today and hold a news conference at 11 a.m.

Regents said Banowsky, who was considered a leading candidate throughout the presidential search, reconsidered the job when he was told that Thurman withdrew from consideration.

Because of his political activities in California, Banowsky has been the most controversial of the finalists for the

post to succeed Dr. Paul F. Sharp.

He was a West Coast fund-raiser for Ronald Reagan and had been asked to run for the U.S. Senate.

Banowsky was a Republican National Committeeman from 1972 to 1975 and was appointed to two national education committees by former President Richard Nixon.

After the announcement, regents said Banowsky has no intention of getting back in politics.

They also announced that no money from a group of private OU supporters will be used by Banowsky.

Regents said Banowsky was a "dynamic person, and a good organizer."

He also was touted as a strong fund-raiser (Continued on Page 3)



William Banowsky . . . surprise choice



# Contending FOR THE Faith

Volume IX, No. 9 September, 1978

Ira Y. Rice, Jr., Editor

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## Will Banowsky's Leaving California For OU Presidency Help Pepperdine?

In a brotherhood rocked by *Liberalism*, *Modernism*, and even *Neo-Pentecostalism* (particularly over the last decade and a half), instead of saying "surely *nothing else can happen*" some of us are asking, "*What next?*"

The next "what next" appears to be the resignation of William S. Banowsky from the presidency of Pepperdine University, who has just been named the new president of the University of Oklahoma. His new duties at OU begin September 15.

### WILSON SENDS NEWSPAPER CLIPPINGS

When brother Charlie N. Wilson, long-time elder in Oklahoma City, Oklahoma sent clippings from the *Daily Oklahoman* and *Oklahoma City Times* (photo-reproduced on pages 1, 3 and 4 of this issue), we could not stifle a sense of relief that brother Banowsky finally was disconnecting from quasi-religious Pepperdine and accepting secular employment altogether.

As sad as it is to contemplate (for anyone who cared to look), it has been obvious for several years that, deep down, Banowsky no longer deeply believes in the churches of Christ, could not care less for the doctrine, and was increasingly miserable having to put up the "front" that connection with Pepperdine University seemed to require.

### WILL PEPPERDINE GET BACK ON TRACK?

Not only has Pepperdine University, under Banowsky and his predecessors, been a hot-bed for all the "isms" mentioned foregoing - and then some - but, with Banowsky's interests turning more and more to money, politics and secularism, Pepperdine has gone that way, too. On what other basis can it be explained that, turning from the religious connections the institution *previously* had, some 40% of those now named to the Pepperdine Board are *non-Christians*!

The mind-set on the Pepperdine campus having been *away* from the truth of the gospel as it is in Christ Jesus for so long, one wonders if even the departure of William S. Banowsky will open the way for a genuine return to the faith.

### WHAT ABOUT POLITICS, MONEY?

In studying through the newspaper articles, we noted that the regents of the University of Oklahoma said, 1) that "Banowsky has no intention of getting back in politics," and 2) that "no money from a group of private OU supporters will be used by Banowsky." Well, if they want to believe that, it surely is their privilege.

As for the further statement in the first article that "during his tenure at Pepperdine, it was alleged but never proven that Banowsky and other top administrators received funds from a private organization at the school without knowledge of other administrators," the only reason it wasn't proven *in court* was that it never was permitted to come to trial. If you have enough political clout - and money - seemingly you can get away with anything.

Or can you!

-Ira Y. Rice, Jr., Editor

# OU Regents Name Banowsky President

(Continued from Page 1)

and the man who could improve relations between OU and the state Legislature. He has raised some \$50 million for Pepperdine.

"Given the opportunity, Banowsky can impress anyone," Mitchell said.

"When I considered Banowsky, I had no strong feelings for him," Mitchell said. "But he demonstrated to me and the rest of us that he is the man who could improve OU's image statewide."

Last week, Banowsky withdrew his name, citing a desire to remain at Pepperdine, a pri-

vate Church of Christ school with campuses in Los Angeles and Malibu. He said he did not seek the presidential post at OU and felt he had to finish a commitment to independent Christian higher education.

Before he withdrew his name from consideration, Banowsky was reported to be the strongest of the six finalists.

After he was announced as a candidate, Banowsky came under fire from two Norman legislators, who said his political views were too conservative.

Regents met in exec-

utive session for 3½ hours Monday night before emerging to make the surprise announcement. Banowsky was contacted at approximately 8:45 p.m. with the job offer.

"It was felt by some members of the regents that Dr. Banowsky would reconsider," Mitchell said.

"When we talked to him by phone, he said he would accept the job if the offer was made," the regents president said.

Banowsky will be taking a pay cut coming to Oklahoma; he reportedly had a salary of \$70,000 at Pepperdine. He has been presi-

dent of Pepperdine since 1971.

Mitchell said Banowsky had the ability to "tie the university together" and "bring stability" to the campus.

During his tenure at Pepperdine, it was alleged but never proven that Banowsky and other top administrators received funds from a private organization at the school without knowledge of other administrators.

Other candidates in the OU search were Thurman, J.R. Morris, OU interim provost; Howard R. Neville, president of the Univer-

sity of Maine; Bryce Jordan, president of the University of Texas at Dallas, and Steven Sample, vice president for academic affairs at the University of Nebraska in Lincoln.

Banowsky received a bachelor's degree in speech communications at David Lipscomb College, Nashville, Tenn., his master's degree from the University of New Mexico and his Ph.D. from the University of Southern California.

Banowsky and his wife, Gay, have four sons, ages 20, 18, 17 and 12.

What makes the foregoing article, reproduced from the *Daily Oklahoman*, for August 14, 1978, rather astonishing is that just five days earlier, on August 9, the same writer had announced that Banowsky was bowing out of the candidacy for the University of Oklahoma presidency because he said he remained "more

convinced than ever that independent Christian higher education provides the greatest opportunity for me to continue advancing these ideals in which I most deeply believe." What do you suppose changed his mind? The August 9 article follows:

## Top Candidate for Post As OU Leader Bows Out

By Jim Killochey

**NORMAN** — The man often touted as the leading candidate for the University of Oklahoma presidency Tuesday withdrew his name from consideration.

Pepperdine University President William S. Banowsky, 42, who sources said had the support of four members of the seven-member OU Board of Regents, cited a desire to remain at the Church of Christ school in California.

Meanwhile, the regents have scheduled an executive session Monday night to discuss finalists for the post, sources indicated.

Five candidates now remain for the OU presidency job to succeed Paul F. Sharp, who is retiring for health reasons.

The remaining candidates are OU administrators William G. Thurman and J.R. Morris; Howard R. Neville, president of the University of Maine; Bryce Jordan, president of the University of Texas at Dallas, and Steven Sample, vice president

for academic affairs at the University of Nebraska in Lincoln.

"I did not seek the job at Oklahoma University and I do not wish to leave my post at Pepperdine for any other job," Banowsky said in a communication with regents' secretary Barbara James.



William S. Banowsky  
... 'I do not wish to leave.'

"I enjoyed visiting OU, but after doing so, remain more convinced than ever that independent Christian higher education provides the greatest opportunity for me to continue advancing those ideals in which I most deeply believe," the Pepperdine administrator said.

"As I made very clear when first contacted by the search committee, my work at Pepperdine, where I have served for 15 years, has never been more challenging and gratifying," he said.

Reacting to Banowsky's decision, regents' chairman Bob Mitchell of Oklahoma City acknowledged that

See Page 2, Column 1

## OU Presidency Candidate Out

From Page 1

Banowsky was a strong candidate. "I would have liked very much to see what he (Banowsky) could have done here," Mitchell said.

"A lot of us were quite impressed with Banowsky. He was a very bright person and a well qualified administrator. Overall, he would have been good for the university," the regents' chairman said.

Banowsky, a former fund-raiser for Ronald Reagan, visited the Norman campus twice to meet with OU officials. During the second visit, he also met with state legislators.

The Pepperdine president had come under fire from two Norman legislators who said his

political views were too conservative to administer a state university.

Three members of the presidential search committee visited Banowsky in Los Angeles earlier this summer.

"We still have five excellent candidates and it would be hard to believe we can't find a good president from this group," Mitchell said of the selection process.

OU officials hope to have a new president named by Sept. 1.



## OU official says candidate is 'pretty well off'

# Banowsky withdrawal tied to salary

By Warren Vleth

The prospect of a \$15,000-plus cut in pay probably played a crucial role in a controversial California college administrator's decision to withdraw as a candidate for the University of Oklahoma presidency, an OU official said today.

OU Board of Regents President Bob Mitchell said this morning he believes the lower salary here is partly responsible for the withdraw-

al of William S. Banowsky, 42-year-old president of Pepperdine University.

"We never really got down to discussing financial considerations," Mitchell said, "but he was pretty well off out there, a lot better off than we could do here."

Retiring OU President Paul Sharp's current salary is \$54,000 a year. Mitchell said Banowsky indi-

cated his base salary at Pepperdine, a Church of Christ college, is about \$70,000.

"We would have had a hard time beating the salary he had out there," Mitchell said.

He said statutory restrictions on salaries at a state university such as OU hamper any attempt to lure a top administrator from a recognized private school, where the pay

generally is much better.

Salaries are not as critical a consideration when the administrator is from another public institution, Mitchell said, which is the case with all the remaining candidates for the OU job.

Banowsky, a prominent West Coast Republican and former Ronald Reagan fund-raiser, notified OU officials by mail this week that he wanted to take himself out of the running for the top spot at OU.

His withdrawal leaves the regents with a slate of five final candidates hand-picked by a university search committee. They are Howard R. Neville, president of the University of Maine; Bryce Jordan, president of the University of Texas at Dallas; Steven Sample, a vice president at the University of Nebraska at Lincoln, and OU administrators William G. Thurman and J.R. Morris.

Mitchell said he is confident one of the five will be the next OU president.

"I feel sure of that, if there are no more withdrawals. I just can't see why we can't select one of the five."

He said the regents, who will meet behind closed doors Monday evening to discuss the selection, might narrow the field down to two candidates before making a final decision.

The regents already have interviewed all five of the remaining finalists, and all are "definitely interested" in filling Sharp's shoes, Mitchell said. But two of the candidates indicated they desired further negotiations with the regents before they would accept the job.

In addition to the smaller salary at OU, Mitchell said he thinks Banowsky's decision was influenced by other factors.

"I have had the feeling all the way through this that he and his wife were not definitely sure they wanted to make the move here," the regents president said.

"In the interview he told us he and his wife would have to go back to California and digest what they had seen and heard and decide if they really wanted to make the move."

Other considerations in Banowsky's decision probably included unfinished projects at Pepperdine and a certain amount of adverse publicity that accompanied the news he was under consideration here, Mitchell said.

Another problem was Banowsky's membership on the governing boards of several national corporations, including Coca-Cola. Mitchell said Banowsky might have felt compelled to relinquish those positions had he accepted the presidency of a tax-funded university.

(NOTE: Possibly throwing more light on brother Banowsky's leaving the ministry for secular employment than anything that has appeared in the secular press, please consider the following article he wrote for the *Gospel Advocate*, which appeared in their issue for

July 8, 1965. We wonder how his fellow-ministers of the gospel would like to "get used to" a salary of, say, \$70,000—or even \$58,000, with a \$14,500 house maintenance allowance, for that matter! Get used to it? Yea, verily! But read what he has to say in 1965.—Editor)

## Young Preacher—You'd Better Get Used to Your Salary

William S. Banowsky

We are hearing a lot lately, both within the brotherhood and from denominational groups across the nation, about the preacher's salary. To some, an anemic salary is even point number one in the much discussed preacher-shortage.

### WELL BELOW "AVERAGE"

I do not believe low financial pay is at the real heart of the preacher shortage. Neither do I believe, on the whole, that preachers among churches of Christ are critically underpaid. However, a very extensive survey made recently by the Ministers Life and Casuality Union of Minneapolis concluded: "Ministers have an income considerably less than that earned by the average layman."

The survey "deals with the income of Protestant clergymen in the United States in 1963 and covers fifteen major communions." Contrasting the median salaries of these ministers with 1963 Census figures for median income of full-time male workers, ages fourteen and over, the survey showed that the preacher's salary rated ninth out of twelve occupational classifications.

The median salary (meaning half made more and half made less) of the average American "clergyman" was \$6,358. This was just \$615 above the twelfth and lowest position. By comparison, teachers from elementary to college had incomes of \$8,950 (to \$8,162), engineers \$9,512, and self-employed professionals \$10,982 (to \$12,678). Actual cash income of ministers was less than \$6,358, since this figure included an \$1,800 allowance for rental, utilities, and fees.

### NOT REALISTICALLY ALIGNED

The most revealing conclusion of the survey, however, shows that ministers' salaries are not realistically aligned with their years of experience. The survey found that the average salary and allowance of a "newly ordained minister" with one to four years service is \$6,814. The average reported for a minister with twenty to twenty-four years service is \$7,817. The \$1,003 difference over a twenty-year period represents an annual wage increase of only \$78.15.

It goes without saying that if private industry attempted to operate with no slight a differentiation between the young, inexperienced worker and the seasoned veteran, it would find it virtually impossible to hire or hold specialists for most positions. To make this comparison even more pointed, the survey also matched "clergy with laymen," according to salary

and educational training. With seventeen or more years of school, the average income for the layman is \$8,434. Ministers with an equal number of years in college and seminary have a cash income, on the average, of \$5,323. A whopping difference of \$3,112 annually.

### AMONG CHURCHES OF CHRIST

This alarming aspect of the survey is particularly applicable to our brotherhood. The practice of local congregational autonomy and the complete independence of a congregation to seek out, negotiate terms, and employ any preacher it desires creates a unique situation among churches of Christ. Because there is indeed a shortage of preachers, a young man just out of college, with an engaging personality, some drive, and glib mastery of two dozen sermon outlines can enter the "open market" immediately. And at the top! Unlike a denominational set-up where such a man would be consigned to some humble "parish," many of our young men are catapulted into service in some of our largest congregations. Furthermore, many congregations of 200 to 400 members are equipped to pay a young preacher a beginning salary as much as or more than he could command, without experience, in virtually any other position.

But ten, twenty, thirty years from now he will not have advanced—as in business, industry, or denominational circles—into an entirely different salary bracket. He will then be working in generally the same salary range and will be aligned across the board with all of the younger men just entering the ministry. His family encumbrance may be greater, his financial responsibilities may be increased, his need for life and hospitalization insurance may be more acute. But he is still just a preacher, for just one congregation, and must live within the same general salary range that he has been accustomed to for a quarter of a century. Young preacher, it is an excellent salary now. Better learn to live within it. It's not likely to change much.

# Contending-for-the-Faith Fund Holds Up Well Even While Editor Evangelizes in Far East

Now That Sister Rice and I Are Back, It Is Time for All of Our Partners And Fellow-Helpers to Buckle Down Once Again; Your Generosity Is Needed

Of course, there were many who (in view of brotherhood conditions on *this* side of the water) did not think we should go in the first place. However, the *defense* of the faith is not all there is of Christianity; we all must do what we can to *extend* it, too! In consequence, my family and I have devoted more than 12 of the past 23½ years to *planting* the cause of Christ in various nations of the Far East where it was either unknown altogether or else almost wholly non-existent.

In March of this year, we flew first to Taiwan, where we labored March 6 through April 14. After that we worked in gospel meetings, campaigns or special appointments in Singapore, Malaysia, Thailand, Bangladesh, India, Pakistan, Indonesia, New Caledonia, Fiji Islands and Tahiti. Vada returned home June 19; I did not get back until July 6.

It would have been easy for our fellow-helpers to have let down while we were away — even though I kept right on editing the paper and having it mailed out from Birmingham as the

months rolled by. You know the old saying, "Out of sight; out of mind." But the fact is that you were mindful of our continuing need — and the contributions to our contending-for-the-faith fund kept rolling right on in *even while we were away!*

Now that sister Rice and I are back, of course, we are renewing our efforts to extend our work upon behalf of sound doctrine *even more than before.* In order to do this, we need our faithful, regular helpers to **keep right on sending in their contributions** — besides which many **new** partners helping would enable us to extend this work farther still.

Please look down through the following lists for the months of February through July, 1978, and see if you see your name. If not, please see that it is there in the months that are just ahead. *By ourselves*, of course, we can accomplish *something*; however, *with your help*, we can do *that much more!* See what you can do to contribute to this fund regularly each month. Tax-deductible receipts will be sent for each contribution.

February, 1978	4.00	March, 1978	4.00	April, 1978	4.00	Maurice Crowley	5.00	Mrs. Barney Mitchell &	14.00
Marco Aguiluz	2.00	Marco Aguiluz	4.00	Marco Aguiluz	5.00	Lou Nell Elkins	2.00	Elizabeth Cleveland	10.00
Mrs. Ruth Alexander	2.00	Charles Aldridge	5.00	Charles Aldridge	5.00	Mrs. A. L. Eppson	5.00	C. E. Mitchell	10.00
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Fred A. Baker	10.00	Earl F. Baird	2.00	Earl F. Baird	2.00	Robert L. Griggs	20.00	Charles S. Roberts	5.00
Sara E. Ballard	5.00	Fred A. Baker	5.00	Fred A. Baker	10.00	Deamis J. Gullledge	5.00	Carl Smith	7.00
Grover C. Beard	1.00	Earl F. Baird	20.00	Carl Bell	10.00	Ordel H. Heavin	5.00	Gussie F. Smith	25.00
Carl Bell	10.00	Mrs. Sara E. Ballard	5.00	Everett K. Cole	10.00	Velma Lockwood	5.00	James T. Smith	10.00
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Frank Chesser	5.00	Harold H. Crowe	30.00	Kenneth Edwards, Jr.	6.00	H. L. Meeks	5.00	W. S. Taylor	10.00
Herbert L. Collett	3.00	Mrs. Velma Davis	5.00	Lou Nell Elkins	2.00	L. A. Miller	10.00	Gladys N. Tune	5.00
L. N. Elkins	2.00	Mr. & Mrs. Oscar T. Driver	5.00	N. R. Foster	15.00	Mrs. Barney Mitchell &	14.00	Delbert L. Turner, Jr.	10.00
Mrs. A. L. Eppson	10.00	Mr. & Mrs. Kenneth L. Edwards, Jr.	20.00	J. A. Glisson	7.00	Elizabeth Cleveland	14.00	D. B. VanBlarcom	25.00
N. R. Foster	15.00	L. N. Elkins	2.00	Mr. & Mrs. Earl Gressett	20.00	John I. Moore	15.00	Aubrey D. & Martha L. Vann	52.50
Robert D. Garrett	10.00	Alton W. Fonville	50.00	Robert L. Griggs	20.00	Dorothy Muckelvane	10.00	Wood Church of Christ	
J. K. Gossett	84.00	W. R. Girod	10.00	Ordel H. Heavin	40.00	Charlie Nicks	10.00	Woodbury, TN	25.00
Mrs. Homer Glisson	5.00	Mrs. Homer Glisson	5.00	Addison G. Herring	40.00	William O. Poyner	3.00	TOTAL	\$429.50
Mr. & Mrs. Robert L. Griggs	20.00	Robert L. Griggs	40.00	Mr. & Mrs. Joseph Jordan	5.00	Mr. & Mrs. Glen Sackett	10.00		
William V. Grimes	20.00	W. N. (Bill) Jackson	10.00	Benion H. Kemp	5.00	William E. Simpson	20.00		
Ordel Heavin	5.00	R. A. Jones	7.00	Mr. & Mrs. Taylor L. Lamkin	50.00	J. Thomas Smith	20.00	July, 1978	
W. E. Kaufman	25.00	Mrs. Walter Lockwood	5.00	Walter & Velma Lockwood	5.00	Tommy Stacks	5.00	Marco Aguiluz	4.00
David Kirk	6.00	Leroy Lyles	1.00	T. K. McElroy	5.00	W. S. Taylor	10.00	Charles Aldridge	5.00
Velma Lockwood	5.00	Mrs. Blanche McBride	3.00	Loretta McLellan	9.00	Gladys N. Tune	5.00	Mabel O. Anthony	50.00
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L. A. Miller	10.00	L. A. Miller	5.00	Bill Morgan	20.00	James E. Warren	5.00	Mr. & Mrs. Francis E. Davis	10.00
Mrs. Barney Mitchell &	14.00	Mrs. Barney Mitchell &	10.00	Dorothy Muckelvane	20.00	Wood Church of Christ,		G. W. Deason, Jr.	78.00
Elizabeth Cleveland	25.00	Elizabeth Cleveland	14.00	Charlie Nicks	10.00	Woodbury, TN	25.00	Low Nell Elkins	3.00
Bill Morgan	10.00	Bill Morgan	25.00	Charles S. Roberts	5.00	TOTAL	\$406.50	J. A. Glisson	5.00
Dorothy Muckelvane	10.00	Dorothy Muckelvane	10.00	Wendell M. Scott	5.00			Ordel H. Heavin	5.00
Charles Nicks	10.00	Charlie Nicks	10.00	Carl Smith	19.00			Velma Lockwood	5.00
L. Gary Oliver	25.00	Boyce Prestage	4.00	J. Thomas Smith	10.00			Jack P. Martin	5.00
William O. Poyner	3.00	Charles S. Roberts	5.00	Tommy Stacks	5.00	June, 1978		H. L. Meeks	5.00
Royce & Mary Prestage	4.00	Mr. & Mrs. Glen Sackett	10.00	Mr. & Mrs. Wesley Stirling	10.00	Charles A. Aldridge	5.00	L. A. Miller	10.00
Charles S. Roberts	5.00	Wendell M. Scott	1.00	W. S. Taylor	10.00	Mrs. Ruth Alexander	2.00	Elizabeth Cleveland	17.00
Rodney V. Rutherford	5.00	T. E. Self	10.00	Gladys N. Tune	5.00	Mabel O. Anthony	50.00	John I. Moore	15.00
Mr. & Mrs. Glen Sackett	10.00	J. Thomas Smith	10.00	Al Watkins	10.00	Earl F. Baird	20.00	Dorothy Muckelvane	10.00
Elmer Sharp	5.00	Mr. & Mrs. John Zeller	10.00	Wood Church of Christ,	8.10	Fred A. Baker	10.00	Charlie Nicks	10.00
John W. Smith	5.00	Woodbury, TN	25.00	Woodbury, TN	25.00	Sara Ballard	10.00	Charles S. Roberts	5.00
Tommy Stacks	5.00	TOTAL	\$488.90			Carl Bell	10.00	Thomas E. Stacks	5.00
N. J. Stanford	17.35					David E. De Voss	6.00	W. S. Taylor	10.00
Mrs. W. S. Taylor	10.00					Lox Nell Elkins	2.00	Gladys N. Tune	5.00
Gladys N. Tune	5.00					Donald Finney	4.00	D. B. VanBlarcom	25.00
Delbert L. Turner, Jr.	10.00					Mrs. Homer Glisson	10.00	Wood Church of Christ,	
	10.00					Mr. Robert Griggs	20.00	Woodbury, TN	25.00
D. B. VanBlarcom	10.00					Ordel H. Heavin	5.00	TOTAL	\$347.00
Mr. & Mrs. David B. Watson	25.00	May, 1978				Addison G. Herring	20.00		
Mrs. S. B. Wilson	4.00	Marco Aguiluz	4.00			Velma Lockwood	20.00		
Wood Church of Christ	25.00	Earl F. Baird	20.00			H. L. Meeks	5.00		
Woodbury, Tennessee	25.00	Sara Ballard	10.00			L. A. Miller	10.00		
TOTAL	\$631.35	Dorothy Bates	3.50						
		Carl Bell	10.00						
		Glen C. Carus	50.00						

## Where Are We Being Led?

Pat McGee

I remember a number of years ago brother Guy N. Woods telling us young preachers that the church of the Lord was only one generation away from apostasy at any time. I know that is true. The only thing that troubles me now is the conviction that the apostasy is much nearer us than a generation away. We are standing right on the threshold of the door to apostasy and many of those among us of "influence" are leading us right into this digression.

Signs of the coming apostasy are many and there ought

to be a brotherhood-wide awareness of the brewing storm. Sadly, such is just not the case. To my utter amazement and shock someone commented to me soon after our arrival back in the U.S. in June that they were so thankful because "the battle with liberalism and modernism was over and won." My reaction was they aren't seeing and hearing the things I'm experiencing. The fact is that the church of Christ is being led at an ever-increasing pace into the beckoning arms of apostasy. Those of influence must bear much in judgment.

One obvious indicator of this ominous threat among us is the softening attitude toward and open willingness for fellowship with the denominational, sectarian world. I have read the flood of articles in *Mission, Integrity* and other such publications circulating among the brotherhood, listened to the speakers on lectureships (e.g., Wesley Reagan at OCC in 1970) and am sufficiently familiar with this now decade-long attempt by liberals to break down the wall of truth erected by faithful brethren and defenders of the faith for over a century. One of the fundamental truths so clearly enunciated by faithful gospel preachers and so surely believed among us has to do with this matter of fellowship with those in religious error. The battle call has always been "have no fellowship with the unfruitful works of darkness" (Ephesians 5:11); "be ye not unequally yoked together with unbelievers. . ." (II Corinthians 6:14); and "touch no unclean things." (II Corinthians 6:17). I thank the Lord for these great efforts and only add my personal "Amen" and influence.

Now all this is being changed. Now it is "speak unto us smooth things." (Isaiah 30:10); "the prophets prophesy falsely . . . and God's people love to have it so" (Jeremiah 5:31), as false brethren "heap unto themselves teachers after their own lusts, turning away their ears from the truth." (II Timothy 4:3). It is a time to weep (Jeremiah 9:1-2), to contend (Jude 3) and to fight the good fight of faith (I Timothy 6:12) with ever renewed vigor and confidence. Lord, raise up men with the dignity of conviction and the esteem of sound doctrine who will challenge and check those in our midst who knowingly or otherwise would lead us into holding hands with the sects and denominational preachers.

#### IS THE DANGER REAL?

And how real is this digression among us? How close are we to playing the harlot with men of error? Is the danger so serious or the threat so ominous? Let the reader judge; for "by their fruits ye shall know them." (Matthew 7:16). And the fruit of "interfaith" fellowship is budding and blooming right under our noses!

Both truth and error are connected to the persons and personalities who espouse them. Thus it is not possible to talk about error in the abstract without connecting the sin to the man maintaining it among God's people. Doctrinal compromise and uncertain sounds are fruits rooted in the particular person who has allowed himself to be so overcome. It does not bring joy to focus the attention of faithful brethren upon such a one and especially when it involves someone who is "reputed to be some what." (Galatians 2:6). But the cause of truth and the continuance of the old paths among us is of greater import than any man — ANY MAN!

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## The Loaf Which We Break

Rod Cicchetto

Brother Glenn Caldwell's article "The Bread Which We Break" was an interesting and thought provoking study. While following his reasoning and investigating his passages some things came to mind.

All four New Testament writers who describe the event mention the fact that Jesus broke a loaf. Nowhere is there ever more than a loaf. In fact, I Corinthians 10:17 says "one loaf." Is "a loaf" incidental to the event? If not, it is essential. But if it is essential how did Paul and the Corinthians break the one loaf? They were in Corinth; he was in Ephesus. The Aegean Sea separated them. Yet Paul said "the bread which we break. . ." On the other hand, if it is incidental then why is not the breaking incidental?

Brother Caldwell speaks of saving "a few precious seconds" during the worship service. But a church of ten individuals is potentially a church of ten thousand. In Acts 4:4 we find a church of five thousand men. Now it is no longer a few precious seconds but a couple of hours to partake of a loaf. Remember, "a loaf" is mentioned by all four New Testament writers. May we save a few precious hours by using more than one loaf? I believe we may.

Again, notice brother Caldwell's title: "The Bread Which We Break". Who breaks it? We do. We break the bread. We who? Paul and the Corinthians. But Paul is not speaking of the actual "breaking" of bread because he is in Ephesus at the time. Therefore he is speaking of something else when he says "break." Is it not that he is speaking of the partaking?

Our brother asks, "What do?" in reference to "This do in remembrance of me." It seems to me that I Corinthians 11 explains it. Note verse 24: Jesus said, "This do." Do what? Verse 24 does not say. Jesus may have meant *break* the bread but he may have meant *partake* of the bread. From verse 24 we do not know. However, notice verse 25: Jesus said "This do." Do what? "As oft as ye drink it. . ." Drinking it is the doing it and this is partaking. Why would not the same reasoning apply to breaking as to drinking?

What did Jesus mean by breaking bread? It seems to me that Mark 8:19 is Jesus' commentary on the meaning of break bread. He is not speaking of the actual breaking. The apostles did not take up the twelve baskets until after the meal. He must be speaking of feeding the 5,000. Feeding 5,000 people requires the people partaking in the meal. By the way, Jesus broke the bread when it had no significance. (Mark 6:41). This is mentioned by three of the four gospel writers.

Speaking of what the actual breaking would symbolize, no one seems to know. Is it the breaking or wounding of his body? Is it the breaking off of his life? Is it both? Does it symbolize anything? Brother Caldwell says he cannot readily accept the idea that Jesus broke the bread without a specific purpose. Neither can I. I think he broke it in order to distribute it that they could partake of the bread doing it (the partaking) in remembrance of him.

P. O. Box 153

Manila, Arkansas 72442





## A Giant Has Fallen

### Glenn L. Wallace (1907-1978)

Pat McGee

Although, "precious in the sight of the Lord is the death of his saints" (Psalms 116:15), it is sad for God's people to bid goodbye to one who has been so valuable to the cause of Christ as a preacher of the gospel and a defender of the faith. Such was our dear friend Glenn L. Wallace.

Brother Wallace was born June 2, 1907 in Bowie, Texas, where he attended school and grew up under the sound and faithful teaching of old pioneer teachers. Brother Wallace descended from three generations of gospel preachers. Foy E. Wallace, Sr., Foy E. Wallace, Jr. and Cled E. Wallace were nationally known. Brother Glenn's brother, G. K. Wallace, was a former teacher of mine at Freed-Hardeman College and still carries on an active work of gospel preaching. Glenn Wallace moved to Abilene, Texas, graduating from Abilene Christian High School in 1927, and, in 1931, he received a Bachelor's Degree in Bible from Abilene Christian College. He did local work in Kansas, Missouri, Texas and California, as well as conducting gospel meetings in almost every state of our nation. He was able to go into distant countries to preach the gospel and participated in evangelistic tours to Europe and, in 1948, helped start the Lord's church in Aylesbury, England. He also toured the Middle-East and preached in Egypt, Cypress, Lebanon, Greece and Israel. His pen and tongue were of inestimable value to the church of the Lord Jesus Christ.

Brother Glenn had been in ill health for many years

but especially since open heart surgery, his second, in 1973, and then a stroke in 1976. Following his last stroke, brother and sister Wallace moved from California back to their home in Abilene — and it was here on August 14, 1978, that Glenn Wallace passed to eternity. Services were held here in Abilene on August 16 at the University church of Christ. Brother Maxie Boren, minister of the Lord's church in Corsicana, spoke during the service as well as brethren Walter Adams and Harris Latham. All of these men commended brother Wallace's life as a faithful and dedicated gospel preacher and especially for his strong stand against the inroads of liberalism. The service was a marvelous testimony to the many friends that esteemed Wallace highly for his work and life as a Christian and gospel preacher.

Brother Wallace preached his last sermon two weeks before his death at the church in Gainsville, Texas, on the subject, "The Hour is Come" (taken from John 17:1). Sister Wallace told me that he must have known that his hour was indeed near and his sermon on this day, she thought, was one of the most powerful that he ever preached. He had to be assisted into the pulpit by the brethren, but his love of preaching the word of God and his love for the souls of men was never more obvious than as he preached for this last time.

Brother Wallace was a lover of sound doctrine and a lover of those that preached it and stood for it. It has been rightly said, "if you would not be forgotten as soon as you are dead, either write things worth reading or do things worth writing." Glenn Wallace did both of these. The shadow of his influence will lengthen in the lives of all of us who knew him and loved him and were exposed to the power of his preaching and of his pen. When a man dies, he clutches in his hands only that which he has given away in his lifetime — and brother Glenn Wallace died a rich man.

"Fear Death? To feel the fog in my throat, the mist in my face, when the snows begin, and the blasts denote I am nearing the place;

Where he stands, the arch-fear in a visible form; yet the strong man must go.

For the journey is done, and the summit's attained, and the barriers fall;

Though a battle's to fight ere the guerdon be gained, the reward of it all.

I was ever a fighter; so—one fight more, the best and the last;

I would hate that death bandaged my eyes and forbore, and bade me creep past;

No, let me taste the whole of it, fare like my peers, the heroes of old,

Bear the brunt, in a minute pay glad life's arrears of pain, darkness and cold.

For sudden, the worst turns the best to the brave, the black minute's at end,

The element's rage, the fiend voices that rave shall dwindle, shall blend, shall change,

Shall become first a peace out of pain, then a light, then thy breast;

O, thou soul of my soul, I shall clasp thee again,

And with God be the rest!" —Cled E. Wallace

—N. 5th and Grape  
Abilene, Texas 79601

## Your Preacher's Worth

Michael D. Stone

In this writing we shall attempt to answer the question: how much is your preacher worth to you? It is my conviction that there are several things relative to this matter that deserve our consideration.

First of all, I would suggest that your preacher is worth the Bible knowledge that he has acquired through study. It is a known fact that some preachers study more than others. Those that study more and know more are certainly worth more to a church.

Secondly, your preacher is worth the life he lives. A preacher should certainly live the life he preaches to others about living. If his life is not consistent with his profession, he will do the church harm and should cease being a preacher. However, we should not expect perfection from any preacher.

Thirdly, your preacher is worth his ability to proclaim the message of God to the people. A man may have the knowledge and yet be unable to convey that knowledge to the people. Some preachers try to impress the church with their much learning, thus speaking over the heads of the audience. The whole purpose of preaching is to teach the word of God to people. The man that can do that is worth more than the preacher who cannot get it across as well.

Fourthly, your preacher is worth the experience he has had in preaching. One with more experience is worth more to a church than one with less. (It disturbs me no little when I hear of churches refusing even to consider a man who may be over 50 years of age. I see no reason why a preacher my age (30) should be worth more than a man of 50 who has had more experience than I. Actually, the opposite should be true.) One of the great wastes of our day is the shelving of our older, more-experienced preachers. Certainly young preachers need to start *somewhere*—and I am most thankful for those churches in Lawrence County, Tennessee, that allowed me to try to preach while in Freed-Hardeman College. But, the fact still remains that a preacher starting out is not worth as much to a church as one older, more-experienced and wiser. Yet, many of our older men are being supported less than many who are younger.

In summary, a preacher's worth is commensurate with his knowledge, life, ability and experience. What is your preacher worth to the congregation where you worship?

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## WHAT OTHERS ARE SAYING...

T. W. Phillips, II, minister, San Gabriel, California: "Thank you so very much for the Rice Family Singers' album *Where Roses Never Fade*. Since playing both sides, I just have to say, 'Nothing have I ever appreciated more . . . Not only do I enjoy hearing your beautiful singing—you have given me a very helpful source of home devotion. Lurline and I both are wonderfully inspired by the sweet songs you sing."

Carroll C. Craig, Nashville, Tennessee: "I saw your albums or records advertised in *Contending for the Faith*. Would you send me information on how to obtain these? We are very interested in getting these to help our youth group learn some of the songs as well as for our own pleasure."

James H. Lowrey, Mobile, Alabama: "The album *Where Roses Never Fade* is great. *Mansion Over the Hilltop* and *Beyond the Sunset* are wonderful, and we are enjoying all three of them so much. I would hate to lose any of them and know I wouldn't be able to replace it."

Myrtle Fuller, Branford, Florida: "The album *Where Roses Never Fade* surely is beautiful. I have really enjoyed it."

Lowell Blankenship, Somerset, Kentucky: "I just got your records *Beyond the Sunset* and *Mansion Over the Hilltop*. I like them very much. I need some more records without instruments of music. If you have any more records, let me know. I need music of this type for my radio program."

Mrs. John W. Potts, Hohenwald, Tennessee: "Thank you for the albums. We are enjoying them so much."

Buzz & Elsie Borden, Lubbock, Texas: "We have your wonderful record *Mansion Over the Hilltop*. Enjoy it daily. . . . Want all of the ones you have put out."

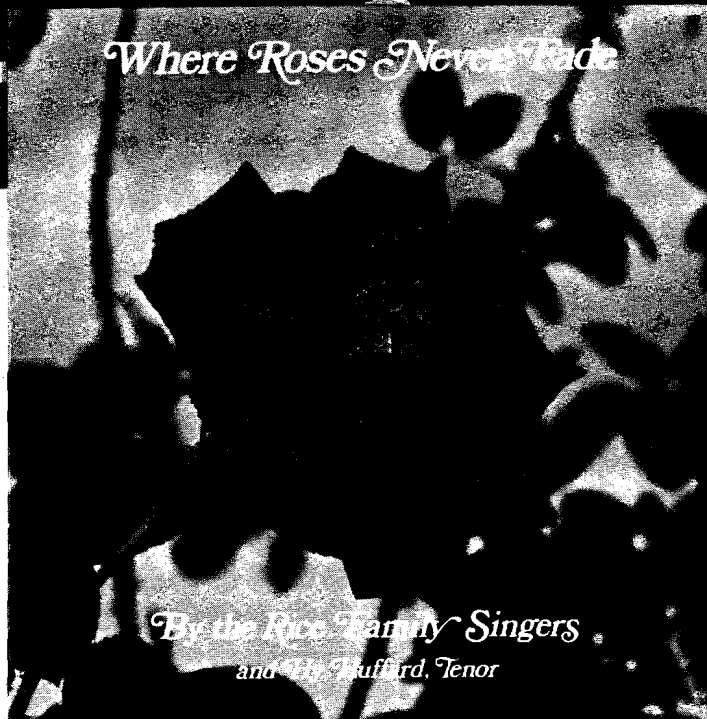
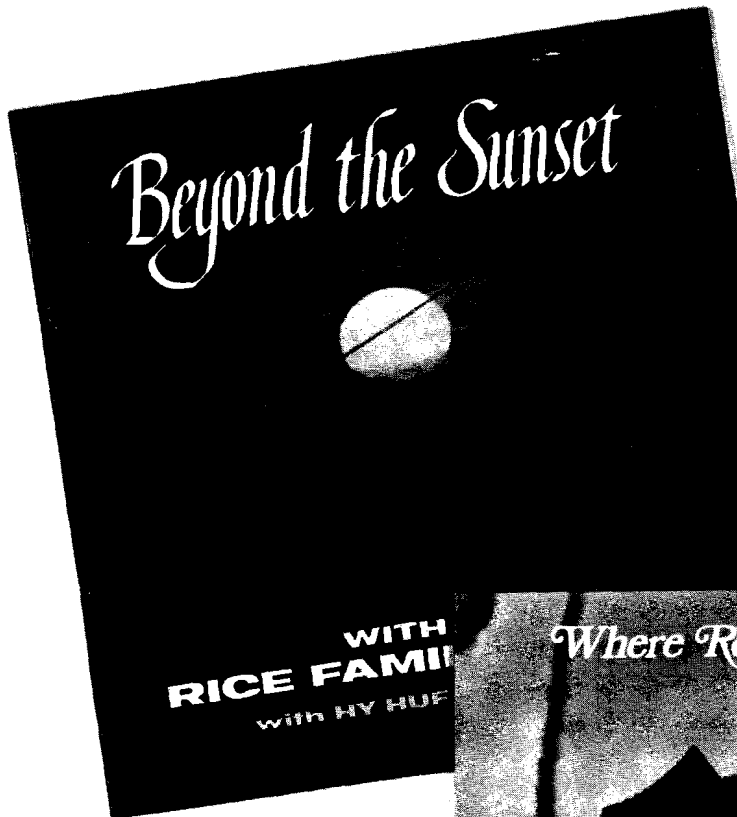
Freda Stanley, Belpre, Ohio: "We like the records very much."

Lawrence A. Miller, Lecanto, Florida: "How we have enjoyed the record albums! . . . Wish you had others. The way we have been playing them, we may have them worn out soon. We like them so much we have to play them for all our friends who come in."

Nova Davis, Indianapolis, Indiana: "We play the record every day. We love it so much. . . . I am ordering two sets—one for myself and one for my daughter in Minnesota."

P. F. Chang, Singapore: "Many brethren have expressed their earnest desire in possessing the Rice Family Singers' albums and tapes. Kindly advise me of the arrangement for the congregation here. We have an order for ten sets of stereo albums and three sets of cassettes."

Mrs. Jack Hawkins, minister's wife, Pontiac, Michigan: "Thank you for sending the record. We are enjoying it. The more we listen the more beautiful it is."



**MANSION OVER THE HILLTOP**

**SIDE 1**

- Mansion over the Hilltop
- The Glory-land Way
- Just a Little While
- Be With Me Lord
- What a Savior
- Victory in Jesus

**SIDE 2**

- Christ's Love is All I Need
- In the Shadow of the Cross
- Sweet Will of God
- The Lord's My Shepherd
- I'll Be a Friend to Jesus
- Sing to Me of Heaven

**BEYOND THE SUNSET**

**Side 1**

- Beyond the Sunset
- Nearer, My God, to Thee
- Heaven for Me
- Glory for Me
- Crossing the Bar
- Abide with Me

**Side 2**

- Asleep in Jesus
- Near to the Heart of God
- An Empty Mansion
- Only a Shadow Between
- Beautiful Isle
- Land of Fadeless Day

**WHERE ROSES NEVER FADE**

**Side 1**

- Where Roses Never Fade
- Jesus Paid it All
- Lead Me to Calvary
- Where Could I Go?
- Jesus, Hold My Hand
- Paradise Valley

**Side 2**

- The New Song
- Jesus, Lover of My Soul
- Whispering Hope
- In the Garden
- Will You Not Tell it Today?
- If We Never Meet Again

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# No Nail Prints

Author Unknown

An over-zealous priest once visited an old woman on her deathbed. She had been converted from Roman Catholicism more than 50 years before, but her relatives were sure that the priest could "bring her back to the church" and have her accept the last sacraments so that she could be buried in a Roman Catholic cemetery.

The priest, too, was confident that he would be able to absolve her before she died. "I have come to absolve you and give you extreme unction," he told her.

"What is that?" she asked him.  
 "I have come to forgive you your sins and to anoint you before you die," the priest replied.

"Let me look at your hands," she demanded.

Puzzled, the priest held out his hands which she examined closely back and front. Then she shook her head and said, "Sir, you are an imposter!"

"Imposter!" he exclaimed.

"Yes, sir, you are an imposter. The only man who can forgive my sins has the imprint of the nails of his crucifixion in the palms of his hands."

—via *The Marion Messenger*

## ALABAMA CHRISTIAN SCHOOL OF RELIGION 1978 ANNUAL LECTURE PROGRAM

Theme: Systematic Theology  
 November 6-9

A study of the doctrine of the Godhead; the doctrine of angels; the doctrine of man; the doctrine of sin; the doctrine of salvation; the doctrine of the church; and the doctrine of last things.

**Monday, November 6:**

		(Theology)	
9:00- 9:45 a.m.	The Evidences for the Existence of God	.....	Curtis A. Cates
9:45-10:30 a.m.	Miracles and Providence	.....	H. A. Fincher
10:30-10:45 a.m.	Recess		
10:45-11:30 a.m.	The Role and Work of Christ Prior to the Gospel Age	.....	Bobby Duncan
11:30-12:15	Panel		
12:15- 1:30	Lunch		
1:30- 2:00 p.m.	Little Known Facts About Well Known Preachers	.....	Leslie G. Thomas
2:00- 2:45 p.m.	Slide Lectures on the Restoration Movement	.....	J. M. Powell
2:45- 3:30 p.m.	The Role and Work of the Holy Spirit Prior to the Gospel Age	.....	Dabney Phillips
3:30- 3:45 p.m.	Recess		
3:45- 4:30 p.m.	Demonology	.....	George Herring
4:30- 5:15 p.m.	Open Forum	.....	Edsel Burleson
7:00- 8:45 p.m.	Angelology	.....	Roger McKenzie
	Satanology	.....	H. A. Fincher

**Tuesday, November 7:**

		(Anthropology)	
9:00- 9:45 a.m.	The Creation, Attributes, and Limitations of Man	.....	Carl McKelvey
9:45-10:30 a.m.	Trinitarianism and the Nature and Attributes of Deity, Including the Foreknowledge of God with Respect to Man	.....	Guy N. Woods
10:30-10:45 a.m.	Recess		
10:45-11:30 a.m.	The Relationship of Divine Government with the Free Moral Agency of Man	.....	William S. Cline
11:30-12:15	Panel		
12:15- 1:30	Lunch		
1:30- 2:00 p.m.	Little Known Facts About Well Known Preachers	.....	Leslie G. Thomas
2:00- 2:45 p.m.	Slide Lectures on the Restoration Movement	.....	J. M. Powell
2:45- 3:30 p.m.	The Record of the Fall of Man, and the Necessary Implications Which Ensur Therefrom	.....	Carl McKelvey
3:30- 3:45 p.m.	Recess		
3:45- 4:30 p.m.	Calvin's Doctrine of Original Sin	.....	F. W. Mattox
4:30- 5:15 p.m.	Open Forum	.....	Guy N. Woods
7:00- 8:45 p.m.	Calvinism and Arminianism — Their Differences and Their Agreements	.....	F. W. Mattox

The Origin of Evil—Or Why Did God Not So Create Man That He Would Not Sin	.....	Guy N. Woods
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**Wednesday, November 8:**

		(Soteriology)	
9:00- 9:45 a.m.	The Scheme of Redemption	.....	Garland Elkins
9:45-10:30 a.m.	The New Testament Corroborations of the Old Testament Prophecies on the Virgin Birth of Christ	.....	Furman Kearley
10:30-10:45 a.m.	Recess		
10:45-11:30 a.m.	A Historical Account of Those in John's Day Who Denied the Incarnation of Christ and Their Influence on Christendom	.....	J. C. Townsend
11:30-12:15	Panel		
12:15- 1:30	Lunch		
1:30- 2:00 p.m.	Little Known Facts About Well Known Preachers	.....	Leslie G. Thomas
2:00- 2:45 p.m.	Slide Lectures on the Restoration Movement	.....	J. M. Powell
2:45- 3:30 p.m.	The Resurrection of Christ	.....	D. Ellis Walker
3:30- 3:45 p.m.	Recess		
3:45- 4:30 p.m.	Christ—Our Pattern and Example	.....	Jackie Fox
4:30- 5:15 p.m.	Open Forum	.....	Howard Blazer
7:00- 8:45 p.m.	The Vicarious Death of Christ The Atoning Blood of Christ	.....	Hugo McCord Furman Kearley

**Thursday, November 9:**

		(Ecclesiology)	
9:00- 9:45 a.m.	The Church in the Eternal Purpose of God	.....	W. B. West
9:45-10:30 a.m.	The Organization and the Work of the Church	.....	Franklin Camp
10:30-10:45 a.m.	Recess		
10:45-11:30 a.m.	The Worship of the Church	.....	Curtis Sampley
11:30-12:15	Panel		
12:15- 1:30	Lunch		
1:30- 2:15 p.m.	Instrumental Music in the Worship	.....	J. Roy Vaughan
2:15- 3:00 p.m.	Progress Toward Udenominationalism in Christendom in General	.....	Marvin Bryant
3:00- 3:45 p.m.	The Doctrine of Premillennialism	.....	Joe Williams
3:45- 4:30 p.m.	Open Forum	.....	
4:30- 6:00 p.m.	Fellowship Dinner		
7:00- 8:45 p.m.	The State of the Dead The Second Coming of Christ, and the New Heaven and the New Earth	.....	W. B. West Hugo McCord

One hour of resident college credit will be allowed for each full day's attendance. Five hours will be allowed for those who attend all of the lectures. Each student will be required to register in advance and submit an outline of each session. Registration fee, \$5.00; Tuition, \$20.00 per hour.

All lectures will be video-taped, in color, and will be placed in the Alabama Christian School of Religion Library for future generations to view.



# Notes & Quotes...

**Stan Daulton**, who was attending Florida College, at Temple Terrace, Florida, at the time, wrote something I have held for several years, but which even now seems like it ought to be published—so here is what he said: "Through a review of one of your letters in a recent issue of *Truth Magazine*, I was made aware that you are publishing a paper called *Contending for the Faith*. About a year ago, I purchased both volumes of *Axe on the Root*, and I deeply appreciated them. In the last few years, I have been made increasingly aware of the threat of liberalism and denominationalism to the church. During my freshman year of college, I attended a secular college at which I was encountered by an English teacher, who in former days had been a staff writer for *Firm Foundation* and *Christian Chronicle*, as well as a missionary in France. Now a full-fledged agnostic, he quoted the scriptures, refuted their veracity, and challenged the students to defend the myths contained therein. It was the same year that I read *Voices of Concern*. Meanwhile, back at the home congregation, our regular preacher found it impossible to preach *Church-of-Christism* and attempt to proselyte members of denominational bodies. He had deduced that the church is no different from other denominational bodies. I found your books, along with brother Bales' book, *The Faith Under Fire*, to be most encouraging. I would like to subscribe for *Contending for the Faith*..."

(NOTE: "Thank you for the information contained in your letter," I replied, in part. "It was quite enlightening. Brethren in general had better wake up to what actually is going on among the brotherhood at this time. Tomorrow will be too late." IYRJR.)

**Howard Winters**, of Win-More Publications, West Jefferson, North Carolina, let us know October 3, 1977, that he had decided to reprint *The Second Coming and Other Sermons* by Guy N. Woods, saying, "This is a great book and I think will be in great demand. . . Since you helped me so much with my little booklet on the Holy Spirit, I wanted you to be among the first to receive our pre-publication offer. . . The book will be beautifully bound in cloth, 175 pages, with a colorful (and beautiful) dust jacket. Every preacher (and many others) will want a copy. . ."

We replied to brother Winters under date October 16, 1977, expressing our delight that he is reprinting brother Woods' book on *The Second Coming and Other Sermons*. We now have a stock of 50 copies, which are available at \$4.95 each (plus 66¢ postage). Please address all orders to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.

**Charlie Nicks**, Huntingdon, Tennessee, September 19, 1977: "Enclosed is check for \$11.00—ten for *Contending for the Faith* and one for four copies of the July issue. . . Keep up the good work, for Liberalism is getting into all the churches, and if we don't fight and speak out we will have a losing battle on our hands. . ."

**Name Withheld**, from Valdosta, Georgia, November 15, 1977: "You are doing a great work. . . Would like to ask you to think about writing an article on the work of elders—what it can mean to a man's soul's destination should he go in *unqualified* and also fail to fulfill the *duties* of an elder. Can a man hold the office of an elder and not be qualified in just *one* thing and expect to enter heaven? Also, can he hold the office of an elder and not fulfill

the duties outlined in the Bible and expect to enter heaven? Also, what of the members who serve under such elders who do not qualify or fulfill duties? . . . We have been going through some very trying times at the congregation we attend. It is not a recent thing. It's been going for several years, but came to a peak recently. I don't know if it will settle back to where it was before or just what will happen. We, along with two or three other families, took a firm stand against one elder which led to 'a long story' . . . We don't want to lose our souls (and possibly our children's souls). . . I don't want to stir trouble or sow discord. I only want some help to clarify some things for myself (which, in turn, will benefit other people). . ."

(NOTE: I know what you mean, when you mention 'trying times'—especially where one is serving as an elder unqualified according to scriptural teaching. I Timothy 3 and Titus 1 both teach us what an elder must be. The Lord (not I) put it that way. No one, as far as I know, thinks an elder has to be absolutely perfect; however, to ignore the requirements the word of God says such *must* possess, no matter how imperfect he may be otherwise, is to go against God. . . Yes, we shall be glad to run some articles along this line. IYRJR.)

**W. C. Puryear**, Sequatchie, Tennessee, November 15, 1977: "We enjoy *Contending for the Faith*. I'm sending \$5.00 for subscription; \$5.00 to use in any way you need to. . ."

**Jesse Condra**, Fairfield, North Carolina, November 16, 1977: "Enclosing check for \$5.00 for 12 copies of October *Contending for the Faith*. The rest to be used as you see fit. Hope to be able to do more in the future. We have been receiving the same support here in this mission field for almost four years. We are barely making ends meet. Keep up the good work. We are with you all the way."

**Gerald R. Reynolds**, minister, Lake Station, Indiana, November 9, 1977: "Keep up the good work. The brethren here read *Contending for the Faith* each month. Brother McCord, one of our elders, pays for these fine papers. He loves the truth. . ."

**W. E. Kaufman**, Belleville, West Virginia, February 10, 1978: "Enclosed check for \$30.00. Please renew my subscription for *Contending for the Faith* for three years, and use the rest where needed. . . Will send more later as I can. May the Lord bless you for the good work you are doing."

In a brochure recently received from **Pepperdine University**, Malibu, California, **Reuel Lemmons** is quoted from the May 17, 1977, *Firm Foundation*, as saying, "And the lectureship that just closed indicates that a lot of time is being given to strengthening the school's ties with the church and to the teaching of the word of God. And that's the way it is at Pepperdine today." Like appointing 40% of the Board *non-Christians* no doubt!

**Lillian Lee Foster**, Dallas, Texas, August 30, 1977: "May the Lord continue to bless your work."

**Lester H. Robinson**, Wewoka, Oklahoma, August 22, 1977: "I enjoy your publication very much. I, too, am against liberalism any time it departs from 'it is written.' I surely appreciate your efforts in contending for the faith once delivered. May God bless your efforts."

**James A. Jones**, Clearfield, Utah: "I am happy to get your *Contending for the Faith* and feel that it is getting to the 'root' of the trouble springing up on occasion in the brotherhood. Keep it up. . ."

**Mable Best**, Oklahoma City, Oklahoma, December 16, 1977: "I wish I could help more than I do. Maybe some day. . ."

**Maurice Crowley**, minister, Salmon, Idaho, May 9, 1978: "Just a quick note concerning a new three-year subscription to *Contending for the Faith*. This young man is just beginning his preaching career and I do not want to see him led astray. Your paper is one of the best ways I know of to keep him informed on both sides and to keep him faithful. . . I am enclosing \$10.00—five for his subscription and five to be used in any way you choose. I would like to contribute much more and do so on a regular basis, but at this time we aren't able. We are missionaries here at Salmon and the very first church of our Lord to be established. Our support is limited, but in the future we hope to be able to work out a schedule in which we can send at least five dollars each month. . . This is a very difficult area to work in due to the strong Mormon influence. They own most of the county and half the city—and do we get the 'flak'! . . . There are still some of us who are with you in this great effort to keep the faith. The time is rapidly approaching when gospel preachers will be unable to preach, fully supported, either in the mission fields or anywhere else, unless they are willing to work with their hands and preach as well. It is going to take a lot of dedication and courage. We appreciate you very much for trying to stem the tide."

**Dennis J. Gullede**, Jackson, Tennessee, May 10, 1978: "I continue to enjoy the paper. . . Enclosed is a check in the amount of \$7.00. Two dollars is to pay for this year's subscription and five dollars to use in any area it may be needed."

**Sue Bolin**, Siloam Springs, Arkansas, April 4, 1978: "I enjoy the paper and don't want to be without it."

**Dee Ellis**, Lubbock, Texas, May 20, 1978: "I appreciate your encouragement. Hope all is well and the good news is spreading."

**Aaron Nicholas**, Stamps, Arkansas, May 15, 1978: "It is so good to know that we still have some brethren we can still trust. Sometimes I send you, as you will remember, just plain cash—a \$10.00 bill—and it is acknowledged just like the check is. My wife tells me one of these days I am going to get slipped up on. I said not by a congregation that will back a man like Ira Y. Rice."

"Now if I were sending money to the Highland Church, like I used to, when that church was sound in the faith, it didn't make any difference, cash or check. But I lost faith in them some seven or eight years ago. I wouldn't send them a check, much less cash. They are still pleading and begging for money, but as far as I am concerned, they can keep on keeping on. I don't believe in giving the Lord's money to a church that has made such a doctrinal mess of themselves as the Highland Church has. . ."

(NOTE: In my reply of June 16, 1978, I said, in part, "My secretary mentioned that when you send cash, you should remember that the envelope is handled by many postmen between Stamps and Birmingham—and one of them might be tempted to take it. For this reason, check might be better. However, if you *do* continue sending cash, be sure to fold it in your letter in such a way that it is not obvious from the outside. Otherwise it just might not ever reach us. . ."



**Mr. & Mrs. Calvin Milton**, Petersburg, Virginia, April 5, 1978, in ordering Volumes VII and VIII of *Contending for the Faith*, wrote, in part, saying, "These books are so informative as to what is being done in the church, when it is being done, where and by whom. It is so sad to learn of these things, yet Christians everywhere ought to be interested in what is going on in the Lord's church the world over. . . . Some Christians are so complacent they really don't care, or are not interested in what goes on in the church (congregation) where they attend on Lord's Day. They are too willing to take the preacher's word or the elders' word as nothing but the truth (the whole truth); therefore they study very little for themselves and won't hear tell of reading (much less believing) some literature written by dedicated brethren who are truly giving of their all to the cause of Christ. . . . Our prayer is that the Lord will continue to bestow his richest blessings upon brother Rice and all you good brethren who support the great cause of *Contending for the Faith*."

**N. R. Foster**, Bethany, Oklahoma, April 7, 1978: "Just yesterday some man paused by my work area—I was meditating, had my Bible open—he tells me he was from Munich, Germany, and while there had been taught some 27 lessons on the Holy Spirit. . . . From our conversation, I gathered this had taken place at the hands of some renegade preacher who had been supported by the church from somewhere in Texas, until they had found out that he was a false teacher—that they had withdrawn from him and cut off his support. Apparently he is teaching Pentecostalism. I was just curious as to who it might be. I believe that we certainly need to know these things and appreciate so much your work in this area.

"I think so many in the brotherhood do not realize the importance of this work and we need to be reminded that it is a responsibility to 'mark them that cause divisions and occasions of stumbling, contrary to the doctrine (Romans 16:17) and avoid them'. I do not believe that this is the responsibility of just one man, but every child of God is responsible to oppose false teachers. We are responsible to know that they are false teachers and to stand foursquare against them. If we will do this, then the church will be strong and the message of the gospel will be unimpeded, and those who are seeking salvation will have access to it with less likelihood of being misled. There are going to be false teachers and they are going to mislead many, but we do not have to let them have free course in the church and we must not even let it appear that we approve of them in any way. . . . My help for the next three months find remitted."

(NOTE: Brother Foster enclosed \$15.00. In my reply of May 1, 1978, I said, in part, "At this point, I cannot think just who might have been doing all that false teaching on the Holy Spirit in Munich, Germany, such as you mentioned in your letter. I agree with you, however, that we certainly need to know these things and who is false-teaching what. You are so right that marking and avoiding false teachers is not the responsibility of just one man but of every child of God. If everyone would do his part in such matters, it would go a long way toward putting an end to this continuing apostasy that has plagued us for so long. . . . Much appreciation for the \$15.00 enclosed in your letter to assist us in our ongoing efforts to help protect the cause of truth against those who would corrupt it. . . ." IYR Jr.)

**Glenn H. Annear**, Snyder, Oklahoma: "We enjoy your newsletters so much. Keep up the good work."

**Mrs. Hazel Powell**, Chicago, Illinois: "Would love to send more, but I'll send when I can and all I can. . . ." (\$5.00 enclosed).

**Leslie Douglas**, Mayfield, Kentucky, August 18, 1977: "I do enjoy the articles that are written even though I don't get them all read every time. I encourage you to keep up the good work."

**Jewell W. Norman**, Paducah, Kentucky, August 17, 1977: "We need to take a stand for the truth regardless of the cost to us."

**Edd Brown**, minister, Dayton, Ohio: "*Contending for the Faith* is very informative and I enjoy and use it. . . . Thank you for the splendid job you're doing."

**Aubrey & Martha Vann**, McAlpin, Florida, August 27, 1977: "We enjoy *Contending for the Faith* tremendously. If we had more brethren today who write and edit like *Contending for the Faith*, the church would be in a better condition and more precious souls saved."

**Aaron Nicholas**, Stamps, Arkansas, August 28, 1977: "I have read brother Cain's letter very carefully. I will just have to say *Amen* to brother Cain's conviction. I also read what brother Steve Williams' stated that brother McGarvey said in his later years to a young preacher—don't let anybody persuade you that you can successfully combat error by fellowshipping it and going along with it. I have tried it. IT JUST WON'T WORK. End of quote. I say *Amen*. . . . Now looking at the singing chorus from a human standpoint there will be plenty that will disagree. But when we come to the church to worship our heavenly Father, we must worship in spirit and in truth. (John 4:24). The denominations have used them so long until some of our brethren think it is all right. I am talking about choruses. Colossians 3:17 says, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him". . . . I love good singing as well as anyone and Christians must sing spiritual songs and make melody in our hearts to the Lord. (Ephesians 5:19). When it comes to worship, I am one that is not going to add anything extra to the worship or add anything extra after the worship."

**James A. Green**, McDonough, Georgia, January 14, 1978, contributed \$25.00 to our *contending-for-the-faith fund*, saying, "Use as needed."

**David R. Reagan**, minister, Central church of Christ, Irving, Texas, February 10, 1978: "Dear Mr. Rice: I have just finished reading your January 1978 issue, and it reminded me of the Lord's words in Matthew 23:15. . . . Is there any limit to your capacity for evil? . . ."

(NOTE: This is the brother who (it was told to me by one of the members at Irving) was particularly upset with me for demanding a "thus saith the Lord" for what we believe and teach! While citing me to Matthew 23:15, brother Reagan might have a look at Isaiah 5:20! IYR Jr.)

#### McGEE FAMILY MOVING TO ABILENE

The North Fifth and Grape Street Church of Christ in Abilene, Texas, has asked the Pat McGee family to join them in the work of the Lord. Brother McGee was forced to return to the U.S. from preaching the gospel in Jakarta, Indonesia, concluding over a decade of work in Southeast Asia. The Laurel church in Knoxville has sponsored the Indonesian work from its beginning and continues to take an active part in preaching the gospel in that part of the world. The Don Green family now is working with the Jakarta church. Brother McGee's Abilene preaching work began the last of August. All correspondence should be sent to him c/o church of Christ, North 5th and Grape Streets, Abilene, Texas 76901.

**Roy Mullinax**, minister, San Diego, California, December 15, 1977: "Just received the November issue of *Contending for the Faith*. It is well done. For most of the years since *Herald of Truth* has been on the air (TV) I have been out of the country and could not view it. However, I did see it from time to time. I have never been impressed with the TV productions, and especially the past year, when I have seen quite a few weeks. . . . However, my thought is not to berate or belittle the program, as such, but rather to ask a question of you. Isn't there a good, solid TV program being made somewhere on a local station that you could recommend and boost? If some brethren had an alternative that was doing the job of preaching the gospel, perhaps they would support it and slowly take over the time and support given to *Herald of Truth* and *Highland*."

(NOTE: Under date of February 11, 1978, I replied to the foregoing, in part, saying, "If you will look on Page 11 in our January issue, you will note that we followed your suggestion. Since brother E. R. Harper now needs our help in supporting his 'Are You Sure?' program over the TV station in Abilene, Texas—and contributions can be made 'for TV fund' to the church of Christ, 433 North Grape Street, Abilene, Texas 79601—I recommend that brethren and churches desiring to have a part with brother Harper and the Grape Street brethren in this program do so." IYR Jr.)

**Dan Jenkins**, evangelist, Birmingham, Alabama, October 30, 1977: "About two months ago, when I was editor of *Contending for the Faith*, I published an appeal from a brother in Tooele, Utah, who was nearing the end of his life and was seeking help for the church there. I did not know anything of the brother nor of the work, but felt that his appeal deserved to be heard. I have been pleased with the response of brethren who read this article. Among the responses was one from sister McComb in Conroe, Texas. She wrote, 'I took the paper to our elders. They gave everyone in our congregation a chance to contribute. With that money they are sending our preacher, brother Ottis Hilburn, out there. He will preach for them on either October 16 or 23. He will also help them with a workshop for several days and try to help them find a permanent preacher. He has talked to brother Shafer three times in making plans. I thought you would like to know this. . . . When I think of all this, I cannot help but thank our Father for brethren who are concerned enough to appeal, for those who are touched by such appeals, for papers where appeals can be heard and for brethren who will act upon appeals.'"

—The Good News

**Mr. & Mrs. Jerry Nash**, of Centerville, Tennessee, contributed January 21, 1978, saying, "Please use the enclosed check for *Contending for the Faith* to help the publication in its most pressing needs. We appreciate your concern for the church."

**Clarence Pearce**, Greenfield, Missouri, November 17, 1977: "Thank you. . . . for your concern for the truth. . . . Enclosed is a check for \$25.00 and after the first of the year we will try to send more. . . . We will try to make a better contribution in the fall when our crops come in."

**Richard C. Scott, Sr.**, Portland, Texas: ". . . I find it difficult to accept some of your material and conclusions. However, I learned long ago not to make snap decisions where important issues are at stake. . . . May I wish you success in all you attempt that finds favor in the eyes of the Lord."

**Garrell L. Forehand**, minister, Slaton, Texas, May 6, 1978, enclosed three new subscriptions, saying, "Your work is great. You've got my total support!"

**M. M. Honaker**, Pikeville, Kentucky, May 13, 1978: "Please enter our subscription. . . We have been reading a few copies lately and enjoy it."

A lovely elderly couple in a country congregation southeast of Nashville, Tennessee, wrote that a young fellow from the *20th Century Christian* book store, in Nashville, came there to fill in for their preacher one Lord's Day in May. "It made us sick," they wrote, "when on Sunday evening he started telling us we should have these new versions—not do away with the *King James*, but use the new versions, for they are more easy to understand, etc., etc. Oh, just on and on. He went on to say the *Living Bible* should just be used as a commentary. That was just one exception. . ."

(NOTE: That will probably make some money for the *20th Century Christian*; it also probably will cause some others to lose their souls. Any who think most of these new versions are all right need to read (and heed) brother Foy E. Wallace, Jr.'s monumental *A Review of the New Versions*. If you don't have access to this extraordinary volume, for \$12.00 (plus \$1.02 postage) you can order it from **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. As for any who think that the so-called "*Living Bible*" should be used at all—even as a commentary—it just shows how far down the road to apostasy this young preacher already is. One doesn't use a false Bible even for a commentary! (YR Jr.)

**Mary Empson**, of Nashville, Tennessee, in sending in her renewal of May 1, 1978, added \$8.00 "to help you in preaching the word"—and we appreciate it!

**George T. Eldridge**, minister, Anderson, Indiana, May 5, 1978: "As a suggestion for improving your magazine, why don't you place the addresses of each writer by his name. . . The enclosed \$25.50 check is payment for the entire set of eight bound volumes. . ."

(NOTE: Brother Eldridge's idea, per foregoing, seems to be a good one. When we don't forget, we'll try to do this. Others desiring the eight-volume set of bound volumes of **CONTENDING FOR THE FAITH**, please address your orders, as he did, to Post Office Box 26247, Birmingham, Alabama 35226. (YR Jr.)

### "Oh, God"

Joe David Neely

The above is the title of a new movie advertised greatly on T.V. No, I haven't seen it and do not plan to. The title is enough and the advertising makes me sick.

According to various reviews, the purpose seems to be to present God as men want Him to be. Not to be honored and obeyed, not a God who will punish wickedness, not a God truly good yet strict and demanding of men. Men do not want the God of the Bible. (Psalm 100).

Thus the movie presents God in a grossly distorted way. It will bring him down to man's level. I often wonder why God tolerates such! It presents God having made many mistakes. He is just a "nice guy" in the crowd. (Isaiah 55:6-11).

This will not amuse the people of God. It is a blasphemous movie in every sense. I don't have to see it to know. The advertising tells me so!

—Truth  
East Gadsden, Alabama

## "OH, GOD"

Ray Hawk

I have not seen the movie by the above title, nor do I plan to do so. As far as I am concerned, it is blasphemous. What I have to say about this movie is from an article in the Saturday, December 17, 1977 *Pensacola Journal*. Mr. Mike McLeod wrote the article and interviewed "The Rev. Richard T. Harbison, of the First Presbyterian Church" concerning the movie.

According to the article, George Burns plays the part of "an in-person visit by the Deity to reassure the modern world." Mr. Harbison gives his impression of the show by preaching two sermons on it. He states, "I felt that 'Oh, God' was a gallant attempt to express an age-old message through a popular medium. The message is about God's love and joy and good will."

### Cannot Recommend

On behalf of Mr. Harbison I must say that sometimes reporters fail to tell everything a man says or to report correctly all he did say. However, just from Mr. McLeod's reviews, the ads on TV, and the title of the movie itself, I could not say anything good about it nor recommend that anyone see it!

First of all, how could George Burns or any actor play the part of "an in-person visit by the Deity to reassure the modern world"? The only visit in flesh by God was when he came in the flesh. (John 1:1-14). To portray another fleshly entrance into the world is to deny that Jesus is the one who can reassure the modern world.

Second, if the reporter got Mr. Harbison's sentiments correct on the film, how can it in anyway be construed as "the message is about God's love and joy and good will"? God's love is not shown by an 81-year old comic dressed in "a windbreaker, tennis shoes, and a baseball cap." God's love, joy, and good will are not expressed through dialogue written by uninspired men and produced by Carl Reiner who is an atheist. God's love, joy, and good will are expressed through the New Testament by the Holy Spirit through Jesus Christ!

Third, George Burns' reply as to why he as Reiner's god doesn't do miracles today is totally false and completely leaves out Jesus! Satan through Carl Reiner is very subtle.

Burns' line is, "I don't do miracles. They're too flashy and they upset the natural balance. The last miracle I did was the 1969 Mets. Before that I think you have to go back to the Red Sea."

### When Miracles Ceased

The inspired apostle Paul shows a time would come when miracles would cease. (I Corinthians 13:8-10); Ephesians 4:11-13). That time came when Jesus by the Roman army destroyed Jerusalem in A.D. 70. (Matthew 24:1-34; Luke 21:5-36). Miracles were used to confirm the word given by inspiration. (Mark 16:17-21; Hebrews 2:3, 4). Once that word was confirmed, the need for miracles ceased.

Reiner throws in the 1969 Mets as humor. However, he makes the same mistake that many religious people make today. They think *natural* phenomenon is *miraculous* phenomenon! Some things look impossible to accomplish, but when they are, they think a miracle has taken place!

### The Red Sea (!)

Then George Burns says the last time before 1969 that God did a miracle was at the Red Sea. *That leaves out all Bible miracles from the Red Sea through the book of Revelation!* Reiner's atheism really cut out a lot there and probably most people who saw the movie laughed and never caught onto what was taking place. Satan implanted an atheistic thought right there!

Apparently Mr. McLeod asked the following question, "If there is a loving God, why doesn't he step in to do something about the pain and sadness of life?" Most, if not all Pentecostals think that healing is in the atonement. If you are saved, you will be healed. However, the Bible does not teach that doctrine. If it did, Christians should be the healthiest people in the world. But they are no healthier than the next fellow.

### Why Suffering?

Why does God allow pain and sadness in the world? We live in an imperfect world due to man desiring his own way. That desire is expressed in sin. God does not force his love upon us but offers it. We may either respond or reject it. This free-will allows man to get drunk and kill innocent people on the highway. It allows men to be less than conscientious in doing their jobs correctly. So, a bad part goes into an airplane—or a mechanic, due to an argument with his wife, fails to notice

a bad connection and a plane full of people falls out of the sky and they all perish. If God forced his love on us by making us do everything right, we would be little more than *mindless robots*. So, we have free-will and may express it by *responding* to God or *rejecting* him. Most people reject him. So, we live in a world where sadness and pain occur.

Fourth, in the picture, Mr. McLeod states that George Burns is asked, "if Christ was his son." Burns' response is, "Jesus was my son. Buddah was my son. Confucius. Mohammed. Moses. All the fellas." You can see Reiner's atheism poking in again! Now, this not only points our Reiner's *atheism*, but very well pictures *denominationalism*! If one church is as good as another, why isn't one religion as good as another? Actually, the New Testament shows us there is ONE God, ONE faith, ONE Lord, and ONE body or church which saves. (Ephesians 4:4-6; 1:22, 23). All other gods, faiths, lords, and bodies are counterfeit!

The movie "Oh, God" is blasphemous. A better title for it should have been, "Oh, False God!"

4860 La Ventana Terrace  
Pensacola, Florida 32506

George A. Bryan, Oklahoma City, Oklahoma: "Several years ago we were using the *Basic Bible Course* in Bombay, and we obtained the lessons from Singapore. We need to replenish our supply now, but I do not know where to purchase them. Can you supply me with this information? . . . We are still continuing with the work in Bombay. This has been carried on almost altogether by the Indians during the past eight years with a minimal amount of financial support from us. They have matured a great deal spiritually and are beginning to have a little more outreach. We are getting some good reports from other parts of India that the congregations are becoming more stable and independent. . . Thanks very much. . ."

(NOTE: The *Basic Bible Course* still can be ordered from Singapore. Just address orders to Gordon Hogan, 131 Moulmein Road, Singapore 11, Republic of Singapore. IYR Jr.)

Sallye Spalding, Kerrville, Texas: "Thank you for adding the little cliché 'the future belongs to those who prepare for it'. Seems like it sort of 'fired me up' just to think along that line. . ."

Dean Bennett, Bartlesville, Oklahoma: "I, too, am concerned about the situation at Highland . . . However, there is too much work to be done for the kingdom and the responsibility is too personal to permit that situation to be distracting . . . Thus, I urge you to labor on, searching for lost souls. And should you help bring someone to God through the Christ, I will hazard this: 'there will be more joy in heaven than in a thousand arguments here on earth.' . . . Man, can't you just see those bells waiting to be rung! Labor on man, Labor on!!"

(NOTE: I'm laboring. IYR Jr.)

Herbert N. Hurd, Mi Wuk Village, California, May 29, 1978: "I am sorry our good brethren think as they do about the fellowship they give the false teacher and all who hold to false ways. I told the young people here that evil companions corrupt good morals. And if they play with fire they will surely smell of fire even if they don't get burned. So they may have to stand alone rather than yield to popularity . . . I received the Landon Saunders tape . . . All those of that feather are flocking together at the Yosemite encampment . . . Brother Pigg's article on the Herald of Truth was just what the brotherhood needed, and it brought us up to date on that. AND SO THEY KEEP ON SENDING THEM MONEY . . . May God give you the strength, courage and zeal to help us all remain faithful and to fight the good fight of faith. Hope we can turn the world around and clean up this mess. But almost always here in the States we get a deaf ear . . ."

(NOTE: "As for brethren in general going ahead to fellowship the false teachers," I replied, in part, under date June 12, 1978, "neither you nor I can explain it; but we can see it happening. Nevertheless, regardless of how many others go that route, we still cannot afford to do so. The price of doing so would be our souls just as it also will be theirs!" IYR Jr.)

Eugene Botz, elder, Ravenden, Arkansas, September 23, 1977: "Keep up the good work of keeping the brethren informed of those departing from the faith. We need to combat error any way and any time we can. Put the church here at Ravenden, Arkansas, on your list to receive 25 copies per month of *Contending for the Faith*. Bill us quarterly . . . Brother Rice, we support you and all the brethren in this effort and pray for continued success."

(NOTE: "The fact that you are an elder and that you are concerned for the truth of the gospel in our generation puts you in a special category in my book," I replied to brother Botz, in part. "You would be literally astonished how few elders—preachers either, for that matter—seem to care one whit whether the truth of the gospel survives this generation among the churches of Christ or not. It is my observation, after having spoken in more than 1,500 congregations brotherhood-wide over the past 12 to 15 years, that most of our elders and preachers have not even a clue as to what is happening to the restoration movement. What makes it even sadder is that most of them seem bound and determined to keep from finding out. And then one comes along, like you, who does care—and it is like a season of refreshing from the presence of the Lord!" IYR Jr.)

Reg Rogers, minister, Salinas, California, May 27, 1978: "The paper is doing good. I am confident that many brethren who do not say so are rejoicing that you are cleaning up a mess in the brotherhood because they must realize that if it isn't done there will be a vast wasteland out there where faithful churches used to flourish; you have to suffer shame for the name of the Lord when you fight his foes—but what glory that is—to receive the blows that would fall upon the Lord if they could get to him . . ."

\*\*\*\*\*

A preacher who had trouble getting his congregation to occupy front seats was surprised one Sunday when a man came down and took his place on the front seat. After the service he asked why the man did so. The reply came, "Well, I'm a bus driver and I came to find out how you get folks to move to the rear."

—Weekly Bulletin,  
Bismarck, North Dakota

Harold Rodriguez, Tampa, Florida, December 17, 1977: "I enjoyed reading your September articles and would appreciate if you begin to mail me. . . 3-year subscription."

Guy Craig, elder, Jacksonville, Florida, November 4, 1977, enclosed \$10.00 "for use as needed" to our contending-for-the-faith fund.

MSgt. Paul Curlless, APO NY, December 5, 1977: "Please send *Contending for the Faith* to TSgt. Danny A. Finchum (address given). Danny obeyed the gospel on 22 September 77 here at Diyarbakis, Turkey Air Station. He came out of the Pentecostal denomination. I am sure he would enjoy hearing words of encouragement from the brotherhood. Danny and I are the only Christians here in Diyarbakis, and my tour will be finished next month, at which time I will be going to Duluth IAP, Duluth, Minnesota. Danny will remain here until July, 1978. . . Remember us in your prayers as we will be remembering you who are "Contending for the Faith"! Keep up the good work. It's so much needed. . ."

Name Withheld, El Monte, California, November 12, 1977: "I am ordering this book by brother Wallace—*The Review of the New Versions*. This is becoming a very serious situation. Since our beloved \_\_\_\_\_ left our little congregation we have a young man that is spending precious time that he should be preaching the word in trying to introduce one of these new versions, and it looks like the bigger part of the members are accepting it. But \_\_\_\_\_ and I just cannot leave the *King James Version*. We feel that this new translation has all the power of God to save whittled off. We are two that want the truth. . ."

(NOTE: Brother Foy E. Wallace, Jr.'s monumental work — *A Review of the New Versions*—is expensive (\$12.00) and heavy (\$1.02 postage), but anyone who will put out \$13.02 and the time to study this volume, it will be money and time well spent. Please send your order to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

J. Noel Merideth, minister, Camden, Tennessee, October 3, 1977: "I appreciate the paper. . . We have moved to Camden and are enjoying our work. . . In a recent meeting at Atwood, Tennessee, a man over 83 years of age responded to the gospel and was baptized on the last night of the meeting. Also, in a meeting in Akron, Ohio, we studied with a lady who was 74 years of age and she has since been baptized. This week I am in a meeting at Lischey Avenue in Nashville. Lischey Avenue and Parkwood are going to merge and form the Northside church. Things look fine for their efforts. . ."

#### E. R. HARPER ON TV IN ABILENE Pat McGee

At 7:45 on each Lord's Day morning the "Are You Sure?" T.V. Bible study program conducted by brother E. R. Harper is to be heard from Abilene, Texas.

Preaching in his 80th year, Brother Harper is still powerful in his presentation of the scriptures, and it is a joy to witness the solid and sound teaching that brother Harper is doing.

All programs are being placed on TV cassettes and are available for use by interested brethren. Those interested should contact me at the Church of Christ, North 5th and Grape Streets, Abilene, Texas 79601.

There presently is an urgent need for financial support for brother Harper's program. These funds should be sent to brother Harper at the above address.

Rarely are God's people presented with such a glorious opportunity to support the spread of the gospel as it is preached by such an old soldier of the cross. I know that you will want to have a part in this work.

# Marlin Writes Foreword for Wallace's Latest Book - "THE PRESENT TRUTH"

THE PRESENT TRUTH is an appropriate title for this monumental work. It records historical movements and issues that have troubled the Lord's church for several decades. As a teenage young man in middle Tennessee with a desire to preach the gospel, I found myself in the midst of issues confronting the body of Christ. The battle lines were shaping up for the fight against Bollism, premillennialism, the colleges in the budget of the churches, and the instrumental music question. Issues were clouded and hindered by sentiments and attitudes to soft-pedal the gospel while courting the favor of the denominational world. Some of these sentiments on premillennialism were expressed by brother G. C. Brewer while filling in for brother Wallace on the Abilene Christian College Lectureship, February 1934, reported editorially by brother G. H. P. Showalter in the *Firm Foundation*, to which brother Wallace replied in his editorial of March 22, 1934, pages 284-285, in the *Gospel Advocate*. On page 285 brother F. B. Srygley replied to the report of the Abilene lecture in an article entitled "Brother Brewer's Criticism."

In those days there arose a giant in the person of Foy E. Wallace, Jr. He had already distinguished himself as a powerful pulpiteer. As an evangelist this young man had but few if any peers. Like Paul, wherever he went he had either a *revival* or a *riot*! He led the battle for truth and righteousness from victory to victory. Well do I remember the first time I heard him preach on premillennialism. He defined it like this: "*pre* means before—*millennium* means a thousand years (reign)—and *ism* just means it ain't so! No man could more clearly define an issue, nor speak with more poise and pathos than this man.

In August, 1930, brother Wallace became editor of the *Gospel Advocate* and continued to edit this paper until April, 1934. It is then that he wrote under an artistic engraved heading—*THE PRESENT TRUTH*—from 2 Peter 1:12. During his editorship the scholarly and brilliant B. C. Goodpasture began editing *The Pioneer Pulpit* department. For the past thirty-five years this esteemed man of God has been at the helm of "The Old Reliable," and continues to steer this great paper on the right course.

The question has been asked: "Does Foy E. Wallace, Jr. write as well as he preaches?" The answer is definitely affirmative. In fact, brother Wallace writes such good preaching that it is not always easy to distinguish his preaching from his writing. Many soon learned that he was mighty in word and pen. Scarcely have we had men so gifted as a speaker and a writer. Through his articles and his editorials he has made his readers, men, women, and preachers alike, his deeply grateful debtors. This is well evidenced in this historical issue.

After his resignation as editor of the *Gospel Advocate*, by the request of brother John T. Hinds (the new editor) brother Wallace prepared the next several issues. It was by request also that he replied to R. H. Boll through the pages of this paper. There were four articles:

The Boll Movement NO. I: The Widening Breach. (August 9, pages 764-765)

The Boll Movement NO. II: Millennial Heresy. (August 16, 1934, pages 787-789)

The Boll Movement NO. III: Sectarian Tenets. (August 23, 1934, pages 812-813)

The Boll Movement NO. IV: The Missionary Situation. (September 13, 1934, pages 876-893)

During this era many great and grave problems confronting the church were met and dealt with. Unflinchingly this preacher continued to contend for "the present truth" from the pulpit and by the pen.

In 1935 brother Wallace founded the *Gospel Guardian*, a monthly magazine. After twelve issues the original *Gospel Guardian* was laid to rest, to rise never more. In 1938 he began publishing the *Bible Banner*. For the next eleven years the banner of the Lord was lifted up and the watchword was: *THEY SHALL NOT PASS!*—and they did not pass. Then in 1950-51 he founded and edited the *Torch*. In this he held high the torch as though it had been released unto him by his godly father. Through these mediums he presented *The Present Truth*. Error was exposed. People could see plainly the militant church. The editorials and articles from all of the papers edited by brother Wallace make up this volume. Truly this will be a historical issue for posterity.

Brother Wallace recognizes that we are heirs of the past. To him his gospel heritage is something dear. No man appreciates faithful elders and preachers more than this man. He honored his father, Foy E. Wallace, Sr., a great gospel preacher in the early years of the church in Texas, and in Oklahoma before and after its Indian Territory days. He looked up to his "big brother" Cled E. Wallace, one truly worthy of being looked up to. He reveres those men who restored the New Testament church through the preaching of the seed of the kingdom. He is deeply hurt when men criticize the pioneers of the faith and speak with contempt of "the old guards." It is his firm persuasion that what twentieth century people need most is first century preaching.

It is obviously reflected in his life, preaching, and writing that *we are the possessors of the present*. Like Caleb of old, his battle-cry is: *Let us go up and possess the land*. If you do not think that he did this, just look at the men whom he met in public debates. Chief of them were: Charles M. Neal, Winchester, Kentucky and J. Frank Norris, Fort Worth, Texas.

He, too, believes that we are guardians of the future. Because of this at the approaching age of four-score years he is preaching with power and vigor. His messages have the good old Jerusalem ring. The certified gospel (Gal. 1:11) is still a favorite theme. He continues to warn against *compromise* and *liberalism*. Just as when he was a young man, he warns against the attitude of preachers who use the

"speak-softly, tread-lightly, step-carefully, method of approach, a kind of soft-pedal preaching." To him the apostolic way of preaching the principles of the kingdom is the only right way to preach.

Therefore, these messages in *The Present Truth* have the tone of the Psalmist when he said: "I believe therefore I have spoken." Likewise, they have the tone of the Apostles when they said: "We cannot but speak the things which we have seen and heard."

Happy am I to write these brief words of the *Foreword* for this historic volume, and to breathe the fervent prayer that God will crown its messages with far-reaching and long-enduring blessings to humanity.

J. T. MARLIN

Duncan, Oklahoma  
JULY, 1977

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# Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

## Raid On Orlinsky's Speech

Don Preston

The February issue of *Contending for the Faith* carried the transcript of a speech made by Harry M. Orlinsky, a very anti-Christ Jesus Jew, on the word *almah*, translated virgin in Isaiah 7:14, and the word *parthenos*, also virgin in Matthew 1:23. Mr. Orlinsky, a classic example of a modernistic liberal scholar, attempted to prove that (a) the word *almah* means "young woman" and nothing more. Yet he intimates that the word is often associated with some "not very nice" situations, thus casting aspersion on the word. (b) The word *parthenos* means young woman. He goes to great length to show that the word was derived from temple prostitution and thus intimates that Mary was nothing more than a harlot! To prove this is to prove Jesus to be a bastard which in fact Mr. Orlinsky calls the child of a *parthenos* (page 6). The purpose of this article is to call attention to some of the contradictions, errors, oversights and Biblical ignorance of Mr. Orlinsky. Others could do a more scholarly refutation, but this is my personal expression of outrage against such blasphemous teaching.

I call attention first of all to Mr. Orlinsky's impromptu translation of Isaiah 7:14 on page 1 in which he says "Behold the *almah*, meaning the word *almah* untranslated by me (Hebrew word) usually translated 'shalt conceive' is a future (emphasis mine, DKP) shall conceive..." Yet on page 5 he contradicts himself by saying "the Hebrew text does not say that the *almah*...is 'going to conceive'...it means is pregnant and there is no thought of a future action of some kind...no mention whatever of future action." Now, unless I have grossly misread or misunderstood his earlier statement, he has contradicted himself since he says the word is a future and then is not a future! He would have us to believe that the young woman under consideration was Isaiah's wife and that she was to bear the child. (Keil and Delitzsch have some very noteworthy remarks against the possibility of the *almah* being Isaiah's wife, vol. 7, p. 216-217.) Then he contradicts himself again! He says the verse means "its the present tense...she's about, in other words 7th month, 8th month, 9th month, but she

is good and pregnant already and is 'about to bear'." Yet he then says (p. 5), "Now, and **then** (emphasis mine, DKP) she became pregnant." Mr. Orlinsky's translation does not agree with his interpretation!

Most importantly, Mr. Orlinsky is at odds with scripture. In Matthew 1:23, the inspired writer quotes Isaiah 7:14 *verbatim* (and I trust that Matthew probably knew the language better than Mr. Orlinsky!). Matthew says "a virgin shall conceive (from *hexei*, third person singular future active indicative, *Analytical Greek Lexicon*) and will bear (from *texetai*, third person singular future active indicative, *ibid.*). Matthew quotes the prophecy of Isaiah 7:14 as being in the *future* sense, **not present**. Mr. Orlinsky would do well to pay heed. It is noteworthy here to observe that the eminently scholarly Keil has a strong refutation to the "present tense" contention of Mr. Orlinsky (*Keil and Delitzsch*, vol. 7, p. 216). Yet another argument against the prophecy relating to a present tense situation is a study of Isaiah's continuing references to whom the child was and his position. The child was to be *Immanuel*, "God with us." This is the same child of chapter 9:6-7, the ruler of the government upon the throne of David, called Wonderful, Counsellor, The Mighty God, the everlasting Father, the Prince of Peace. Such a description does not fit Hezekiah nor any other physical king and certainly no child of Isaiah's. This "son" of Isaiah 7:14 is the same "rod out of Jesse" (11:1), the ensign of the people (11:10), the ruling Messiah (11:1ff). Thus seen as God incarnate, the "sign" of Isaiah 7:14 demands something far more distinctive and significant than the birth of a child as a result of the natural conjugal relations of the prophet and his wife!

Perhaps part of the key to Mr. Orlinsky's theology (and the reason for the perverted translation of *almah* to "young woman" in the 1952 *Revised Standard Version*) is seen in his admission that "the RSV is the official Bible of the liberal Protestant community of this country" (p. 4). Such an admission should warn all brethren that the RSV is

(Continued on Page 3)

# Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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## Proper Use of Bus Programs Among Churches of Christ

The moment some of us try to call attention to certain abuses that have invaded the church through ill-conceived bussing programs, zealots more concerned for their programs than for the word of God are quick to label us "anti-bussers." It is not the bussing programs, *per se*, that we are against—rather it is these *abuses* of such programs whereby many congregations are being corrupted contrary to the word.

It should be self-evident that anyone who comes into the fellowship motivated other than through the plain, simple truth of the gospel is just *not converted to Christ*—no matter how much we may protest otherwise. Jesus himself said that "no man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets; And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:44-45). It matters not whether motivation is bubble-gum, burgers or bicycles, such simply are ways *other than the gospel*. Jesus further said, in John 10:1, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climeth up *some other way*, the same is a *thief* and a *robber*." An *abused* bussing program contributes to such a condition.

### We Are FOR Proper Bussing Programs

Let no man say that we are just "opposed to bussing." Such could not be farther from the fact. When we first pioneered the gospel into Singapore and Malaysia, back in the middle '50s and early '60s (long before these *latter-day* bussing programs were ever heard of!), I *personally* wore out *two* buses (from brand new) shuttling folks back and forth to hear the gospel in those two countries.

It finally dawned on me one day, however, that the church never seemed to grow any larger than those buses could pick up and deliver. When we finally got rid of that *first* bus—the one in Singapore—and folks had to bring themselves *on their own*, it was not long until our membership *tripled!* Contributions *quintupled*. Folks who had just been "coming along for the ride" began *putting out* for the Lord, gradually learning something of what Jesus meant when he said it is more blessed to give than to receive.

### Church-Bussing Should Be a Pump-Primer, Not a Crutch

As a *pump-primer* to get folks *started* attending our services, in our judgment, church bussing surely has its place. But when a so-called "bussing program" ceases to be merely a *means* and becomes an *end* within itself, it no longer is a *solution* but becomes part of the *problem!* Any church that carries bussing to the point of causing folks to lose their initiative and willingness to sacrifice for the Lord prostitutes bussing. It must *always* be viewed for *what it is*—just another *means* for bringing people and teachers together that the truth may be taught and souls saved. But the *saving* power *still* is in the *gospel of Christ*—not in the *bus!*

In our view, some who never have tried this tool

for church-building need to study the matter carefully in light of the foregoing, set up a program of bussing consonant with their capabilities, and give it a sincere effort. As long as it *works* for you—and can be worked *in harmony with the truth* of the gospel—fine! Keep up the good work, and God bless you! However, should the time ever come that you see the bussing program is becoming counter-productive—*spoiling* people rather than *helping* them—don't be so wedded to the program that you cannot give it up. You might find to your astonishment that after this rage for bussing has run its course, folks who get started, baby-like, *on buses* nevertheless will have to mature as Christians *on their own!*

Ira Y. Rice, Jr., *Editor*

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## RAID ON ORLINSKY'S SPEECH

(Continued from Page 1)

the may-pole of the modernists and liberals and is dangerous both to *content* as well as *intent*.

By denying the translation "virgin" for *almah*, Mr. Orlinsky has created a problem, a straw man. He says, "*Parthenos* is generally translated 'virgin' and not 'young woman'...and they cite *parthenos* means virgin, what are you going to do with the word *almah* in Isaiah, it means virgin, that is what the Jews themselves said" (p. 5). By refusing to concede to the inspired testimony of Matthew 1:23, Mr. Orlinsky has reasoned (?) circuitously: *almah* cannot mean virgin. Therefore when Matthew used *parthenos* "generally translated virgin", he must have been wrong so we will seek another meaning for *parthenos*. We would ask, "Who would have more knowledge of the language (and hence proper translation), those indigenous to the country and intimately acquainted with the vernacular with all of its variables, or a 20th century scholar with a basic presupposition against the events or persons prophesied?" We believe this to be an honest, fair and important question. Personally, I believe in the inspiration of the scriptures. It is the inspiration of Matthew and the Lordship of Jesus of Nazareth that is at stake here. I believe Matthew. My suggestion to Mr. Orlinsky is to accept the translation made by the "Jews themselves" and render *almah* as virgin!

Mr. Orlinsky makes a point well worth considering. Unwittingly, he has trapped himself into admitting that *parthenos* means virgin in its "classical" meaning (having no sexual relations). He says that classical Greek, classical Latin, classical Babylonian, Assyrian, even Canaanite do not have a word for virgin. None of them do...In Biblical Hebrew *bethulah*,...*parthenos* in Greek, *viriga* (?) in Latin... all mean young woman, sexually ripe, of marriageable age. However, if she is a virgin in our sense of the term... then they add a phrase in legal expression in **every language** (emphasis mine, DKP)...Greek, Latin, Hebrew—"a *bethulah* who has not known a man or who a man has not known" (p. 6). This significant statement conclusively proves *parthenos* of Matthew 1:23 to mean virgin "in our sense of the term." Notice now, in Matthew 1:18, "Now

the birth of Jesus Christ was on this wise: when his mother Mary was espoused to Joseph, **before they came together**, (emphasis mine, DKP) she was found with child of the Holy Ghost." Again, in verse 25, "And **knew her not** till she brought forth her firstborn son." There is your "qualifier" for *parthenos*. Grant for a moment that *parthenos* means only young woman and not virgin unless qualified by the phrase or idea "who has not known a man," and you **still have** abundant proof that Mary was a virgin in "our sense of the term." Further proof is in Luke 1:34. Mary, informed of what is to come upon her says, "How shall this thing be, seeing **I know not a man?**" (emphasis mine DKP). Thank you, Mr. Orlinsky, for lending additional proof to the virgin birth of Jesus! Truly, "hath not God made foolish the wisdom of this world?" (I Corinthians 1:20).

Mr. Orlinsky makes an unbelievable attempt to explain how the "perverted" translation of *parthenos-almah* was able to be duped on the world. He says: "How was it possible? Because if you have political power everything is possible. And when the Roman Empire, after Constantine the Great had, in the 4th Century, declared Christianity first as the tolerated religion and then the official religion, anybody who did not accept Christian belief in that respect was simply declared a heretic" (p. 6). But, Mr. Orlinsky, where were the disputes and controversies concerning the **translation** of *almah* and *parthenos*? And what happened during the two centuries when Christians did not have political clout?

Again, Mr. Orlinsky lends unwitting aid to the Biblical view. By observing that in the year 180 (a very early date) those who denied the virgin birth were considered heretics, he destroys the possibility of the belief being a myth, for myths take long periods of time to develop. He thus gives us some insight in recognizing the accepted doctrine of the day, *i.e.*, the virgin birth. But Mr. Orlinsky believes the virgin birth to be a purposely concocted falsehood, a lie. He claims "once Christians acquired the concept of virgin in connection with the birth of Jesus, not only in Matthew did they immediately limit exclusively the term and concept of virgin to the Greek word *parthenos* there...but they then proceeded, or everybody I guess, then proceeded to impose that exclusive meaning of virgin to the word *parthenos*..." My, what a gullible world it must have been and so unacquainted with its **own language!** How could such a small group (comparatively speaking) hold such sway in an antagonistic world 200 years before Constantine's decree!? The professor asks us to believe that Christians, teachers of the world's highest ethics and morals, purposely invented and espoused a lie and that they were able to deceive the world with that lie which would have been easily refuted by their enemies who knew the language. Mr. Orlinsky would that we walk by blind, deaf and ignorant faith!

It is my hope that Mr. Orlinsky would change his ways. To reason from prejudice and presupposition is dangerous and unscholarly. The conclusions of such study is fore-ordained and closed. Sad it is. The virgin birth is part and parcel of the gospel story. It is fitting in the concept of what would happen if God became man. We cannot, must not, need not doubt it for a moment. It is fact.

1421 Thompson Drive  
Shawnee, Oklahoma 74801

## A Sermon Outline

# Are We Going To Take The BACKBONE Out Of The Church?

Bill Coss

**INTRODUCTION**

What is the backbone of the church? The spine of the church is its moral courage and its firmness. As the years go by we see less and less courage in God's people; they have a give-up attitude. As the result of this we see more and more professionalism taking over among "us".

**STRAWS IN THE WIND THAT SHOULD CAUSE US ALARM**

1. *Present trends.* This is not true of the whole church, but it is true of far too many in our brotherhood. Sin is winked at; worldliness, regardless of how damaging it is to the church is not rebuked; lukewarmness is prevalent in spiritual lives of so many. Pride is prominent because of our fast growth; love of popularity is very strong among many. Sunday morning Christians are becoming the fad of the day; gospel meetings are less than half attended and are just weak gestures. Lots of church work but little soul-winning; lots of activity but little spirituality; lots of religion but very little righteousness. We just do not seem to have time to save the lost. As time goes by there is a strong pull each year to change our style of preaching from Book, Chapter and Verse to a more specialized form of Professionalism. Just take a peep at some of the ads of those looking for a preacher. Yes, there is a trend toward remodeling the gospel, and to modernizing the church.

**WHAT HAS BROUGHT ON THESE DANGEROUS TENDENCIES?**

2. Maybe success; it is easy to outgrow our plea. Maybe less opposition; we once had to fight hard, and hardships strengthened us. Every inch of ground we got we fought together for it, and then we stood on it ready to move ahead; now it is much easier.

There is little indoctrination today; consequently the church is being filled with people who know not the Restoration Movement. In I Timothy 4:16 Paul warned, "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." There is a strong pull today to leave all teaching to the professionals. We all need to know the doctrine. (II John 9-11).

**WE MUST BE WELL AWARE OF THE INFLUENCE OF OUR RELIGIOUS NEIGHBORS**

3. *Their compromising attitudes toward doctrine and morality* may have rubbed off on us. Many in the church today are swinging to the extremes. These same people once called us hard and undiplomatic; now we are like them—we have become soft and apologetic. Once we

had firm doctrinal preaching; now doctrine is seldom mentioned. Once we had considerable negative preaching; now we have largely positive preaching. Once our services were alive (with some disorder); but now they are becoming cold and icy with ritualism. Once our preachers gave themselves almost wholly to reading and studying, and debating the sects. Formerly we preached powerful sermons to the lost; but now our personal-work load is so heavy that we have little time for study and prayer. The trend is to make preachers glorified bell-hops and jumping office boys. (You preachers of the gospel of Jesus Christ who have allowed yourselves to fall into a group like this, may God have mercy on your sin-frightened souls. Rise up and "preach the word"!)

**THE BIBLE AND THE BACKBONE**

4. "You should earnestly contend for the Faith." (Jude 3). "I am set for the defense of the Gospel." (Philippians 1:17). "That we henceforth be no more children, tossed to and fro..." (Ephesians 4:14). "And take the helmet of salvation, and the sword of the spirit, which is the word of God." (Ephesians 6:17). "This witness is true. Wherefore rebuke them sharply, that they may be sound in the Faith." (Titus 1:13). "O Timothy, keep that which is committed to thy trust..." (I Timothy 6:20). "If we believe not, yet he abideth faithful: he cannot deny himself." (II Timothy 2:13). "For the time will come when they will not endure sound doctrine..." (II Timothy 4:3). "But though we, or an angel from heaven, preach any other gospel unto you..." (Galatians 1:8; cf. II John 9-11; Revelation 22:18-19).

"Forever, O Lord, thy word is settled in heaven." (Psalms 119:89). Listen, my brethren, truth is fixed, unalterable, and unchangeable. The truth is everlasting and cannot be altered to suit the whims of a changing world. "Let God be true, but every man a liar..." (Romans 3:4). We must never allow the backbone (firmness) to be taken out of the church. We must "preach the word."

**WE SHOULD LEARN FROM THE PAST**

5. Quite a few efforts are being made to modernize our preaching and humanize the church: for instance, we hear more and more, "Don't preach a negative gospel." But *God* did: eight of the Ten Commandments are negative. (Exodus 20). Paul told Timothy to reprove and rebuke. (II Timothy 4:2). The very purpose of the scriptures is for doctrine, reproof, correction and in-

struction that man may be perfect. (II Timothy 3:16-17). When we cannot stand *for* something without standing *against* something, it is a sad day for God's people. David said, "Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked." (Psalms 97:10).

"Preach the Bible and leave everybody else alone"? We must *disturb* the atheist (Genesis 11); we must *upset* the heathen (Hebrews 11:6); we must *condemn* the mora-

list (John 3:5); the gospel will take care of itself. (Romans 1:16). During the past few years digression has developed because the motto, "Speak where the Bible speaks; be silent where the Bible is silent", has become a forgotten part of the Restoration Movement. Brethren listen to me! Remember this principle of life: what *has* happened *can happen* again. Is it under our very eyes happening again?

P. O. Box 1083  
Warren, Mich. 48090

## **The Herman S. Carters, of Dearborn Heights, Michigan, Launch Move to Buy Bill & Mae Coss a House for Their Sunset Years**

How many older preachers do you know who literally wore themselves out in the service of the brotherhood — then, in their sunset years, were virtually laid on the shelf and left to fend as best they could in their old age?

Not that Bill and Mae Coss are really "all that old" — yet; but, let's face it, physically they both probably have seen their better days.

When Herman and Catherine Carter, of Dearborn Heights, Michigan, wrote us a few weeks ago about an idea they had to provide a house for the Cosses in view of

Herman S. & Catherine A. Carter, Dearborn Heights, Michigan: "Just wanted to let you in on this little work that we have started (though brother Coss doesn't know that we're writing you). By your reading the 1st and then the 2nd letters we've sent out to 20 groups, you'll know just what it is that we're trying to do:

### **1ST LETTER**

Re: brother and sister Bill and Mae Coss

As brethren in Christ, we come to you in behalf of your brother and ours, in hope that we can persuade you (and others) to help us buy a HOUSE for brother and sister Coss — preferably in the Pensacola, Florida area. We're mailing out 20 of these requests and have had two pledges of \$500.00 each, a promise of help from a 3rd, though they had not brought it before the people to decide on the amount as yet. We'll definitely get the money for down payment, and then go on from there. But would it not be nice to just pay off in full and present brother and sister Coss with the DEED?

We've known so many gospel preachers that devoted their lives to preaching the TRUTH, and then just be let out to pasture, so to speak; and we'll not let this happen to our brother Coss. They plan (Lord willing) to be in Pensacola for the Lectureship May 14-18, 1978, as do we. Hopefully brother and sister Coss will be able to look around and let it be known as to what they are looking for. It shouldn't take too long after that.

As you surely know, brother Coss is not getting any younger, and his health is not good. He hopes and plans to work in the Florida area and anywhere needed (health considered) and would have a little nest to return to for rest and relaxation, as do the rest of us.

Would you brethren consider taking "the oversight" in this good work? If so, just call us "collect" and the job is yours (1st to call, of course); but, if not, then will you consider a pledge of the amount decided upon, as to your ability and willingness? If all 20 should pledge \$500.00, that would be a Big Start, though there are some that will possibly do more (some less). We will keep all informed as to the progress being made, and should a group take "the oversight" will still be able to help in any way needed. Please consider this carefully and prayerfully. We anxiously

await an answer. Call or write brother Coss at:

Parkview church of Christ  
P. O. Box 1083  
Warren, Michigan 48090  
313/264-6780

or at home:  
32637 Holden Drive  
Warren, Michigan 48092  
313/264-0315

We will advise all as to time and place to send in the pledges.  
(Signed)

Herman S. Carter  
Catherine A. Carter

### **2ND LETTER**

June 7, 1978

Brethren in Christ,

It is with pleasure, joy and thankfulness that we come to you with good news. Since the 1st contact with you, things have happened. First, we received word of one \$500.00 pledge. Then three other pledges of an unknown amount (as had not had a meeting to determine as yet). Then one young couple pledged (and mailed in) a \$500.00 check. This after having heard from the group in Lake Station, Indiana, that they would accept the job of keeping tally on the monies, plus will keep all of us informed as to how and when and amounts received. So, before anything else, their address is:

Lake Station church of Christ  
Attention: George McCord, elder  
4901 E. 29th Avenue  
Lake Station, Indiana 46405

All checks and monies should be sent to this address. The son-in-law of our brother Coss preaches for this group (brother Gerald R. Reynolds). We've known and loved Jerry for years before he married Pat Coss, and they now have four lovely children. They (Jerry and Pat) along with brother and sister McCord and brother Michael Rusin and brother Mark Tully were in Pensacola, Florida, for the Fourth Annual Bellview Preacher Training School Lectureship. Both brother Coss and Gerald were among the speakers. For those of you that have not attended this great lectureship, please think about it for 1979. (You'll never regret it.) We had the pleasure of meeting good friends and brethren of the past, plus

their impending move to Florida, at first I felt this was taking on quite a bit. Starting it out with a gift of \$500.00 *themselves*, soon they had a pledge of \$500.00 *more* — and, by now, cash and purposes already total \$6,000.00 to this end!

Brethren, this is something that those of us connected with *Contending for the Faith* are very much *for*. Please read what the Carters have written — and the editorial note at the bottom — then see what can be worked out where *you* are.

making new acquaintances. Was a very real pleasure to meet and shake hands with those we'd read of and knew where they stood concerning 'the Faith that was Once Delivered', namely: Ray Hawk, Joseph A. Ruiz, W. Emery Hardin, H. Daniel Denham, Henry McCaghren, Robert R. Taylor, Jr., Donald Davis, Jim Bullington, Quentin Dunn, Linwood E. Bishop, Larry Reynolds (brother of Jerry), George E. Darling, Sr., William S. Cline, Winfred Clark and Roy Deaver — just to mention some.

Please let us hear from you (individually or as a group) as to your ability and willingness to help our brother Bill Coss. You will never regret it, and God will bless you for it. We're sending this letter to all 20 that we contacted, plus we've added another 10 to the list, hoping that they, too, may care to help out in this endeavor. May God bless you in every good work, and defeat all in us that is not good. Your brethren in Christ.  
(Signed)

Herman S. Carter  
Catherine A. Carter

(NOTE: "Thank you for letting us know the effort you are making upon behalf of brother and sister Coss," I replied to these two wonderful Christians, under date of July 21, 1978. "I note that the church at Lake Station, Indiana, is keeping tally of the monies being sent toward this project. I am to be at Lake Station this coming week in connection with the debate being held there with the 'antis'. I'll inquire at that time how far along the matter has come...")

Since writing this to the Carters, of course, I have been to Lake Station. Several pledges toward the purchase of a home for brother and sister Coss already have come to hand. We shall be having more to say concerning this wonderful work ere long. However, at this point, I just want to go on record as being FOR this effort — in CAPITAL LETTERS! IYRJR.)



# INTERNATIONAL GOSPEL HOUR

## Moves To Brown Trail (Hurst-Bedford) Fort Worth, Texas

Wendell Winkler

As of August 5, 1978, the *International Gospel Hour* came under the oversight of the Brown Trail church of Christ, Fort Worth, Texas. Due to tapes having been made in advance, the program will not be announced as such on the various radio programs until the first Sunday of October, 1978. The offices of the broadcast have already been moved to the Brown Trail meetinghouse, with the broadcast operation being housed in three large, spacious rooms in the Brown Trail building, such being made possible by the erection of additional facilities in 1977. Brother Bill Hardesty, who has been with the program since June, 1976, and who so capably serves as business manager of the broadcast, is already on the field.

### I. THE TRANSFER

In transferring the program, the elders of the Nash, Texas, congregation, who for some time had been overseeing the International Gospel Hour Broadcast, stated, "We, the elders of the Nash church of Christ express our appreciation to you for taking the oversight and sponsorship of the *International Gospel Hour*. This ministry has grown greatly the past three years and now needs the sponsorship of a congregation which can devote more time and effort to the work than we have personnel and resources to commit. We are glad to have been a part in this great work in the past, and please be assured that our prayers and support continue with you in the future. May the Lord bless you in this new work in His kingdom." The fine elders of the good church in Nash, Texas, are brethren Ernest V. Tucker, James W. Bonner, Jr., and Dwight Sharpe.

In response, the elders of the Brown Trail congregation stated, "*The International Gospel Hour* is a great work. Brother V. E. Howard has done a magnificent service to the brotherhood and to his vast listening audience through the years. The elders of the Brown Trail congregation feel the tremendous impact of the *International Gospel Hour* to be of utmost importance, and accept the oversight of this work with a keen sense of privilege, humility and responsibility. The Nash congregation and its fine eldership is to be congratulated and commended highly for the great progress the *International Gospel Hour* has experienced under its direction. The Brown Trail elders are convinced that the sound doctrinal position of both brother Howard and the Nash eldership has provided for the Gospel Hour the foundation for continued success in reaching the hearts of men with the true gospel. Much work and much financial support is needed now and will be needed in the future to insure the spreading of the gospel through the broadcasting medium. The elders at Brown Trail solicit the continued support of a gracious brotherhood in the quest for the souls of men."

### II. THE PROGRAM(S)

The *International Gospel Hour* is now on 175 different radio stations. Three hundred programs are being aired each week. The program is being broadcast in 34 states, with additional programs being aired from Monterrey, Mexico, Radio Cayman in the British West Indies, and Hamilton, Bermuda.

In addition to the broadcast being beamed from the powerful 100,000-watt station XEG, in Monterrey, Mexico,

the *International Gospel Hour* also is being broadcast from nine different 50,000-watt stations (KAAY, Little Rock, Arkansas; KWKH, Shreveport, Louisiana; WOAI, San Antonio, Texas; WLAC, Nashville, Tennessee; WSJC, McGee, Mississippi; KRLD, Dallas, Texas; KLS, Salt Lake City, Utah; KOB, Albuquerque, New Mexico; and, WLW, Cincinnati, Ohio.

The mail response, with requests for Bible correspondence courses, printed sermons and questions being asked, has been encouragingly good. With the addition of several 50,000-watt stations within the last few weeks, the mail has picked up considerably.

### III. THE PREACHERS

Brother V. E. Howard is the speaker on the weekly broadcast (also the 15-minute daily programs). Brother Howard has preached the gospel for 46 years, with his radio ministry spanning some 43 years. He has conducted meetings in many states and has baptized over 7,000 people. He serves on the board of directors of Freed-Hardeman College, has authored ten books and some fifty tracts. He served as chairman of the board for Howard Discount Centers, Inc., as well as president of Central Printers and Publishers. He received the Distinguished Christian Service Award from Harding College. His many radio programs are to become a part of the archives of the Library of Abilene Christian University.

Brother Thomas B. Warren is the speaker on the *Five Gospel Minute* section of the International Gospel Hour, with programs being broadcast daily, five, six and seven days per week. Brother Warren has done full-time work with churches in Texas and Tennessee for a number of years. He served as president of Forth Worth Christian college and chairman of the Bible department of that college as well as Freed-Hardeman College. He holds the Ph.D. degree (in philosophy) from Vanderbilt University. He is editor of the *Spiritual Sword*. He currently serves as Professor of Philosophy, Religion and Apologetics at Harding Graduate School in Memphis, Tennessee.

### IV. THE PAPER

In conjunction with the *International Gospel Hour* radio broadcasts there is a gospel periodical published entitled, *International Gospel Hour News*. The paper is published bi-monthly and is sent free to all upon request. At present, the paper has a distribution of some 86,000.

Brother Perry B. Cotham, long-time and well-respected evangelist among churches of Christ, has been selected as the new editor of the publication. Brother Cotham will begin his responsibilities of editing with the next issue.

### V. NEEDS

1) **Assistance with large stations.** As previously noted, the *International Gospel Hour* is now being broadcast on several 50,000-watt stations. As a result, the gospel is being broadcast, with a number of the areas being effectively criss-crossed, over the entire continental United States, throughout Canada, over all of Old Mexico and down into a measurable section of South America. Funds are desperately needed to keep the broadcast on all these 50,000-watt stations. (Incidentally, the broadcast is heard over WLW in Cin-

cinnati from 8:30-9:00 PM each Sunday evening, with the other powerful stations carrying the program at excellent times each Sunday evening as well. In fact, the night listeners may be the most attentive listeners—while traveling in cars (hundreds of thousands), ships at sea or in the air, at work, lying in bed, sitting alone, and dozens of circumstances favorable to the question: “Are you listening?” Contributions may be sent to the **International Gospel Hour; Brown Trail Church of Christ; Box 18069, Fort Worth, Texas 76118.**

2) **Local church sponsorship.** The *International Gospel Hour* and *Five Gospel Minutes* are produced with a format allowing for announcements of a local sponsoring church at the beginning and close of the broadcast. To have one or both of these programs on your local radio station: a) secure time and contract on your local station (you may pay for your contract directly to your radio station); b) the *International Gospel Hour* will furnish you the program you want; c) programs are taped and mailed directly to the radio stations on schedule (the local church need not become involved in getting the programs to the stations); d) the local preacher may make local announcements by recording for each program, if desirable (we recommend this to be done when possible and will even assist in the production of these announcements); and, e) local announcements may be changed from time to time for meetings, special events, etc. Again, write to us concerning these marvelous opportunities.

#### VI. THE OVERSEEING CONGREGATION

The Brown Trail congregation is overseen by seven elders: Joel Amyett, Howard Barnum, Ed Clark, Roy Deaver, Bob Lauderdale, O. B. Powell, and Eddie Whitten. Wendell Winkler serves as pulpit evangelist; David Echols as education minister; and Mike Winkler as youth minister. Brown Trail is the home of the Brown Trail Preacher Training School—Roy Deaver, Director. Also, it is the home of the annual Forth Worth Lectures. Too, Jerry Pospisil and his work of Bible translation are a part of the congregation's work. The church has a goal of \$60,000 for November 5, 1978, all of which will be spent in mission work outside the confines of the local church.

## “Are You Sure”

E. R. Harper

There are two television stations here in Abilene, Texas, at this time, with a third to begin in several months. These stations cover what we call out here, “The Big Country.” We have three church-related schools with some 10,000 students. I know they will not all get up at 7:45 to hear me preach on Sunday mornings, but I will get my part of them. However, I have hundreds of thousands in this television coverage. I know quite a few are listening.

Some few years back when I went through some trying times, many of you who are my friends wanted to know of me if I needed help or what you could do for me. I did not need assistance financially, even though I could have used more than I was receiving; but now you have an opportunity to assist me (not me personally, though it would not be a sin should I receive remuneration for this work, but this I do not ask).

I have this television program of 15 minutes at 7:45 a.m. here in Abilene. This is not a bad time for this section. In fact, it is about the best time I could get. I have been

on now for about 10 months, and the support has been adequate thus far, after the first two months, which I paid personally. The following I need to make the program what it deserves:

#### THE NEED

1. TV time support.
2. Adequate advertising space in local paper reaching many thousands.
3. Interesting tracts to mail out to those who might wish them.
4. Postage for mailing out letters and tracts.
5. Support to buy TV color cassettes. These lessons will not be on any tapes, radio or television (except for my Sunday morning program), for I have the time and nothing to distract me from pursuing my goals in this discussion. These will be here for future use should someone wish to know and hear one who lived back here presenting what the church has stood for, from Pentecost until now. If I wish, I can remain on a subject until I have given it adequate consideration.

In my discussions I have brought the world through the flood to the remaking of the covenant with Noah and his seed. Here I did something you will not have on TV by anyone after this fashion. I stopped at Noah, connected him on to the Christian Dispensation, showing his “salvation by water” ties into “our salvation” in the Christian system. In this I found those who had been “born again” (I Peter 1:23), and then to John 3:3-7 I “flew.” Here, the rest of August and September I am discussing the “Relationship of the New Birth to the Kingdom of Christ.” I assure you it makes for good “hunting” and is an “impossible passage-way” for the premillennialists such as Graham, Armstrong, Roberts and such like. I soon will return to the Patriarchal Dispensation and begin with Abraham, then the Mosaic, in which I shall study, and tape in color cassettes, these studies of the kingdom promises. If one does not understand the three “dispensations of God with man on earth,” he can never, of his own personal knowledge know if he is saved or not. He will have to take mine, or somebody's word for it. My salvation is too sacred to me for me not to find out for myself by reading and studying what God has said regarding such matters.

For the complete program to be as effective as it should be, I need between two and three hundred (\$300) dollars per week. The TV Time and COLOR CASSETTE TAPES will take about half of this amount. Brethren, I can hardly leave my wife at home from here on. She is seriously ill but is able to be up much of the time. I can be away only now and then for a lecture, if you should wish me to speak, as at Calhoun, Louisiana, out from Monroe, Wednesday night, August 16. Our oldest daughter lives here, or I could not leave at all.

#### A PLEA

Now that I have this opportunity to continue to preach the sermons and present the truth as you have heard from me over this nation and over Herald of Truth many years ago (7 years, not 6), will you help me in order that this opportunity given me by this good station not be lost? They moved back two programs to let me have this time! Think that over!

#### TAPES

Should you have access to a TV station, or should some church be equipped to show them, I would be glad to have a “color TV Cassette” made and mail it, to be returned when through. I am not interested in starting a program beyond Abilene at 81, but this would let you see and know what I am doing and might interest others to assist me. If I had the finances, I might get on this

station at DIFFERENT TIMES during the day or week. Is there someone among you that would feel this worthy of your time to help in this opportunity granted me in my closing years?

Your grateful friend and brother in Christ,  
(Signed)

Ernest R. Harper  
2143 South 5th Street  
Abilene, Texas 79605

P.S. Send all contributions to the Grape Street Church of Christ, 433 Grape Street, Abilene, Texas 79601, and mark it for TV Program. Then no criticism of me would be suggested, I feel sure. ERH.

## Divorce Papers

Rod Cicchetto

It is now being taught by some brethren, including some elders and preachers, that the reason for divorce—fornication—*must* be stipulated *per se* on the divorce papers. Apparently they know the Lord's teaching that only the innocent party may remarry having put away his mate for fornication. But it is incorrect to say that the reason for the divorce must be stated on the official papers. It is wrong for us to bind this law.

God never bound this law upon us and we have no right to demand it either. We are not talking about whether or not the stating of fornication on the papers, as the reason for divorce, is a good idea. We are talking about *must* we so state.

We deny that we must and call for proof. What book? What chapter? What verse? The Bible teaches the reason permitting divorce and remarriage for the innocent party—fornication (Matthew 19:9)—but it nowhere gives command, necessary inference, or example that the reason must be stated on the official papers.

What would one do in a country that does not have or require official divorce papers? If fornication was stated on the papers, but they became lost or were burned, would a second marriage be a sin in the eyes of God? Could a man who catches his wife in the act of adultery put her away for fornication even though he could not prove it to a judge (her word against his)? Could he not tell the judge another reason why he is divorcing her (so long as it is the truth); a reason such as mental cruelty which might result when one's spouse cheats and refuses to repent? Would it be wrong not to tell the judge ALL the reasons for the divorce? (In other words, may one be "a righteous man, and not willing to make her a public example"? (Matthew 1:19). Could such a man scripturally remarry if he put away his wife for fornication and mental cruelty?

It is realized that some sincere, studious brethren have believed contrary to what is here written. But if I have "missed it" I want to be corrected; if they are wrong they need correction. God said one may remarry having put away his mate for fornication. God did not say one must state the reason on the *official papers!*

P. O. Box 153  
Manila, Arkansas 72442

## WHAT OTHERS ARE SAYING...

Elaine Brittell, missionary, Livingstone, Zambia, Africa: "May God bless you as you use your voices to lead others to praise God. May he give you opportunity to make another record . . ."

Leroy Harms, Sterling, Colorado: "These will make beautiful gifts . . ."

Rilla T. Ammons, Bradford, Pennsylvania: "I am so proud of the record. It has one of Jube's favorite songs—*Sing to Me of Heaven* . . . I can't keep from crying when I play it . . . Thank your family for doing the good job they do singing these hymns . . ."

B. E. Davidson, Levelland, Texas: "Please send me one more copy of the album *Where Roses Never Fade*. We want a copy for our daughter. We have just received our copy. We have enjoyed the other two albums also . . ."

Bettye B. Still, Seattle, Washington: "Those tapes are just beautiful! Whose bass voice is it I hear? Is it yours, Ira? Vada, I recognize your voice and it is still beautiful even though you are a year or two older. I surely do enjoy them. Thanks for making them."

Andy Harwood, minister, Muskogee, Oklahoma: "I am writing to order one copy of your record album entitled *Where Roses Never Fade* for a member of the congregation where I worship. This family heard my copy of one of your other records and wanted one immediately, so they asked me to order this one for them . . ."

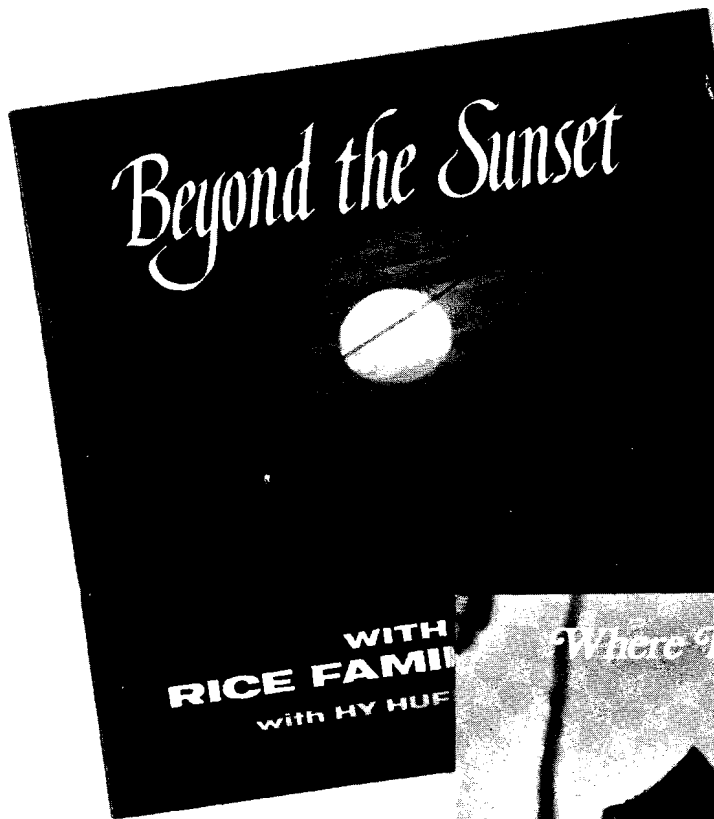
Mrs. S. B. Wilson, Tishomingo, Mississippi: "I am ordering the Rice record *Where Roses Never Fade* for my daughter for their wedding anniversary . . . We have enjoyed *Mansion Over the Hilltop* so very much. I know we will enjoy the new one just as much . . ."

The John Kramer Family, Hayes Center Nebraska: "We appreciate being able to buy records of this type . . ."

Clara & Pete White, Fort Worth, Texas: "Please send your album *Beyond the Sunset* to . . . This is a young man 1 years old who is faithful to the Lord . . . He leads the song service each Sunday evening. I believe your album will help him continue faithful and let him know we believe in him and want him to have and enjoy this album . . . Pete mentioned your album in the pulp while preaching. He said, 'This was one that truly was sung in the right spirit . . .'"

Mrs. David H. Bowman, minister's wife, Oxford, Alabama: "I truly have enjoyed the album of your family and it makes one want to do more for the cause just hearing the wonderful lessons in song . . ."

Mr. & Mrs. Silas F. Shaw: "We purchased two of your records (*Beyond the Sunset* at *Mansion Over the Hilltop*) . . . from Lipscon Bookstore. They are the tops among all dozens of records. Seldom does a night (or day) go by that they are not played—and they are just about played out! . . . Do you have any more recordings other than these two? . . ."



**MANSION OVER THE HILLTOP**

**SIDE 1**

- Mansion over the Hilltop
- The Glory-land Way
- Just a Little While
- Be With Me Lord
- What a Savior
- Victory in Jesus

**SIDE 2**

- Christ's Love is All I Need
- In the Shadow of the Cross
- Sweet Will of God
- The Lord's My Shepherd
- I'll Be a Friend to Jesus
- Sing to Me of Heaven

**BEYOND THE SUNSET**

**Side 1**

- Beyond the Sunset
- Nearer, My God, to Thee
- Heaven for Me
- Glory for Me
- Crossing the Bar
- Abide with Me

**Side 2**

- Asleep in Jesus
- Near to the Heart of God
- An Empty Mansion
- Only a Shadow Between
- Beautiful Isle
- Land of Fadeless Day

**WHERE ROSES NEVER FADE**

**Side 1**

- Where Roses Never Fade
- Jesus Paid it All
- Lead Me to Calvary
- Where Could I Go?
- Jesus, Hold My Hand
- Paradise Valley

**Side 2**

- The New Song
- Jesus, Lover of My Soul
- Whispering Hope
- In the Garden
- Will You Not Tell it Today?
- If We Never Meet Again

Wonderful for Gifts! Why not Lay in a Supply! . . . for Weddings, Graduations, Birthdays, Mother's Days, Father's Days, Anniversaries, Radio Programs — or just for your own enjoyment . . .

Three Long-Play *a cappella* Stereo Albums — and a "Single" by the **RICE FAMILY SINGERS**

AVAILABLE ALSO IN CASSETTE AND 8-TRACK

**STEREO ALBUMS —**

(Please add 50c postage for single albums)

- Mansion Over The Hilltop (12 Songs) . . . . . \$ 5.00
- Beyond The Sunset (12 Songs) . . . . . \$ 5.00
- Where Roses Never Fade (12 Songs) . . . . . \$ 5.00
- Plus 2-Song "Single", including "How Great Thou Art" and "O Master Let Me Walk With Thee" . . . . . \$ 1.50
- (Or, if you order all four at one time) . . . . . The Set, \$14.95

(Please add \$1.00 for postage)

**CASSETTES —**

- Each of Above 12-Song Titles . . . . . \$ 6.00
- (Or, if you order all three at one time) . . . . . The Set, \$16.95

(Please add 50c for postage)

**8- TRACK TAPES —**

- Each of Above 12-Song Titles . . . . . \$ 7.00
- (Or, if you order all three at one time) . . . . . The Set, \$18.95

(Please add 50c for postage)

# Notes & Quotes...

W. Ralph Wharton, an old friend and former missionary, then serving as minister to the church at Oleonta, Alabama, encouraged us some time back, saying, "I have too long neglected to support your work beyond a 'be ye warmed and filled.' . . . You are doing a great work through this paper, Ira. It would be extremely difficult for anyone to take your place — if possible at all. So be careful (as I'm sure you already are) to PRESERVE your usefulness in a unique but needed role. This is not a thinly-disguised 'dig' but just a word of caution from a brother who loves and admires you and would be deeply grieved if you ever were discredited for what you said or how you said it. CARRY ON!"

(NOTE: In my reply, I said, in part, ". . . You are right, Ralph; I must be careful. But not only for libel and credibility's sake — also for conscience sake. It is not my nature ever to want to misrepresent anyone — and as far as I am conscious, I have been extremely careful in this regard. A few time brethren thought I had misrepresented; but when the facts were all in they saw that what I had said was correct and not otherwise . . . As far as I can recall, in all the years that the paper has been published only one actual error of fact has been pointed out to me — and I ran a correction on that! Such will always be the case, when I ever err at any time. Brethren just *have* to have a source of information on these matters upon which they can rely . . . In the meantime, Ralph, thank you for what you said. And whatever you can do to help in this fight for the faith, I know that you will be just happy to do it . . ."

Well, of course, since the foregoing was written, a few more errors have been pointed out to me — every one of which has been corrected. We find it so easy to correct our mistakes; why does it seem so hard for some! If they would just do so, many of us could be working together instead of apart. IYR Jr.)

A. G. Hobbs, Forth Worth, Texas: "Keep up the fight for truth and right; and keep exposing Highland until they repent and get right. I appreciate so much your guts to speak out, to call a spade a spade, and name the guilty . . . Paul said, 'Alexander the coppersmith did me much evil!'"

Mr. & Mrs. Kenneth L. Edwards, Jr., Rantoul, Illinois: "We appreciate your work that you are doing. We need more Christians who are not afraid to stand up for the truth and denounce error like you do. We are not very popular here on the earth or among 'men', but if we please the Lord what does it matter what 'men' of the world think? May God continue to bless you as you work for him."

Harold D. Heath, Moses Lake, Washington, July 1, 1978: "Sure enjoy *Contending for the Faith*. . . If I wish to make a contribution to the work of *Contending for the Faith*, in what way could the money be used best?"

(NOTE: We are using this fund primarily to pay for copies we send—one copy to each church, brotherhood-wide—each issue. Also, when we get out special mailings to brethren in an effort to build up brotherhood circulation, this helps pay for the paper, printing and postage. It all costs money—far more than brethren generally seem to realize. Please make contributions payable to *Contending for the Faith Fund*, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Robert O. Loftis, Hayesville, North Carolina, March 10, 1978: "I commend you for your *Contending* and wish you God speed."

Francis E. Davis, Green Bay, Wisconsin, July 3, 1978: Enclosing \$10.00, he said, "Please use this money in furthering the work of the Lord."

Martin Savage, Phillips, Texas, May 22, 1978: "I don't want to miss the lessons taught in this trying time."

Eugene L. Conger, Parkersburg, West Virginia, March 31, 1978: "God bless your efforts in teaching the truth."

Bill Morgan, Dallas, Texas, March 27, 1978: "Enclosed two checks — one for *Far East* and one for *Contending for the Faith*."

George Grieb, Baltimore, Maryland, July 5, 1978: "What policy and guidelines do you have for accepting articles for publication in your paper?"

(NOTE: We can never know until we have seen an article whether it will be suitable for publication or not; however, in any case, we ask all to type their articles, double-spaced, with at least one-inch margins all around each page—and please spell out (not abbreviate) scriptures cited. IYR Jr.)

M. A. Aquiluz, of Dallas, Texas, enclosing samples of further liberalism in the Dallas area, under date of July 16, 1978, wrote, "These things make me appreciate much more your work in *Contending for the Faith*, as well as of those others who are also standing up to be counted as Christian soldiers."

The church at Altamont, Tennessee, now receives a bundle of 25 copies of *Contending for the Faith* each month for local distribution there.

Carl Smith, Lansing, Michigan, June 5, 1978, in sending in two new subscriptions for two years each, enclosed a check for \$15, saying, "You may use the extra \$7 in any way you see fit. Keep up the good work, expose liberalism in any way you can. It is the worst cancer in the church today. . . My sister Gussie is sending a check in the amount of \$25 to be used any way you see fit. . ."

Tom L. Bright, minister, Sapulpa, Oklahoma, June 20, 1978: "L. W. Mayo is starting a preacher training school in Wagoner, Oklahoma, this coming September, and I am scheduled to teach in this school. . . May God richly bless you in your work and as you walk in the light."

L. E. Holland, Oak Harbor, Washington, June 27, 1978: "Thank God for the *Contending for the Faith* publication. . . God bless you, and keep the truth going. . ."

Why is it that so many of "our" eggheads always seem to get their facts scrambled!

Loyal W. Hill, McMinnville, Tennessee, subscribed for himself and another, saying, "I enjoy it very much. It keeps us up to date on false teachings."

Mr. & Mrs. B. G. Brown, Porterville, California, October 28, 1977: "Thank you for the paper *Contending for the Faith*. . . Keep up the good work. . ." (\$5.00 enclosed.)

David E. DeVous, Ridgecrest, California, June 8, 1978: "I took your February 1978 issue from the church foyer, read it twice — simply GREAT. The article 'Jewish Editor. . . Isaiah's' alarming, even terrifying. The potential law-suit from *Mission Journal* in paper only indicates that many of us today are putting Titus 3:1 'Obey magistrates. . . ' ahead of Acts 5:29 'we ought to obey GOD rather than men.' It appears today we don't use normal processes of logic but reverse logic and even forget Romans 14:23 '...whatsoever is not of faith is sin.' . . . Enclosed find \$10.00 for my subscription and also for a brother. . . the rest to CF Fund. . . You may want to include this in paper or not, as you wish. Is Gluttony a Sin? Sold many 'Secret \$2.50 Diets'. FREE NOW to anyone. Accidentally mixed simple foods, lost 15 pounds twice, NO hunger, guaranteed. 50¢ handling helps. Write D. DeVous, RR-1-2315cf, Ridgecrest, California 93555. I have found many people worried sick over their weight, looks; they even overeat (snack) from exasperation. Less time for Christ, self. . . By the way, those notes and quotes from people in your paper and others are helpful and encouraging to us who try to make HIM the center. . ."

K. C. Nelsen, Meridian, Idaho, May 11, 1978: "I do not wish to miss a single copy."

Linwood E. Bishop, minister, Santa Anna, Texas, July 19, 1978: "It is good to know that you are back home again—at least for awhile. . . We are sure that much has been accomplished through your preaching and teaching in the places you have been. I know it is the type of work you love and enjoy and I am glad you have had the opportunity of doing it; but I always feel a great relief when you return home. As important as your work in the Far East has been and is, I think what you have been doing and are capable of doing in this country is equally as important if not even more so. Certainly nothing can be more important or urgent than trying to prevent the church of our Lord from being swept away into apostasy by this tidal-wave of liberalism. . . I have just finished reading the June issue of *Contending for the Faith*, and I thoroughly enjoyed it, as I always do. It contains some really great material. Keep up the good work. It is bound to do some good. There are still some brethren around who are willing to listen and learn. . ."

Aubrey & Martha Vann, McAlpin, Florida, June 10, 1978: "Our prayers are with you."

Bearwallow church of Christ, Ashland City, Tennessee, now receives a bundle of 60 copies of *Contending for the Faith* per issue for distribution to member families there.

Grover W. Hastings, New Orleans, Louisiana, May 17, 1978: "The Lord's work in New Orleans continues to expand. The Gentilly church will continue as the Elysian Fields church. . . A new facility is being completed in eastern New Orleans and will be known as the Crowder Boulevard church of Christ. . . Please include both churches on your mailing list."

Edith Todd, King City, North Carolina, August 8, 1977: "May the Lord bless you and your loved ones as you continue to contend for the faith."

Bushnell church of Christ, Center Hill, Florida, on October 17, 1977, subscribed for a bundle of six to be sent each month to the church and another bundle of six to a brother in Christ in prison at Chattahoochee, Florida, and contributed \$4.50 to our missionary fund.

Kirk T. Pruess, Springfield, Missouri, November 26, 1977: "As a retiree I will send what I can when I can. Keep up the good work. We more than appreciate your *Contending for the Faith*."



**David Bryan**, minister, Cyril, Oklahoma, November 8, 1977: "I bet you were 'ashamed, embarrassed and disgusted'...When was the last time you said 'I love you' to your fellow Christian brothers and sisters? You have been on the rampage for so long finding fault with the *letter of the law* that you have forgot the spirit of the law. Jesus said that the whole law was contained in the commandments of loving God and your neighbor. I thank God for elders who have such 'gimmicks' as having the congregation stand, shake hands, and say: 'I love you.' Did you ever stop to think that that 'someone' next to you, behind you, or in front of you, might be needing some encouraging words of love? That that 'someone' you say 'I love you' to may be depressed because they have been in a world of hate, indifference, and unconcern? And maybe be at that service looking for something like love, concern, and encouragement? The Bible is clear that we not only worship God, but that we are to edify and admonish one another in our assembly. (Hebrews 10:24-25). The Bible teaches us to love one another and to have care for one another, and if this cannot be displayed in our assembly, where can it be? I sing at the back of my brother's or sister's head or to a wall and sometimes to my songbook. That's real edifying? You want to get back to the plain, simple 'thus saith the Lord' on how our worship services are to be conducted; what is supposed to be in them and what isn't? Our '2 songs, prayer, song, sermon, etc.' services are traditions of men. There are lost souls walking into our services and out of them without ever hearing or seeing concern (personal) for them. No wonder they don't come back. In conclusion, I just want to know, for the record, did you shake hands with someone and tell them 'you loved them'? I hope you meant it, if you did! Otherwise, you are the 'artificial' one; for what is more 'artificial' than saying 'I love you' when you don't mean it? What would you have done to Paul and the Ephesian elders (Acts 20:36-37)? Please print this in your paper and answer; and then discontinue sending it to me and the church here, after the one with my letter in it."

(NOTE: "It is astonishing to me, after reading your letter of November 9, 1977," I replied under date of November 25, 1977, "how you could mistake my point regarding gimmickry in the church. There was nothing—absolutely nothing—in what I wrote against genuine love or sincere, spontaneous expression of it toward brethren and sisters in Christ. Rather it was this engineered, artificial, practically forced expression by another outside one's own self that I found so appalling.

"What transpired between Paul and the Ephesian elders (Acts 20:36-37) was poles apart from what I described as happening. One of the Ephesian elders did not get up and say, 'The rest of you elders take Paul's hand and say 'I love you'.' What the passage describes is a sincere outpouring of emotion spontaneously expressed without gimmickry or prompting by another. I am as much for what the Ephesian elders did as I am against what I reported in the paper.

"Surely you can see the difference!" IYR Jr.)

**Robert R. Taylor, Jr.**, minister, Ripley, Tennessee, October 29, 1977: "It was a real joy...the great lectureship at Getwell this week. All in all I believe it was the finest lectureship I have ever attended...More lectureships like this one and we could turn around some of the directions that too many of our brethren now travel..."

**H. L. Meeks**, of Tupelo, Mississippi, wrote brother Robert R. Taylor, Jr., under date of November 10, 1977, saying, "I have just knelt and prayed, in tears, after reading your excellent article on the front page of the October *Contending for the Faith*, my copy of which just reached me today...I am so thankful that you wrote that

article and that *Contending for the Faith* gave it such prominence. I am so thankful that you had both the inclination and the ability to write such an article. I am thankful that you are a relatively young man and that we may reasonably hope and pray in faith that you may have many years to continue your fight against the influence of the many false versions which should not be called Bibles. Surely this article from your pen will do some good. I wish it would appear in every paper published by our brethren..."

(NOTE: Now there, brother Bryan, is a true example of the kind of sincere outpouring of emotion spontaneously expressed without gimmickry or prompting by another that we are for! IYR Jr.)

**Clay Parkinson**, of Florence, Alabama, in renewing his subscription for another year, sent in five new subscriptions. If others would do this, our circulation would build in a hurry!

**Louise Hardison**, of Columbia, Tennessee, renewed for three years, saying, "I enjoy the publication. Keep up the good work."

**Walter C. Lumpkin**, Greenville, Mississippi: "Just received...*Contending for the Faith*, and enjoyed reading it very much. I personally want to thank you for the stand that you are taking and have been taking for the gospel of Christ. It certainly is very heart-breaking to me to read and hear of brethren taking the position that they can speak in tongues and do other things as were done by the apostles of our Lord...I appreciated reading the article by brother Joe Moulder concerning Pat Boone. It certainly is a shame that a man with the influence Pat has, turned out as he did. Our prayer is, as was mentioned... by brother Moulder, that he may truly see his mistake and return to the Lord before he leaves this life...May God continue to bless you in your work for the Master."

**Bettye B. Still**, Seattle, Washington: "Elsie Banka and I asked...the preacher at Central if the elders received *Contending for the Faith*, and he said they did and he thought they all read it. He says he reads it..."

**Frank Matherly, Jr.**, Fairview, Tennessee: "Thank you for your paper."

**C. L. Powell**, evangelist, Cookeville, Tennessee: "It is the greatest paper...of our age. You may quote me on that..."

**Mrs. S. B. Wilson**, Tishomingo, Mississippi: "I wish all Christians would realize what we need to do to spread God's kingdom to all the world. There seems so little I can do; but I know if all would do what we could, much or little, you wouldn't have to be on the road so much and could be helping more...I'm looking forward to receiving...Volume 4 of *Axe of the Root*. I loaned my three to my son-in-law Roger Robinson who I believe has been sending you some contributions. He was a Baptist at one time but is now doing all he can to convert others. We are very proud of him. They live in Sheffield, Alabama...I'm sending \$10.00 to be used however you think best. Only wish I could send more..."

**Paul Tucker**, minister, Nashville, Tennessee, in discussing the importance of tuning our ears to God's message, said, "We are not obligated to listen to every false teacher that comes along."

**Lindy L. Davis**, Summerville, Pennsylvania, on January 4, 1978, contributed to our *contending-for-the-faith fund* in Birmingham, saying, "Use as needed."

.....

Every 21 seconds a person dies without the Lord.

**Clara Harris**, Mountain View, Oklahoma: "Well, I guess the shock is over, but not the hurt, about 5th and Highland and the Herald of Truth. I was so happy because many souls were being fed to Christ through that program. I doubt I ever can bring myself to sacrifice to give to them again. I was praying for them but not as much as I should have. I am grieved all the time because there are things in the church you know shouldn't be there, and it is for sure if a woman says anything she is sneered at. I stood up to our preacher and two men for taking a boy into the church on his sectarian baptism. A Mennonite preacher had baptized him. I'm praying sincerely that God will help me keep mind enough and my eyesight because every day I'm studying God's word, striving to learn more how to serve him...I'm sending you a check for \$100.00. Use it where it is needed most. And anytime I can I'll send more...Remember us when you pray..."

(NOTE: In my reply, thanking her for her generous contribution toward our work, I said, in part, "I know what you mean about doubting if you can ever bring yourself again to sacrifice to give to the support of the Herald of Truth any more. Truly, in former days, much good resulted; however, the way things have been going for some time—and still are—what's the use! What is going out in the name of truth is but a watered-down version of the truth that saves. And the doctrinal compromise now so evident at Highland will make things worse and worse as days come and go...You did right to contend for the faith against receiving that boy on his sectarian baptism...You said use the money where needed most. Sister Harris, at this point in time I believe it is needed most in trying to defend the truth of the gospel among our own brethren. Therefore, I am putting this into our **CONTENDING FOR THE FAITH FUND**. It will be used in sending out the information to hundreds who otherwise would not know what is going on under their very noses!...God bless you for helping and for purposing to continue doing so as He enables you so you can..." IYR Jr.)

**Joe M. Bost**, New Boston, Texas: "I...read in your paper *Contending for the Faith* about the Highland Church of Christ and the false doctrines which they are teaching. It is regrettable that a once-strong church is now beginning to digress from the truth of the Lord Jesus Christ...The apostle Paul warned the church in Acts 20:28 though that the church would digress and that from the elders there would arise false teachers to draw away disciples. It's pitiful that elders won't stand up and defend the truth since one of their qualifications is to convict the gainsayers. As I read the things that brother Harper wrote in his article, I found it too incredible that such things could be taught in God's church unchallenged, at least first, by the elders of the congregation..."

**Harry P. Anderson**, minister, Russellville, Arkansas: "In the past I have represented Herald of Truth on numerous occasions, yet, though young as I am, I have become continually disillusioned with them...I will...write Highland informing them of my desire to be stricken from their list of workers...It's a remorseful situation. We love you for 'contending for the faith.' Continue to help young men such as I..."

**Sidney F. Stewart**, Pleasanton, Texas, January 26, 1977, enclosing his check for all the bound volumes to date, wrote, "I have just come across an issue of *Contending for the Faith*, and I realize there is a wealth of useful information in this publication...I am planning enrollment in Sunset School of Preaching, at Lubbock, Texas, this coming August and feel that this publication will be of valuable assistance to me..."

**Michael D. Stone**, minister, Concord, North Carolina, May 29, 1977: "Please keep sending a bundle of six to my new address...Keep up the good work. I love you for it!"

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**Will somebody please show us in the Bible where anyone EVER demonstrated patience with any wilful false teacher!**  
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**Mrs. Carl Tedrick**, Bryson, Texas, December 7, 1977: "I have been confused since I was baptized into Christ on the way the church as a whole handles Easter and Christmas. I was 'told' the Lord's church did not celebrate these holidays, yet my first Easter as a Christian I saw the same things I saw as a Baptist. People I had never seen before at God's worship services came in wearing new hats and apparel. And after services the children were all going to 'hunt eggs' and the adults eat big meals. At Christmas, I see trees and gifts and lights and people happy and smiling and spending much money and, yes, even doing for those without. Now explain to me in a logical, unemotional way how can this be done at all and you still say the Lord's church does not celebrate Easter and Christmas. It's very confusing to me to see people do the same things as the denominational world at these two times of the year and say 'Oh, we do it—we just don't do it for the same reason.'

"What is wrong with remembering and bringing remembrance to the world that the savior was born, and that the savior died for all mankind? What is sinful about Jesus' birth and death? I am truly confused. If we are allowed to celebrate these holidays, why not for what they are? If we cannot for what they are, is it okay to appear a hypocrite to others? Please find time to answer me. My life at these two times gets very complicated."

(NOTE: "Like you," I said, in part, in my reply, "I, too, see the inconsistency between what most of our brethren preach and what we practice regarding Easter and Christmas. In fact, I saw this clearly as early as 1941—and have done absolutely nothing in observance of either 'day' since that time. It was difficult for our children to be brought up not to observe Easter and Christmas when so many of their fellows all around them were doing so; but we did not do so anyway. There simply is NO WAY for us to be consistent with what we teach and celebrate these religious days at all. It is not that it is wrong to bring to remembrance that the Savior was born or that he died for all. It is simply that he never authorized us to set apart a day for observing his birth—and that we are to 'show forth his death, not just on 'Easter', but every 'first day of the week', i.e., 52 times each year. (Acts 20:7; I Corinthians 11:26). IYR.Jr.)

**Lee Anderson**, elder, St. Petersburg, Florida, March 10, 1978: "I do not recall if I included in my article that Florida College is planning to start a new college in Orlando, which will be Florida CHRISTIAN College, of all things! 'Consistency thou art a jewel!'"

**Jack L. Openshaw**, in ordering both volumes of *The Living Messages of the Books of the Old* as well as of the New Testament, wrote, "I appreciate your making such outstanding material available! (Too many of our bookstores' shelves are cluttered with trash!). We appreciate *Contending for the Faith*. We wish you God speed. I've been a Christian for 11 years and preaching the gospel for eight of those years. We really began our acquaintance with *Contending for the Faith* while attending the Memphis School of Preaching and there learned to appreciate its great worth. At present we are worshipping with the Parkview congregation where brother Bill Coss preaches."

**Herbert Hurd**, Mik Wuk Village, California, March 3, 1978: "We surely had a good meeting (with brother Foy E. Wallace, Jr.) and attendance was very good BUT not as good as I wished. Those that came learned to love him. This made me really happy. We had one baptism, and as a result of it her husband made acknowledgements and the good only eternity will tell. Many ordered books from him; this showed to me they want to know the truth. To top things off several thanked me for getting him here for the meeting... Brother John Waddey is at East Main church in Stockton and got on T.V. this morning. He did real good. The other person with him contradicted herself several times. They were the spotlight on Channel 13... Brother Foy and I had been talking about the lectureships and the false teachers they endorse and fellowship and the build-up he gave the G.A. He said we will just have to wait and see how the G.A. will go... It seems the number is growing smaller that love the truth and will stand up and cry out, spare not, against the devil and his undermining the scriptures. But I want the praise of my Lord and not the popularity of those that desert in the battle for the Lord... As a military man and a citizen... I have always had a passionate dislike for deserters. I think you know what I mean. During the war I had one of my men go off his rocker and when this happens you have to do your job, which is enough; then you have to do his job, too..."

(NOTE: "You are so right that the number that love the truth and will stand up, cry aloud and spare not against the devil seems to be growing smaller and smaller," I replied, in part, April 26, 1978. "However, those of us who still do must do what we can to hold the line against encroaching error..." IYR.Jr.)

**Mr. & Mrs. Kenneth L. Edwards, Jr.**, of Rantoul, Illinois, enclosed \$25.00, saying to renew their subscription and to use the rest "wherever you wish to use it and where it will be most needful..."

**Ron Richardson**, Pixley, California: "I commend you on your stand against Liberalism that is being seen in the church that Jesus purchased with his blood. It is indeed a sad situation to see and hear and read about what is going on in the 'brotherhood' today... I honestly feel we are going to have to stick to a 'thus saith the Lord' and 'speak where the Bible speaks and be silent where the Bible is silent' if we are to remain the New Testament church... I know that we're not all in agreement on this... but sooner or later we've got to put a stop to this Liberalism creeping into the church and keep the church from looking like denominations all about us... I think your paper is a fine paper and your stand is to be admired."

**Mrs. G. L. Martin**, El Paso, Texas, March 23, 1978: "I appreciate *Contending for the Faith*. Will try to get some new subscriptions soon..."

**W. A. Collins**, Memphis, Tennessee, April 2, 1978: "We attended a fine lectureship last week at Knight Arnold church. This was sponsored by the Memphis School of Preaching... They have only the best. No liberal could find comfort there... I enjoy the paper very much. If the Lord wills, I will try to get in some more subscriptions soon... Keep up the good work..."

**Mrs. James C. Foster**, Muscle Shoals, Alabama: "Please renew my subscription and use other \$5.00 to help in your wonderful work through this publication..."

**Isaac & Maymie Rigney**, Morrison, Tennessee, June 6, 1978: "Enclosed is ten dollars to help in the work brother Ira Rice is engaged in..."

**Jerry Brinkley**, Clinton, Arkansas, March 27, 1978: "I just re-read the January issue of *Contending for the Faith*. In the 'Notes & Quotes' section, you mentioned a tape you have for sale by **Landon Saunders**. Please accept the \$4.00 check enclosed to pay for that tape and postage. Also it would be appreciated if you would send any and all information concerning Landon Saunders as a false teacher. Regretfully it takes a lot of evidence to mark a false teacher..."

(NOTE: Others who may need this cassette tape of Landon Saunders' false teaching on "The Unity of the Church" it contains, in his own voice, at least 13 doctrinal errors in one 30-minute speech. Please send \$3.75 (plus 48 cents postage) with your order to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR.Jr.)

**Robert W. Call**, Wakefield church of Christ, 421 Main Street, Wakefield, Massachusetts 01880, April 4, 1978: "I am writing this... first, to inform you of a great work that is being done for the Lord here in the Northeast, and, secondly, to see if you would be willing to be involved with supporting a work in this area."

"The Wakefield church of Christ was established in 1973, as an off-shoot of the church... in Burlington, Massachusetts, meeting first in the home of Robert Sciascia, one of our elders, and then moving from there to various public buildings in the community."

"Since that day in 1973, until the present time, some 312 or more souls have obeyed the gospel. In 1974 alone we had 91 baptisms. However, due to the lack of enough trained teachers, we have lost many that have been baptized. At the present time we have approximately 100 to 115 in faithful attendance on the Lord's Day. This area is receptive to the gospel of Christ and eager to hear that Jesus can change lives."

"...we are at a critical point of our history, where we vitally need assistance from a larger mission-minded congregation that is capable of supplying that which we lack... We have two elders and two deacons, and the body has just taken a step of faith of supporting me as a full time worker without the means of being able financially to do so."

"Our entire congregation is made up of native New Englanders. We are currently one of the larger congregations in the six New England states, and yet we are struggling financially. We have many young people who have little or no income and some who have not yet matured in their giving at this point. Teaching is being done and will be continued in this area."

"The need... is approximately \$800.00 monthly to help support my work here. One of the elders and I would welcome the opportunity to come... sit with you, and to present to you a more complete picture of what exciting things are happening here in Wakefield, and to show you how truly the fields are ready for harvesting..."

(NOTE: In harmony with *Contending for the Faith's* policy of encouraging good works, such as this, elders and others who may be interested in helping something which appears to be genuinely worth while, please get in touch directly with brother Call and the Wakefield elders at the address given at top of foregoing and see what can be worked out. Surely something can be done. IYR.Jr.)

**C. E. Mitchell**, Chapmanville, West Virginia, June 5, 1978: "We here at Ed Stone Branch church of Christ have been getting your paper for some time, like it very much. Find some help enclosed for the good work you are doing." (NOTE: He enclosed \$10.00 IYR.Jr.)

**Sonia Bratten**, of Dallas, Texas, also sent \$5.00 toward the Upper Serangoon building, October 23, 1977.

**Harold G. Colburn**, Tupelo, Mississippi: "My family and I have really enjoyed the few issues of *Contending for the Faith* that we have received. I have not been a subscriber very long, but from reading the issues that I have, I feel that I've missed a lot. I preach for a very small congregation that consists of mostly family members and I encouraged them to get this paper. I have six subscriptions for you and I hope they will be the beginning of peoples' eyes being opened to the truth in this area. Keep on exposing error wherever it may be."

(NOTE: In my reply of July 21, 1978, I said, in part, "My wife and I were overseas in missionary work when you sent in those subscriptions and wrote such a fine letter of encouragement last month. I deeply appreciate what you had to say. I just wish that our preaching brethren in general had the appreciation and love for the truth expressed in your letter. Unfortunately, this is not the case. Great numbers — not just of our preachers, but elders, too — are far more concerned with which way brethren in general are going than they are in what God said. Then, no matter what God said, they follow in the way of the majority.")

"Well, you can't have a restoration of New Testament Christianity on that basis; so at least some of us are continuing to be set for the defense of the truth with all that is in us. Please continue to pray for us and keep those new subscriptions rolling in — especially from those who really care about the truth..." (YRJR.)

**Jimmy Thompson**, minister, Keystone church of Christ, Indianapolis, Indiana, April 16, 1978: "The last week of May I am to take part in my second debate in five months in defense of church support of orphan homes. The question continues to be rife in this area, and only recently with the declining health of W. L. Totty have these forces been willing to come out for public discussion.

"As a result of the first debate there will be a debate held at a later date with nationally recognized participants at the Shelbyville Road congregation. This results from constant reference to them by the opponent I faced in January.

"I have found few ministers and congregations in the immediate area who are willing to attend these discussions let alone take an active stand on the issue. This is indeed a sad state of affairs to see rise to the surface of the Lord's church. Instead of the firm stand Paul instructed Christians to take, our brethren would rather sit on the fence and watch, doing nothing to lose their balance.

"I thank God daily for men who are willing to enter the battle for truth, such as W. L. Totty, Guy N. Woods, and yourself. May God continue to bless you in his service."

**Samuel L. Soper, Jr.**, minister, Clinton, South Carolina, April 18, 1978: "I enjoy what I read in your paper very much and have found it a great source of knowledge. I am a young preacher and have been reading your paper since just after I obeyed the gospel, and I feel it has greatly helped me. Please keep up your great task and I want you to know that our prayers are always with you. . . . Please send the congregation here a standing order of 25 copies of your fine paper. If more would take a similar stand for the truth, maybe there will come a time when we will see more of this type of work. . . ."

**Eva L. Smith**, of Kettle, Kentucky, under date May 8, 1978, enclosed six subscriptions to *Contending for the Faith*, saying, "Well, I'm sending in some new ones to take this paper. I'm 86 years old and have been a member of the church of Christ since I was 15. I've never seen so many changes in the church. I surely do like to read this paper. . . ."

**Archie W. Luper**, Ventura, California, May 31, 1978: "Several years ago I made the following statement: 'When the history of the church is recorded for this generation the source material will be found on the pages of the religious journal *Contending for the Faith*! This statement was true when written. It is true today. It will be true tomorrow. I firmly believe the voice of the editor of *Contending for the Faith* is the strongest voice for the truth of the gospel of any voice in the church of our Lord. In my view each and every concerned Christian should have all eight bound volumes of this historical journal.

"Enclosed is my check for your's and Vada's return home. Home to a nation that is fast becoming a mission field. Home to a brotherhood that is fast losing all regard for the restoration movement. Home to a brotherhood that is fast losing all respect for the memory of the truly great patriarchs who have gone on before us. May I be impressive in stating the enemy has sown the tares. (Matthew 13:25). Truly the harvest is plenteous but the laborers are few. (Matthew 9:37). Won't you please hurry home. **YOU ARE NEEDED** . . . P.S. Please publish this letter as written."

(NOTE: Brother Luper does me too much honor. I appreciate it just the same. Especially do I appreciate his estimate of *Contending for the Faith*. Of the original 1,000 sets of BOUND VOLUMES of this journal, less than 60 sets remain. If you ever plan to have a full set, the time to order is NOW! Ordered in single volumes, Volumes I through V are \$3.00 per volume; Volumes VI, VII and VIII are \$5.00 per volume—for a total of \$30.00. However, if you order the ENTIRE SET—all eight volumes at one time cash with order—you may have the set for \$24.00 (plus \$2.00 for postage and handling). Please address all orders to: **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.** (YRJR.)

**Tom L. Bright**, minister, Sapulpa, Oklahoma, May 5, 1978: "I certainly appreciate your efforts through *Contending for the Faith*. I just wish we could get these liberals to debate publicly on these issues."

**Donny Spradling**, Yuma, Arizona, May 19, 1978: "When I attended (the School of Practical Evangelism), Ivan Stewart was the teacher and director. In my opinion he is a brilliant man. Because of his patience I learned the difference between 'preaching' and 'teaching'. The importance of this is found in the one-to-one Bible study. If I 'preach' in a Bible study, then there is no call for a response from you about what I have said nor is there any summarizing. This may be done intermittently during a Bible study and usually is but shouldn't be. On the other hand I should be 'teaching'. What this amounts to is that I let them get their answer from the Bible—not from me. It may take a little longer, but the foundation is stronger because it is built on Christ. I learned how awesomely powerful the word is, that my duty was to teach the word, to find where the prospect was in his thinking and then lead him to obey from a scriptural way. We were taught evangelistic perception—the ability to perceive good soil—how to begin and maintain a personal work program . . . how to recruit and motivate workers (but the laborers are still few). Ivan said that we should expect from 10 to 20 per cent to be active in personal work . . . So far of those baptized we have a 70% holding power. . . ."

**Casa church of Christ**, Casa, Arkansas, September 5, 1977: "Please send us 25 copies of *Contending for the Faith*. Please send monthly and bill church accordingly. . . . Enjoy your paper very much. It helps keep us informed of what is happening in the church of our Lord."

**Carlos R. Tarter**, Tompkinsville, Kentucky, April 26, 1978: "I appreciate what you are doing. Brother Pigg had a powerful article on the Herald of Truth . . . I love brother Baxter very deeply, having sat at his feet at David Lipscomb for a year. He is a most kind and considerate man, with many admirable qualities which I wish I possessed. When I see him, I feel like weeping because of the mess in which he is involved. I cannot conscientiously encourage the congregation here to support it."

**Mattie Howell**, Celina, Tennessee, March 3, 1978: "I am so glad you will continue editing *Contending for the Faith* even when you are out of the States."

**Mrs. Jessie M. Moore**, King City, California, December 5, 1977: "I know you need to be in the States and over there also, for maybe no one can do quite the things you get done for the cause. . . . It takes my breath away when the ones that are doing so much to help the lost have to go. I'm not blaming the Lord for his (Tan Keng Koon's) illness—or anyone's, for that matter—but I was so in hopes he could stay and help you for a very long time. . . . The need is so great at all the places. . . . I'll be 90 years old, if I live to the first day of May, 1978. I can't write or get around too well any more. . . . God bless you always in the work you are doing for our Master." (NOTE: She enclosed \$10.00 toward the Upper Serangoon building fund, in Singapore. God bless her! (YRJR.)

**Donald E. Davis**, evangelist, South Barre, Vermont, May 17, 1978: "We certainly have had a sad and disappointing experience with the Northeast School of Bible Studies, at Elnora, New York, on the divorce question. The position of the elders is, in effect: We are going to present all the brotherhood positions without emphasizing one above another, leaving the choice up to each student as to what he believes and teaches. This attitude will have far-reaching results for bad."

(NOTE: Such elders need to read Hebrews 13:17—especially the part which says "they . . . must give account". The Bible does not teach even two ways — much less "all the brotherhood positions". It is just wrong to decide not to teach truth above error. (YRJR.)

**Glenn C. Carns**, Ramona, Oklahoma, sent \$50.00 to our contending-for-the-faith fund April 26, 1978, marked, "Use as needed."

**Joseph E. Smith**, Apple Valley, Minnesota, October 12, 1977: "Thank you very much for your fine publication which is relevant to a great need within the Lord's body."

**J. Granville Jones**, minister, Sunbury, Pennsylvania, May 11, 1978: "Moved here in October of last year from New York State. We are impressed with the attitude and courage of the brethren here to stand for the truth. . . . Your stand for the truth is genuinely appreciated."

**Mrs. Juanita Eddleman**, Marianna, Arkansas, May 23, 1978: "I read with great interest the article 'They Took Nothing With Them', by brother Anderson in the May issue, 1978. . . ."

**Harry Akers**, Anchorage, Alaska, January 3, 1978: "Luke 1:44 (context 24, 26, 36, 39-44) stands against the most elaborate theory John Scott could build on Exodus 21:22."

**One who lists herself** as a "Friend of *Contending for the Faith*" of Candler, North Carolina, sent us \$20.00 December 10, 1977, as a contribution to our work.

**Linwood E. Bishop**, Santa Anna, Texas, May 23, 1978: "Lillie and I have just returned from Pensacola, after having participated in one of the best lectureships ever—but not any better than the one I attended in San Francisco. Every lecture... was excellent. . . I am scheduled to go back to Pensacola for that special five-day course in November. The theme is "Historical Highlights of the Old Testament." I am looking forward to it, and the students seem anxious for me to come. I only hope that I can contribute something worthwhile to their training and education. That makes the effort worthwhile. . . Keep pressing, praying and hoping. . ."

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**We must distinguish between those among us who are genuine Christians and those activists determined to use the church for their own political purposes.**

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**Glenn W. Caldwell**, Wasco, California, June 5, 1978: "Can it be that some of the "workshop" participants are mistaking emotionalism for evangelistic fervor? How much difference is there between the emotionalism displayed in these workshops and the emotionalism of the charismatics? What's the next step? Tongue-speaking and rolling in the aisles? Are the speakers who typically appear on the workshop programs basically sound in the doctrine or not?"

"A friend who attended the Pomona workshop remarked that she 'felt funny' when the audience applauded a lady's baptism, but that it was explained to her that it was perfectly all right, since we all applaud an athlete, for example, when he does some great thing. I fail to see that this is a parallel. The expression, 'Make a joyful noise unto the Lord', was used by David, and it seems to me we ought to leave it where David used it—in the Old Testament. For us, who are under the new and better covenant, James' admonition, 'Is any cheerful? Let him sing praise,' ought to be sufficient. Not so incidentally, it also occurs to me that it was not the lady being baptized, but the Lord, who did the 'great' thing on the occasion in question.

"Keep the good work going, brother Rice. Seems a shame that we can't somehow organize a movement to eradicate the liberalism from the church. The West Coast area suffers greatly from its rapid invasion."

(NOTE: "Like you," I replied under date of July 21, 1978, "I, too, have some reservations concerning some things that are accompanying these so-called 'soul-winning workshops.' It may be with them as it was with Paul who said when he would do good evil was always present. Certainly I have no inclination to want to hurt a 'good' work; we have too much of that as it is. On the other hand, we need to call attention to any error trying to go along at the expense of truth... Certainly (or so it seems to me) the audience was out of order hand-clapping for that lady's baptism, as you reported. The New Testament instructs us how to express approval. Or doesn't it!... I have at least one article I plan to carry along this line soon..." IYRJR.)

**Mac D. Culver**, minister, Front Royal Church of Christ, Front Royal, Virginia: "I received. . . your special issue of *Contending for the Faith* in which you had a 'report' on the *Herald of Truth* and the Highland church of Abilene, Texas. "It is sickening and disgusting that anyone would print such for mass distribution to the Lord's church. Such actions seem to be in total violation of every passage of scripture given concerning how one should treat a brother and indeed seem to be an attempt to divide the Lord's body and to have them rally around one man. Was not this the same type of thing Paul wrote against in I Corinthians 3?"

"How anyone can place himself in the position

of all-wise and all-knowing in opposition to the Bible and God's appointed elders of a local congregation is beyond me.

"I have in my possession a document signed by the elders of the Highland church that seems to be in direct opposition to those things you print. Who am I to believe, the elders of the Lord's church who have been 'ordained by the Holy Spirit' or a group of self-appointed malcontents who place self and self-pride above the welfare of the church?"

"It seems that to some, as long as they agree with your or 'my position' and will do exactly as that 'little group' says, all is well. However, when they exercise the principles of God's word with the liberty God allows in opposition to the 'doctrine' of that little group, they are written up.

"It is my prayer that we will cease listening to those who set themselves up as judge and jury over the Lord's body and realize that there is but one Judge, God the Father.

"Further, since when does a group of preachers and elders in Memphis have the authority to tell the elders of the Highland church or any other church how they are to oversee the flock? Is this the beginning of a 'denominational headquarters' along with the 'screening board of orthodoxy'? It certainly seems as such. Possibly you can tell me to which group of men we as local congregations have to answer to? Also, I am wondering just who it was that God gave the authority to change the scripture—you or those of the Memphis group?"

"It is my prayer that you will see the damage you are causing and the division you are creating within the Lord's people and publicly repent and ask God's forgiveness before it is too late."

(NOTE: In other words, how perverse can you get! That meeting in Memphis regarding *Herald of Truth*, far from being a narrow, bigoted, little bunch of Memphis preachers and elders, as brother Culver seems to imply, was composed of widely representative brethren from five surrounding states—some 150 to 200 preachers and elders in all—who were tired of being deceived by the Highland/Abilene elders and were determined to root out the facts, which they abundantly did.

"With brethren, such as you, reacting to plain, simple contending earnestly for the faith (required by Jude 3), as expressed in your letter," I replied, in part, ". . . I suppose there is little wonder that we now are in the throes of apostasy among churches of Christ.

"No, this is not the type of thing Paul wrote against in I Corinthians 3. Instead of trying to preach, I invite you to enroll in our school of preaching. . . that you might learn the way of the Lord more perfectly.

"You insinuate that I have placed myself in the position of all-wise and all-knowing in opposition to the Bible and God's appointed elders of a local congregation. Such could not be further from the truth. In fact, part of my sources were themselves elders at Highland, when they made available much of the information I have published!

"No one in Memphis tried to 'tell the elders of the Highland church or any other church how they are to oversee the flock.' However, we did make clear that if they were going to lead the flock contrary to the truth, such as Paul warned the Ephesian elders, in Acts 20:29-31, then they would have to do so without our fellowship or support.

"And that is what Jude 3 is all about! Or hadn't you heard?"

Rather than being turned aside by such clearly prejudiced ravings as brother Culver's letter, why not just write directly to the elders of the Getwell congregation in Memphis, secure your own personal copy of the transcript of that thorough-going confrontation and READ IT FOR YOURSELF! There has never been anything quite like it in the history of the church as far as we know. Send \$2.00

(plus 66¢ postage), and say, "Please send the *Memphis Meeting transcript*", addressing your order to Elders, Getwell Church of Christ, 1511 Getwell Road, Memphis, Tennessee 38111. IYRJR.)

**Harold Peacock, Jr.**, minister, Aiken, South Carolina, November 30, 1977: "For the last few months I have stood where you stood in defense of the gospel. 'Brethren' do not like it when you 'put the axe at the root'. I appreciate you, your endeavors for the cause of Christ; hang in there and keep telling it just like it is and how it ought to be! . . . I understand that many have pulled out of Belmont (Nashville) and have formed a kind of 'unitarian' or 'inter-denominational' group—and that they contend the church of Christ is a denomination. They are right if they are referring to the likes of Belmont! . . ."

**Robert G. Hampton**, Scottsdale, Arizona, May 23, 1978: "I appreciate *Contending for the Faith*. I will try to enclose some of the congregations here in Arizona if they aren't getting this good paper. I hope you are still sending an issue to each of them.

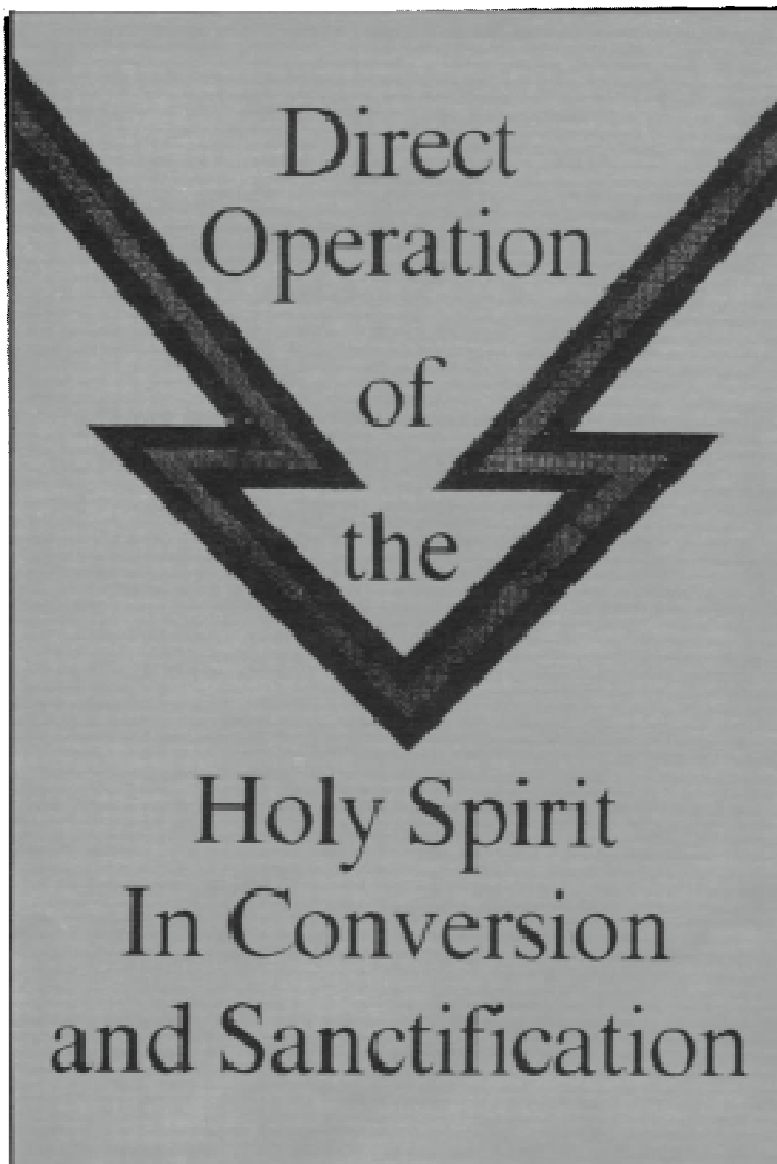
"I just received a letter from the \_\_\_\_\_ congregation in regard to the 'Arizona Evangelism Seminar' for January 11-14, 1979. The sad part to me is the man they have scheduled for the kickoff meeting January 11th is Landon Saunders. I have read about the talk he made at FHC in 1971—also other items in *Contending for the Faith*. I would like to obtain the tape so I could let these elders know that there is a question about his preaching the truth. . ."

"In the May issue, page 7, the article by brother Royal 'Reflections on Current Youth Worship' is the best on the subject that I have ever read up until this time. Would like to have more on this subject, as I believe this is a thing that will destroy true worship in years to come. I never have been able to find a verse or chapter, example, necessary inference to make this play church a part of God's plan of worship. . ."

(NOTE: In my reply to brother Hampton, of June 17, 1978, I said in part: "Like you, I find it hard to understand, as many true gospel preachers as there are to choose from, why elders such as those you mentioned in \_\_\_\_\_ would deliberately choose a false teacher such as Landon Saunders to appear on their 'Arizona Evangelism Seminar' at all! What he said still appears on that FHC tape when he spoke there in 1971—and although given many opportunities to do so he never has repudiated or corrected it! He preaches NO GOSPEL AT ALL on that \$100,000-a-year 'Heartbeat' program. He goes right along with the liberalizing false teachers among us and is a principal influence in leading our young people away from (not toward) the truth of the gospel. I could hope that when those elders have listened to the tape you ordered they would require correction or cancel his appearance. However, . . . in most instances, they refuse even to listen to the tape—and even when they do, they affect to discern nothing wrong or reason that such was too long ago to require correction now! But, in the meantime, he has never changed! Besides he refused correction even when it was first done! The mere passage of time does not metamorphose a false teacher into one that is true. . ."

Should others require copies of this tape in which brother Saunders teaches 13 doctrinal errors, please send \$3.75 (plus 48¢ for postage and handling) to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYRJR.)

**Lou Nell Elkins**, of Bruceton, Tennessee, under date December 14, 1977, purposed to send \$2.00 each month to our contending-for-the-faith fund for use as needed, saying, "I hope I can do more to help 'go into all the world.'"



### **Dickson's New Gospel Tract Combats Encroachment of Calvinism Among "Us"**

*Calvinism* being taught among churches of Christ? Who could even *imagine* such an anomaly! And after all the debates and indoctrination from *Campbell-Rice* onward at that! Nevertheless, just within these past 10 to 15 years, over and over again we have heard brethren trying to teach the direct influence of the Holy Spirit upon the heart of man — separate and apart from the word of God.

Even some who admit there is no direct operation of the Holy Spirit in *conversion* turn right around and contend for it in *sanctification*! Thus, when brother Roger E. Dickson submitted an article, entitled, *Direct Operation of the Holy Spirit in Conversion and Sanctification* for publication in *Contending for the Faith*, we saw a great need to have it put in tract form, for more general distribution, as well. Elders and preachers, especially, need to lay in a goodly supply of this new tract — just coming from the press — and see that every family in the church (alien sinners, too) receives a copy.

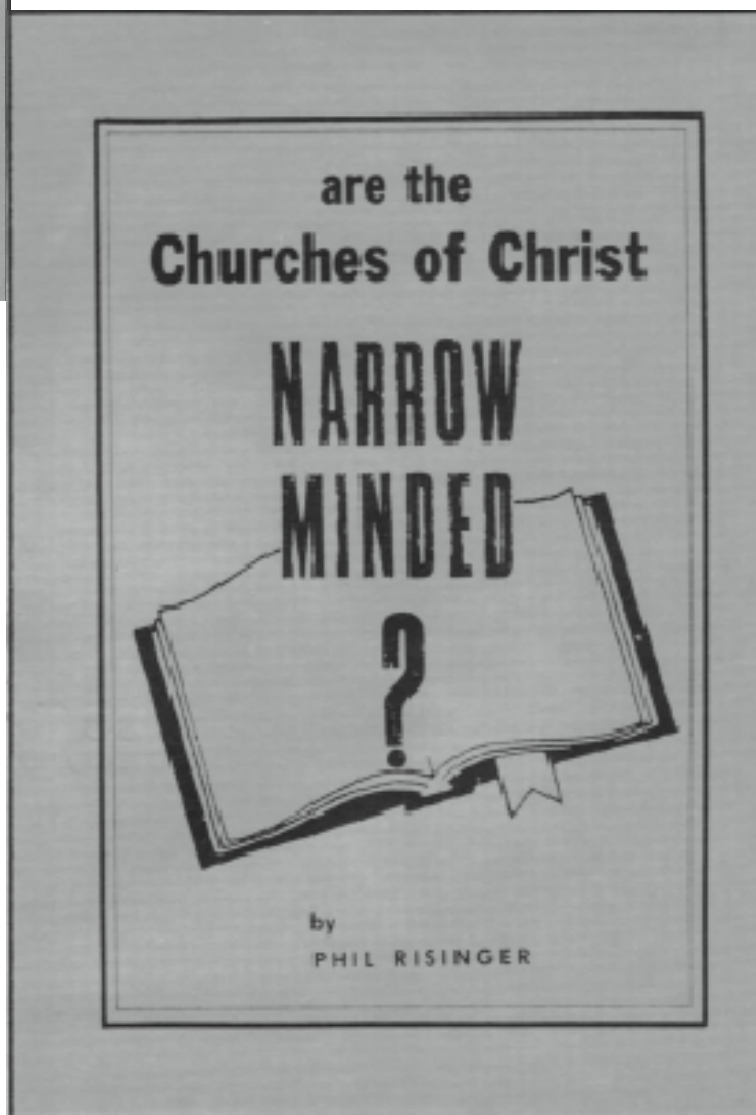
(For Postage & Handling please add 20¢ for 1 to 3 copies; add 40¢ for 4 to 6 copies;	add 50¢ for one dozen; or on all orders totalling \$5.00 or more please add 10%)	Each \$ .25 Dozen \$ 2.50 Hundred \$ 18.00
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Pat McGee

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Brother Wallace informs the reader that he desires to be, "unobligated, uninhibited, uncontrolled, unintimidated and free" in his work of preaching the gospel and defending it against all inroads and present digressions. I personally thank the Lord for such a spirit and pray that it may increase in the hearts of all who love the truth, the Lord's church and the souls of men. The best way to assist in

this is to order your copy immediately at whatever personal sacrifice is necessary to raise the \$20 and reap the rewards of this masterful book for years to come.

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# Contending FOR THE Faith

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## *The Doctrine of Sanctification*

John Mark Hicks

The work of the Holy Spirit traditionally has been divided into two general categories: 1) his work in the conversion of the sinner; and 2) his work in the sanctification of the saint. Though this is not a sharp distinction in Scripture, it is a pragmatic one. Each area has in its own right aroused considerable controversy, especially in early restoration history. We have, however, tended to neglect the latter area in our zeal to oppose Calvin's theology of conversion. This "under-emphasis" is, I think, the source of much misunderstanding concerning the manner in which the Spirit dwells in the believer. More importantly, the lack of clear exposition concerning sanctification has permitted the false dogmas of Calvinism, Wesleyanism and Pentecostalism to form a beachhead in our brotherhood. Thus, I have undertaken this study of sanctification.

The verb "sanctify" carries two different though related meanings. First, it means to "set apart something for a holy purpose." The seventh day, for example, was set apart (sanctified) as a special holy day for the Jewish nation (Genesis 2:3; Exodus 3:13; Deuteronomy 5:12; Ezekiel 20:10-12); and Jesus was set apart as the one who would die for the world. (John 10:36; 17:19). Second, the verb may mean to "make holy" or "purify." Christians are, therefore, "holy ones" (saints).

The definition of sanctification is rather simplistic, but the controversy arises when the nature and means of sanctification are considered. In this, there are major divisions among theologians. It is my purpose to discuss (rather simplistically, however, for the distinctions I shall make are not necessarily so sharp) these differences, and then to present a Biblical view of the nature and means of sanctification. In doing this, I hope to shed some light on the controversy which surrounds the manner of the Spirit's indwelling of the believer.

Just as the Calvinistic theology of conversion is rooted in the dogma of *Total Depravity*, its theology of sanctification is rooted in the dogma of the *Perseverance of the Saints*. The sinner needs the *direct* working of the Spirit to enable him to respond to the gospel, so also the saint needs the *direct* working of the Spirit to enable him to persevere to the end (for the saint still possesses a corrupt human nature as the sinner. *Westminster Confession of Faith*, VI, v.). Therefore, Calvin concluded: "Christ has sanctified the faithful forever." (*Commentary on Romans*, cv. 6:10). Thus, the means of sanctification is the same as the means of conversion which is the "supernatural work" of the Holy Spirit. (Larter, *Evangelical Quarterly* 27:146).

The nature of sanctification is the same as that of conversion. It begins in that "initial experience of the Holy Spirit" (i.e. conversion) and "is continued *directly* by the Spirit through his *indwelling* in introducing us to, maintaining us in and making us grow into a new, truly human life." (De Senarclaus, *Reformed and Presbyterian World*, 28:61, 63). In this work the Christian is "passive" as God accomplishes his predestined purpose in man through the Holy Spirit. It is this work that "enables" Christians to perform good works. (Marcel, *Evangelical Quarterly*, 27:133, 137).

This concept of sanctification presupposes a Calvinistic theology of conversion. The order of Calvinism is this:

*An Experience of the Holy Spirit*  
*Conversion (Definitive Sanctification)*  
*Sanctification (Progressive)*

Sanctification begins at conversion and is continued by the immediate working of the Spirit. Some Calvinists also place an "experience of the Holy Spirit" between conversion and sanctification; but they are a minority. It is only in this way that the Christian does not fall (indeed, cannot fall) from grace. I fear,

(Continued on Page 3)

# Contending FOR THE Faith

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by F. Rex Jr., Editor

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## "JUNIOR CHURCHES"

Floyd Decker

(NOTE: While visiting with brother Kenneth Jarrett, minister to the Arlington congregation, at McMinnville, Tennessee, November 13, 1976, I noticed the following article, which he had excerpted from a sermon by Floyd A. Decker, long since passed away, from the book *Why I Left*. I was so impressed with what brother Decker had written, that I asked for a copy of it. By reproducing it here, 'he being dead yet speaketh'. It is just as timely today as when originally given. -Editor)

### Floyd Decker said:

"I am holding up before you an issue of the *Christian Standard*, date September 17, 1932. They must have been very proud of the story as they gave it the front page prominence one would expect a highly recommended practice to have. This picture you see is a 'Little Folks New Testament Church'. It is said to have its own elders, its little deacons, and a Mrs. Smith, the local preacher's wife is its pastor! You know from reading the Bible I somehow got the idea that elders of the 'New Testament Church' should be old enough to shave! But this 'Little Folks New Testament Church'—a thing unknown to the Bible—met in the basement of the building at the same time the old folks met upstairs, observed the Lord's Supper and everything. They may not be doing it now, as fads come and go; but they were then, in Ada, Oklahoma.

"This reminds me of the story of the man and his cats. A man had a big cat and a little cat, and in order for them to go in and out of the house at will, he cut a big hole in the door for the big cat. Beside the big hole he cut a little hole so the little cat could go in and out, too. So, it seems with the *Junior Church* idea; it requires two churches—a big one for the old folks and a little one for the little folks—so that all might go to heaven.

"The young people will be no special problem unless we make one out of them. Teach them the soul-saving gospel of Christ, and encourage them to believe it and obey it, and you will not have to have any church except the one redeemed by the blood of our Lord. The young people will be a part of it."

## The Doctrine of Sanctification

(Continued from Page 1)

however, that many brethren have this same "enabling" concept of the Holy Spirit. Such a contention actually presupposes Calvinism for if he must be directly helped to overcome sin in Christian living, then surely he must be directly helped to repent and respond to the gospel. In this way, many brethren implicitly affirm Calvinism.

The difficulties with this view are numerous. First, the saint, it is true, is in some sense passive for it is God who sanctifies (I Thessalonians 5:23); but he is not *totally* passive because Peter enjoins the saints to *sanctify themselves*. (I Peter 3:15). Second, sanctification of the Spirit is effected by a means, not directly upon the saint's heart. That means is the word of truth. (John 17:17). Third, how may we have a "supernatural work" without the miraculous? Presbyterians are presently struggling over this distinction, the charismatic Presbyterians maintaining that a miraculous baptism in the Spirit is that "supernatural work" of sanctification in the believer. (Skidmore, *The Presbyterian Journal*, p. 7). The non-charismatic Presbyterians are, therefore, in a difficult position for certainly any direct (supernatural) work of the Spirit is a miraculous work. The charismatic Presbyterians, then, are actually being consistent with their Calvinistic presuppositions. This miraculous nature of Calvinism was pointed out long ago by Campbell in his debate with Rice. Conversion is not a metaphysical change but a moral change. The former requires the miraculous, the latter demands only the influence of argument, reason and fact. Calvinism posits the metaphysical change of the sinner and the progressive metaphysical help of the Spirit. Therefore, it needs the miraculous. Non-charismatic Presbyterians find themselves denying and affirming the miraculous at the same time.

### WESLEYAN THEOLOGY

John Wesley reformed somewhat Calvin's doctrine of sanctification. Wesley described sanctification in three stages. First, there is a sense in which one is sanctified at conversion; this is not "entire" or "full" sanctification. In this one receives the forgiveness of sins, but not the indwelling of the Holy Spirit.

"After the first step—that of conversion—the believer seeking holiness invites the Holy Spirit to dwell in him and bestow on him the additional gifts needed for continued growth in holiness." (Jorstand, *The Holy Spirit in Today's Church*, p. 11). This holiness is culminated in "entire" or "full" sanctification which may be received in this life and is a "necessary condition for seeing God." It is *instantaneously* appropriated by faith in a "sudden crisis," a gift of God through the indwelling Spirit. (Marshall, *Evangelical Quarterly*, 34:78). This is called a "still higher salvation." (Wesley, *A Plain Account of Christian Perfection*, p. 47). Though it is "instantaneous," it is also gradual in the sense that it must be continually sought. It is only in this "crisis" that one receives "a new, clean heart." (Wesley, p. 24).

The evidence of such an experience is a "deeper

and clearer conviction than that he experienced before justification...he experiences total death to sin, and entire renewal in the love and image of God." (Wesley, p. 52). The Christian's knowledge of the experience rests on the Spirit's witness (supposedly affirmed in Galatians 4:6), and "faith brings that inner 'whisper' that the work is done." (Rose, *A Theology of Christian Experience*, p. 185). Hence, it might be added, the experience is so subjective that if one believed it could occur, any crisis of faith might induce one to think that he had received the witness of the Spirit.

Third, while this experience can only bring relative sinlessness (he no longer commits *voluntary* sin), entire perfection (freedom from all sin) is possible only in the presence of God.

Wesley's order of conversion and sanctification is:

*Conversion (Definitive Sanctification)*  
*An Experience of the Holy Spirit*  
*(progressively sought)*  
*Sanctification (instantaneous)*

Calvin and Wesley differed in three points: 1) Calvin did not believe in a "sudden crisis" after conversion; 2) Calvin thought the power of indwelling sin could never be broken while Wesley did; and 3) Calvin contended that the sanctified could never fall from grace while Wesley thought otherwise. The difficult question for Wesley is: how can the saint fall when he cannot voluntarily sin and he is totally dead to sin? Calvin, of course, denied that some Galatians had fallen from grace. (Galatians 5:4).

Wesley's concept of sanctification is generally followed by the Methodist denomination today. This view has several difficulties. First, the indwelling of the Spirit is received at conversion, not subsequent to it. (Acts 2:38). The person who does not have the Spirit is not of Christ. (Romans 8:9). Is the converted, yet-not-sanctified person a Christian? Actually, to be converted is not enough for Wesley because sanctification (Wesley's experience after conversion) is a "prerequisite to eternal salvation." (Rose, p. 187). The Bible speaks of persons who were sanctified at conversion (I Corinthians 6:11); there is no intermediate stage between conversion and sanctification. All saints are Christians and all Christians are saints, but Wesley wants Christians who are not saints. Second, a clean heart is received at conversion because it is in conversion that one's sins are "blotted out." (Acts 3:19; 15:9; 22:16). Forgiveness of sins is "not enough." Those who are forgiven, but not sanctified are "only Christians in part." (T. Webb quoted by Hurst, *The History of Methodism*, III, 1252). This illustrates an extremely insufficient view of justification and forgiveness (Romans 3:23-5:11; Galatians 2:14-4:7). Third, the condition for seeing God is the new birth (John 3:3-5), not some experience following conversion. The converted-but-not-sanctified (in Wesley's sense) person *is* able to see God. Fourth, there is no record in Scripture of any "sudden crisis" as Wesley contends except that be a miraculous impartation of the Holy Spirit. Herein Wesleyanism anticipates the Pentecostal dogma of *Spirit Baptism*.

### PENTECOSTAL THEOLOGY

According to Don Basham, "the New Testament makes it plain that baptism in the Holy Spirit is a second work of grace which follows conversion." (*A Handbook on Holy Spirit Baptism*, p. 15). It is this experience which gives the Christian the "power to serve, to witness, and to overcome the enemy." (Pat Boone, *Dr. Balaam's Talking Mule*, p. 151). Just as the Calvinist thinks of sanctification, so Basham thinks of Holy Spirit baptism: "it is an *empowering* experience." (p. 17). Like Wesley, Shirley Boone's "experience" left her with the "sense of the presence of the Lord and an overwhelming feeling of love" in which the Holy Spirit "began to bear witness with her spirit." (*A New Song*, p. 111). In fact the Pentecostal Holiness Church follows Wesley in that they "believe that entire sanctification is an instantaneous, definite second work of grace, obtainable by faith on the part of the fully justified believer." (cf. any *Pentecostal Holiness Advocate*, "Our Faith," 10).

Pentecostals are divided over whether sanctification precedes, follows or is the same as Holy Spirit baptism. Generally, the baptism in the Holy Spirit is the instantaneous beginning experience of sanctification (cf. Syan, *The Holiness-Pentecostal Movement in the United States*, pp. 140-53). Thus, we have this order:

*Conversion (Definitive Sanctification)*  
*Holy Spirit Baptism (Instantaneous Sanctification)*  
*Sanctification (Progressive)*

The Pentecostal dogma of *Spirit Baptism* results from a combination of the Calvinistic and Wesleyan doctrines of sanctification. Holy Spirit baptism is "supernatural" and "empowering," reminiscent of Calvinism. It is "sudden" and therein the Holy Spirit begins to dwell in you, reminiscent of Wesleyanism. It is only one step from Calvinism to Wesleyanism (a change in time of experience), and one step from Wesleyanism to Pentecostalism (addition of miraculous manifestations). To underscore this relationship Wesley's doctrine of conversion was for all practical purposes identical with Calvin's (Marshall, pp. 75, 56), and the earliest Pentecostals were Wesleyan Methodists (cf. Syan, pp. 110ff, 140ff). "In Pentecostalism the theological focus is shifted almost entirely from Wesley's goal of final salvation and sanctification which will achieve it to the baptism in the Holy Spirit and glossolalia which will assure it." (Bruner, *A Theology of the Holy Spirit*, p. 38).

This confusion of baptism in the Holy Spirit and sanctification has caused Pentecostals to appeal to passages which refer to sanctification as proof for the contemporary availability of Spirit Baptism. Likewise any passage which refers to the *indwelling* of the Holy Spirit is counted as Holy Spirit baptism. This confusion is the supreme difficulty in Pentecostalism, for how may one be a Christian without the Holy Spirit dwelling in him? (Romans 8:9). In Scripture we do find a distinction between Christians who do possess miraculous ability and those who do not (Acts 8:12-17), but we do not find such a distinction concerning the indwelling of the Spirit. (Romans 8:9-16). The two cannot, therefore, mean the

same, for all Christians have the indwelling Spirit, but not all have miraculous ability. Miraculous manifestations have ceased (JMH, *A Teenager Speaks on Spiritual Gifts*), but the indwelling of the Spirit has continued. The above criticisms of Wesleyanism also apply with equal force here for one to some extent presupposes the other.

### BIBLICAL THEOLOGY

In sanctification the subject is both passive and active. It is God who sets men apart for his service and makes them holy, for Jesus prayed that he would do this very thing. (John 17:17-19). Paul hoped that God would sanctify the Thessalonians. (I Thessalonians 5:23). As such the subjects are passive, and, in fact, the verb "sanctify" is used in the passive voice of Christians many times. (I Corinthians 1:2; Acts 20:32; 26:18). However, sanctification is not exclusively passive, for Paul urges each Thessalonian to "possess his vessel in sanctification," and that entails each person abstaining from fornication. (I Thessalonians 4:2-7). The woman who is to be approved should continue in her sanctification (I Timothy 2:15); and all men are required to follow holiness. (Hebrews 12:15). Peter specifically commands Christians to sanctify themselves. (I Peter 3:15). Thus, Calvinism is erroneous in supposing that the subject of sanctification is totally passive. There is the divine and the human side of sanctification. If we meet the conditions of holiness, then God will make us holy. (I Peter 1:15, 16; I John 1:7-10).

Sanctification is both definitive and progressive. The verb "sanctify" is found in the *aorist* tense in many passages. (Ephesians 5:26; Hebrews 10:29; 13:12). This signifies that these were sanctified at a particular point in the past (*i.e.*, at conversion). Particularly significant is that in the washing away of sins one is sanctified. (I Corinthians 6:11). Therefore, there is a sanctification which occurs at conversion. However, sanctification is also progressive. Christians are urged to continue their sanctification. (I Thessalonians 4:2-7). It is the Christian's responsibility to remain holy (sanctified) before God. Scripture often refers to sanctification as that which occurred in the past and continues in the present by its effects. This thought is represented by the perfect tense in Greek. According to I Corinthians 1:2, the Corinthians stand in the position of having been sanctified, *i.e.*, they are holy due to a particular action in the past (conversion), and presently are holy (effect of their conversion). Here sanctification is not something future, but past. (Cf. also John 17:19; Acts 20:32; 26:18; Romans 15:16; II Timothy 2:21; Hebrews 2:11; 10:10, 14). The only sense of future in sanctification is the responsibility of the Christian to remain holy. If he sins, and asks forgiveness, then God will sanctify (make holy) him. (I John 1:7-10). The seeking of further sanctification which is beyond that received at conversion (except it be that final salvation in heaven) is unfounded in Scripture. The duty of the Christian is to remain sanctified (Revelation 22:11), not to seek a "sanctifying experience."

God the Father is the one who sanctifies. (I Thessalonians 5:23). It is the sacrifice and blood of Jesus



that makes such sanctifying possible. (John 17:19; Hebrews 10:10; 13:12). The Spirit of God is the agent of the Father's activity. (Romans 15:16; I Peter 1:2; I Corinthians 6:11). Calvinistic theology raises the question of whether or not the Spirit also works by a means, or does he operate directly upon the heart of the saint? Scripture also recognizes "truth" as an agent of God in sanctification. (John 17:17, 19). Ephesians 5:26 concludes that Christ sanctifies (and cleanses) the church "with the washing of the water **by the word.**" Thus, the *Spirit* and the *word* are **both** agents of the Father in sanctification. (Compare Ephesians 5:26 with I Corinthians 6:11). How, then, do they work together? Ephesians 6:17 provides the key for understanding this relationship. There Paul declares that we should take up the "sword of the Spirit, which is the word of God." Thus, the Spirit uses his sword (the word of God) as he operates upon the hearts of men. Further, the apostle Paul states that Christians are sanctified "by faith." (Acts 26:18). Faith originates from hearing the word of God. (Romans 10:17). God, therefore, sanctifies persons on the basis of Christ's blood by the Spirit who yields his sword in the production of faith in men. Sanctification is neither a direct working of the Spirit nor a "sudden crisis," but it is the working of the Spirit through the word, producing faith in men as they respond to the call of the gospel.

A Biblical view of sanctification may be outlined as below:

*Conversion (Definitive Sanctification)*  
*Sanctification (Progressive, remaining holy)*  
*Final Salvation (in heaven)*

According to I Corinthians 6:11 it is at the point of baptism ("washing") that definitive sanctification occurs (cf. Ephesians 5:26). Progressive sanctification is putting on the "new man" (Ephesians 4:24) and mortifying our members (Colossians 3:5), the constant struggle against sin. (Romans 6). God provides aid to the Christian through his revelation, but he will neither grant miraculous ability to overcome sin nor assure one of the impossibility of his falling from grace except as he follows what is written. (I John 5:13).

Alexander Campbell made this remark about such theologizing: "I hear too many prayers for the Spirit of God to convert the people as on Pentecost, to baptize them in fire, and to compel them by irresistible grace or power to believe and obey the gospel. These savor not of the New Testament, but of a more recent and mystic theology." (*Millennial Harbinger*, VIII, p. 410).

#### THE SPIRIT'S INDWELLING AND SANCTIFICATION

Common to all the denominational theologies previously discussed is the contention that the sanctification of the believer is effected by the Holy Spirit through his indwelling of the believer. This is correct provided one has a proper understanding of sanctification for Paul declares that it is through the indwelling Spirit that we mortify the deeds of the body. (Romans 8:13). Sanctification is a comprehensive term for the work of the Spirit in believers, all other activities being included within its broad borders.

Thus, the indwelling of the Spirit is the foundation for any work of the Spirit in the believer's life. But the Spirit can dwell in the believer if and only if the believer has been sanctified, for the Spirit only comes into the heart of the believer after he becomes a Son of God (a saint), or at least simultaneously so. (Galatians 4:6). The foundation of sanctification is the indwelling Spirit, and the foundation of the indwelling Spirit is sanctification. The two functions of the Spirit are so inter-related that they cannot be separated or distinguished. Thus, by whatever means the Spirit sanctifies, it is by that means that the Spirit indwells the believer. The Spirit sanctifies through the word only. (John 17:17; Ephesians 5:26). Therefore, the Spirit dwells through the word only.

An objection to this argument might be seen as follows: "*The Spirit's work upon sinners is to be differentiated from his work in the believer. Surely, the Spirit works only through the word in conversion, but by fact of his indwelling in believers, he may work directly upon the saint.*" Not only does this objection presuppose a direct indwelling of the believer, but it makes, I think, an arbitrary distinction. Conversion and sanctification cannot be so sharply distinguished. Conversion involved sanctification, and *that* sanctification continues throughout the Christian's life. The process by which the Spirit converts the sinner (which involves sanctification), is the same process by which the Spirit sanctifies the believer (a process begun at conversion.)

To establish this assertion the reader is directed to II Thessalonians 2:13. God at some point in the past chose (*aorist* tense) the Thessalonians unto (*eis*) salvation which was being effected through the sanctification of the Spirit and the belief of the truth. The Christians in this passage are striving toward (*eis*) salvation. A similar thought is expressed by Paul in Romans 13:11 where our salvation is now "nearer than when we believed." Verse 14 of II Thessalonians 2 makes it clear that the "salvation" of verse 13 is the glory of heaven. Here Paul describes man's response to the gospel (by which he was called, *i.e.*, converted—note the *aorist* tense) and his continual striving for final salvation (unto which he was called, *i.e.*, heaven). As such this passage has reference to conversion (definitive sanctification) and to Christian growth (progressive sanctification) the goal of which is heaven (final salvation). Thus, the distinction made by the objector is false, for sanctification is here connected with conversion and Christian living, and the *same means* is used to effect *both* (the Spirit and the truth).

In II Thessalonians 2:13 there is a conjunction of the Spirit and the word (truth). The two are not to be separated because the apostle has conjoined them in the fulfilling of both conversion (definitive sanctification) and Christian living (progressive sanctification). Since they are placed in conjunction, how, then do they work together? Either the Spirit works jointly with the word—but *directly*, or he works jointly with the word—but *through* it (mediately). There is *no third choice* (*i.e.*, works mediately on sinner, but immediately on saint) for this would deny II Thessalonians 2:13 where conversion and Christian living

are effected by the same means. Such a choice would destroy any continuity between definitive sanctification and progressive sanctification. Ben Bogard, the renowned Baptist debater, recognized that one could not have it both ways so he opted for the theory that the Spirit works jointly with the word, but directly upon the heart of the subject. (*Hardeman-Bogard Debate*, p. 31). However, this would ignore any meaningful instrumentality of the truth. (John 17:17; James 1:18, 21; I Peter 1:22). It ignores the fact that the word is the "sword of the Spirit." (Ephesians 6:17). The proper view, I think, was affirmed by Alexander Campbell in 1843:

. . .the Spirit and Word of God are not separate and distinct kinds of power—the one superadded to the other, but both acting conjointly and simultaneously in the work of sanctification and salvation. . . the belief of the truth is the instrument of sanctification and salvation. (*Campbell-Rice Debate*, pp. 721, 665).

A sharp distinction between conversion and sanctification is not possible. The means by which sanctification begins (in conversion) is the means by which it continues. If conversion is effected by the Spirit through the word *only* and sanctification begins in conversion, then sanctification is continued by the

Spirit through the word only. The means by which the Spirit sanctifies, is the means by which he indwells. Therefore, the Spirit indwells the believer through the word only.

This study has not attempted to answer all the questions but it has introduced us to a sensitive spot in denominational thought. Our brethren need to restudy the doctrine of sanctification in order to prevent false concepts from making headway into our ranks. A consideration of sanctification in light of the controversy over the manner of the Spirit's indwelling of the believer will, I believe, bring fruitful results. In conclusion, the following passage from Alexander Campbell sets, I think, the whole issue in perspective:

By the sacrifice of his Son the guilt of sin is taken from us; by the power and grace of his Holy Spirit the power of sin is subdued within us. Still we expect nothing from the Holy Spirit but through the truth; for he is the spirit of holiness because he is the spirit of truth. The holy truth is the instrument by which the Spirit of God works mightily in us to will and to do what is just and true." (*Millennial Harbinger*, IX, p. 153).

8415 Forrest Ave.

Apt. #B-6

Philadelphia, PA 19150

## “Restoration Vignettes”

Reg Rogers

My kindly friend Batsell Barrett Baxter, who so earnestly exhorts multiplied thousands to come to Christ, in giving “Restoration Vignettes”, called up Alexander Campbell and represented him as calling the church “the Christian church”; this was done *twice* in Program No. 450, April 18, 1976. **Miscalling the church that Jesus built contributes nothing toward the restoration of it.** The “Vignette” was finished and this matter was left uncorrected. The expression, “the Christian church,” conveys no scriptural idea; “the church of the Lord” does (Acts 20:28). Saying or writing, “all the churches of Christ” brings across a clear, divine idea. (Romans 16:16). If Campbell spoke of “the Christian church,” he did no more than denominationalists do now, all over the land. It is doubtful that brother Baxter *himself* would author such a “Restoration Vignette,” but his reading it over the radio from Abilene, Texas’ Highland church makes him as responsible as whoever *did* write it. “If any man speak, let him speak as the oracles of God.” (I Peter 4:11).

But the “Vignette” went on, “Alexander Campbell and his father had come to associate themselves with those in America who practiced baptism by immersion because they had become convinced that immersion was the practice of the New Testament church.” It is incredible that a statement as awkward as this should come from those as capable (and responsible) as brother Baxter and his staff! Even the Catholics say that immersion was the practice of the church in the beginning. “Baptism by immersion” implies that baptism can be practiced by some other means.

But the “Vignette” wasn’t finished: “He (Campbell) refused to call Sunday ‘the Sabbath’ because such was Old Testament language.” The Vignette at this point carries another danger. What did he call Sunday? What is Sunday? Did Campbell regard Sunday as the Sabbath, but refused

to “call” it that because of the Old Testament? The “Vignette” never said.

Brother Baxter went on in Program No. 450 like this: “Jesus Christ has replaced the institutions of the Old Testament. His supper has replaced the Passover supper. His baptism has replaced circumcision. His sacrifice has replaced the Old Testament sacrifices. His priestly mission has replaced the Levitical priesthood.” It is amazing that such an old error as “baptism replacing circumcision” should be again revived and taught world-wide, especially since it has been so often and so thoroughly refuted. Brother Harding, back in 1884, in his debate with Wilkinson laid that mistake to rest, think of it, nearly 100 years ago! “To Abraham his faith was reckoned for righteousness. How then was it reckoned? When he was in circumcision? Not in circumcision, but in uncircumcision: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe though they be in uncircumcision that righteousness might be reckoned unto them.” (Romans 4:9-11). Abraham was 75 when he believed God and departed from Haran. (Genesis 12:5). He was at that time reckoned to be righteous. Abraham was not circumcised until he was 99—24 years after he first believed. In baptism, now, one is reckoned to be righteous. (Romans 6:17). Now if baptism replaces circumcision, baptism is not to put one into covenant relationship with Christ. Abraham enjoyed covenant relationship with God upon faith and before circumcision. The “baptism replacing circumcision” argument hints at salvation by works.

Who writes “Restoration Vignettes”? What do they seek to “restore”?

# *Is Liberalism Infecting the Dallas Area Right Under the Noses Of Elders, Preachers Who Should Be Concerned? Why No Hue and Cry?*

Perhaps the most astonishing phenomenon that we have observed during all these dozen and more years that some of us have been struggling against the inroads of Liberalism among the churches of Christ is the complacency—if not downright indifference—with which the great majority of

our elders and preachers have viewed the situation.

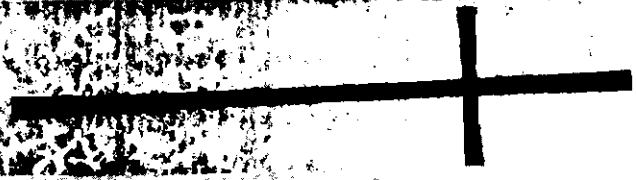
False brethren can rise up, teach practically any false doctrine under the sun, deliver whole congregations into the hands of enemies of the truth — and not a peep is heard from those who want to be looked upon as great

## **RENEWAL IN WORSHIP**

**A CONFERENCE  
FEATURING  
DR. JAMES CHRISTENSEN**

**SATURDAY  
NOVEMBER 4  
9:00-12:30  
CENTRAL CHURCH OF CHRIST  
1710 W. AIRPORT FREEWAY  
IRVING, TEXAS**

**CO-SPONSORS:  
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OF CHRIST)**



**central  
church  
of  
Christ**

1710 W. Airport Freeway  
Irving, Texas 75062

Cornelius Abbott, Minister  
Carrollton Church of Christ  
2121 Denton Dr.  
Carrollton, TX, 75096

defenders of the faith. Instead of defending the *faith* against its *enemies*, most such go so far as to defend its *enemies* against the *faith*!

**INFECTION NOT NEW**

As has been apparent to any observer who cared to look, Liberalism and those who foster it have been having a field day in the Dallas area for a long, long time. On the other hand, when this is pointed out, time and again we have heard from some that if there is any Liberalism

in the Dallas area, *they* don't know about it! (In fact, one of the most noted preachers in the Dallas area likes to go around saying this every time the question is raised!)

The trouble with Liberalism is that all that is necessary for its final victory is for good men to pretend it is not there, doing nothing!

**PARK ROW NOT ALONE**

One of the first churches in the Greater Dallas area to "go Liberal", of course, was the **Park Row** congregation,

**PROGRAM**

- 8:30-9:00- Registration & Coffee
- 9:00-9:15- Devotional led by Dr. Mark Randle, Minister of the First Christian Church of Irving

**KEYNOTE ADDRESS**

- 9:15-10:00- "Renewal in Worship" A presentation by Dr. James Christensen
- 10:00-10:15- Questions & Answers
- 10:15-10:30- Break

**SURVEY OF WORSHIP EXPERIMENTS AND INNOVATIONS**

- 10:30-10:50- Dr. David R. Reagan, Minister of the Central Church of Christ in Irving
- 10:50-11:10- Dr. Eugene Brink, Area Minister, Dallas Area Association of Christian Churches (Disciples of Christ)
- 11:10-11:30- Mr. Rod Farthing, Minister of the Story Rd. Christian Church, Irving

- 11:30-11:45: Questions & Answers

**WRAP-UP**

- 11:45-12:15- Concluding Observations by Dr. Christensen

\*\*\*\*\*

The conference is Free.

All sessions will be held at the Central Church of Christ located in Irving on the Airport Freeway between the MacArthur and Story Rd. exits.

For Further information, call Dr. Reagan at 259-2631.

**FEATURED SPEAKER**



Dr. James Christensen is a nationally recognized expert on renewal in worship.

He serves as pulpit minister for the First Christian Church of Odessa (Disciples of Christ).

He is a graduate of Phillips University in Oklahoma and is the author of the thirteen books, including five on the topic of worship.

His most recent book is entitled "Don't Waste Your Time in Worship."

Dr. Christensen has served churches in Kansas, Oklahoma, Tennessee, and Texas. He is active in numerous civic affairs and is an avid fan of all sports.

at Arlington. Not only did they tolerate Bob Hoover leading them into fellowship with quite a variety of denominational churches in their own immediate area, but later on they even brought in **Jim Reynolds**, together with his so-called charismatic doctrines to be their preacher!

Later still, after the **Hampton Place** church, in Oak Cliff, had got so rotten with Liberalism it was over-ripe for the plucking, a charismatic element that had split off from Wynnewood Hills moved in, took over—then invited Jim Reynolds to move in there, too, which he did!

#### NOW IT'S REAGAN & CENTRAL/IRVING

One of the most recent churches evidently headed toward Liberalism would seem to be the **Prairie Creek** congregation. According to the *Dallas Times-Herald* for July 10, 1978 (see photo-reproduction below), approximately 25 members of said congregation, together with **Bob Yarbrough**, minister of the **Pleasant Grove** church, not only celebrated *Christmas*, but evidently they just couldn't wait — since it was July!

But the most recent departure of all is **Dr. David R. Reagan** and the **Central** church of Christ in Irving, of which he is the minister. (Please note reproductions on pages 7 and 8 of a brochure setting forth "RENEWAL IN WORSHIP" with some kind of a "conference" featuring a minister for the **First Christian Church of Odessa (Disciples of Christ)** under the co-sponsorship of two **Christian Churches** in Irving! (We wonder if those know-nothing preachers can see *this!*)

#### AT LEAST C. C. ABBOTT SEES

In sending us this brochure, as evidence, brother **Cornelius C. Abbott**, minister at Carrollton, Texas, wrote, under date of November 3, 1978, "As you well know I was born and grew up in the Ohio Valley and felt the aftermath of the move back to sectarian principles from the 'cradle of the Restoration'.

"I travelled and preached in about any building I could find and the greatest enemy to contend with was the so-called **Christian Church**. I was referred to by brother **F. L. Rowe**, publisher of the old *Christian Leader*, as the boy Evangelist. I have now been on the firing line for more than 40 years and going strong. I see the very thing repeating itself that I saw when I was a boy preacher, but few brethren will listen when these things come to light. I know, brother; I have been too close to it and know what it does to the blessed church of our Lord. Here is a little invitation received (enclosed), and this man will not be with us long — the Digressives will soon get him, like dozens of others, but it is hard to get members and Elders even to see this.

"Forgive me for such a long note, but I am reliving my life in these very things that I see happening right among us in so many places. I intend to keep preaching... May God help us all in trying to keep the 'Old Paths' before all we can... Since I did full time evangelistic work for 14 years, I should go back into it full time, as I know all these issues and how they work."

#### LET'S KEEP ABBOTT BUSY

Well, at least brother **Abbott** is *one* gospel preacher in the Greater Dallas area who sees clearly what is happening to the church in that great city. What is needed *now* is to keep him busy telling the story the situation calls for.

Those desiring him for a gospel meeting — or to set forth "these issues and how they work" — please address him **Cornelius C. Abbott, minister, Church of Christ, 2121 Denton Drive, Carrollton, Texas 75006.**

Meanwhile, how long is it going to take for *other* preachers (and elders) in the Greater Dallas Area to wake up to what is going on right under their noses in time to do something about it!



— Staff photo by Wayne Herdicka

**CHRISTMAS IN JULY** — No, your calendars are not wrong. For the residents of **Twin Oak Nursing Home** in Seagoville, it really was Christmas in July during the weekend. Approximately 25 members of the **Prairie Creek Church of Christ** sang Christmas carols, brought gifts and even produced a

Santa Claus for them. **Bob Yarbrough**, minister of the **Pleasant Grove** church, who donned the Santa costume in the summer heat, said the celebration was intended to show that Christmas is "just a way of saying God loves us and we can tell that any time."



## Wouldn't It Be Wonderful!

Dear Ira: October 9, 1978

I notice in the August issue of *CONTENDING FOR THE FAITH* you said "As dead set against the anti-Cooperation persuasion as I have been since its inception almost a third of a century ago, I never thought I should see the day when I would actually feel closer to them than toward many with whom I have stood shoulder to shoulder for all these years. Yet, when I see possibly the majority of our so-called Christian college administrators, as well as the editors of some of our supposed-to-be gospel papers headed pell-mell after Liberalism, I think the time has come to call a halt and take a new look. Anti-Cooperation, in my book, is still wrong. Yet, if those espousing such could quit making it a test of fellowship, Christian forbearance might make it possible for us to work together once again. At least they still honor the Bible as the inspired word of God — which is more than can be said of most now rushing after Liberalism."

I notice you call us *anti-cooperation*. I would deny that we are against cooperation — just certain kinds of cooperation! However, I will not get mad when you call me an "anti" if you will not get mad if I call you a "liberal." Fair enough?

Ira, one of my fondest memories as a boy was sitting in the old meeting house at Tuttle, Oklahoma, and listening to your father, Ira Y. Rice, Sr., preach the old Jerusalem gospel. I recall vividly those unique cliches and the hand and body gyrations as he walked to the edge of the pulpit. He was a guest in our home on more than one occasion. I suppose it is somewhat nostalgic but I like to recall the preachers of that day. I cut my eye teeth on the preaching of Will M. Thompson, Foy Wallace, Ira Y. Rice, Sr., and others. Some have called it the "golden era" of

the church. Perhaps this is true in that preachers of that day taught we could understand the Bible and have unity. It seems in those days we stood as one man against the encroachments of the day. Oh yes, I recall a few times when Foy (and perhaps your own dad) slapped the hands of certain college presidents when they were caught dipping into the church treasury. A few in those days believed the church could support the college; but for the most part brethren stood against such innovations.

It is not my purpose in this letter to present arguments *pro* or *con*. I want to join with you in urging a diligent study of both sides to ascertain truth. I need to realize I could be wrong and humbly study. You and your colleagues should be willing to do the same. Who knows, we may one day join hands and hearts in unity to fight against liberalism in the church. Nothing would make me happier.

Your Friend and brother  
 (Signed) Ward Hogland  
 Post Office Box 15  
 Booneville, Mississippi 38829

(NOTE: I must admit that it would indeed be wonderful if there were only some way that conscientious brethren on both sides of this vexatious controversy could find a way to unite on the truth of the gospel once again and present a solid phalanx for the right against all wrong. In hopes of fostering such an eventuality, *Contending for the Faith* has laid in stock a book, entitled, *THE ARLINGTON MEETING — A Team Discussion of Opposing Views Relative to Church Organization, Work and Cooperation*. If you have not seen this unique book, you need to do so. Please send \$7.95 (plus 86¢ postage) with your order for a copy of it to *CONTENDING FOR THE FAITH*, Post Office Box 26247, Birmingham, Alabama 35226. Both sides of the issue were presented by 13 able men from each side. Possibly a re-study on the part of all could prove helpful at this time. JYR Jr.)

## The 1979 Fort Worth Lectures: "THE HOLY SCRIPTURES"

Wendell Winkler

For years, the Fort Worth Christian College lectures and books were considered to be among the very finest in our brotherhood. When the college closed, the lectures, as such, ceased. After several intervening years, though the college is no longer in operation, these lectures have been revived under the caption, "The Fort Worth Lectures," with the lectures being conducted by the Brown Trail congregation in Fort Worth (Hurst, Bedford), Texas (which

operates the Brown Trail Preacher School). This annual event had as its theme last year, "Premillennialism — True or False?" In spite of inclement weather, the crowds were large, with brethren attending from 27 states, and two foreign countries, and many brethren attending from the Dallas - Fort Worth metroplex.

### I. PERTINENT DATA

1) Date. The date of the annual lectures is always the third week in Janu-

ary. Accordingly, the date for the approaching lectures is January 14-18, 1979. This time was selected inasmuch as it did not conflict with any other college or school of preaching lectureships.

2) Place. The lectures will be conducted in the very spacious meeting-house of the Brown Trail congregation, located at 1801 Brown Trail, Bedford (greater Fort Worth), Texas.

3) Theme. The theme for this year's

lectureship will be: *"The Holy Scriptures."* A more relevant and timely theme could hardly have been chosen. The topics listed elsewhere in this article illustrate how informatively and captivatively the theme will be developed.

4) **Oversight.** The lectureship will be conducted under the supervision of the Brown Trail eldership, with Wendell Winkler, local evangelist at Brown Trail, being the director. Sister congregations of the area are being asked to cooperate in this effort.

5) **Future Themes.** The theme for 1980 already has been selected: *"What Do You Know About the Holy Spirit."* In subsequent years we will be discussing *"The Evangelistic Church," "The Person and Life of Christ," "The God of the Bible," "The Christian in Today's World," "Morals In An Immoral Age," "The Home As God Would Have It,"* and such like.

## II. EVENING SPEAKERS AND TOPICS

On Sunday, Tom Warren will discuss *"Thy Word Is Truth,"* and Eldred Stevens will discuss *"The Inspiration of the Bible."* Then, on Monday evening, John Waddey will speak on *"What about Translations and Versions?"* and Tom Holland will speak on *"The All-Sufficiency and Finality of the Bible."* On Tuesday evening, Ed Wharton will speak on, *"The Incarnate Word and the Written Word - You Cannot Separate Them,"* and Wayne Jackson will preach on *"The Bible and the Genesis Account of Creation."* Wednesday night we will have Foy Smith discussing *"The Lost Book,"* and Johnny Ramsey discussing *"Let Us Speak Where The Bible Speaks and Be Silent Where The Bible Is Silent."* The lectureship will conclude on Thursday night when S.T.W. Gibbs, Jr. preaches on *"Can We See The Bible Alike?"* and Willard Collins preaches on *"The Word That I Have Spoken, The Same Shall Judge Him In The Last Day."*

## III. DAILY SPEAKERS AND TOPICS

**Sunday:** "The Authority of the Bible," Goebel Music; "II Timothy 3:15-17—Paul's Classic Text on The Holy Scriptures," Wendell Winkler; "My Heart Standeth in Awe of Thy Word," Neil Pryor.

**Monday:** *"Internal Evidences of the Bible's Inspiration—Unity, Simplicity, Impartiality, Brevity,"* Hugo McCord; *"Rightly Dividing the Word of Truth,"* V. E. Howard; *"How To Study The Bible and Tools of Bible Study,"* Roy

Deaver; *"Preach The Word,"* Abe Lincoln; *"The Bible and Other Sacred Books (such as the Koran, Vida, Tripitaka and the Confucion Texts),"* Bill Cline.

**Tuesday:** *"Internal Evidences of the Bible's Inspiration—Predictive Prophecy, Style, Beauty, Rationality,"* Hugo McCord; *"The Symbols of the Bible (Lamp, Sword, Mirror, Food, Fire, Hammer and the like),"* Leroy Brownlow; *"Thy Word Have I Hid In Mine Heart,"* George Stephenson; *"The So-Called Immoralities of the Bible,"* Roy Lanier, Jr.; *"How To Study The Bible and Tools of Bible Study,"* Roy Deaver; *"Wresting The Scriptures,"* Andrew Connally.

**Wednesday:** *"Internal Evidences of the Bible's Inspiration - Perfection, Ethics, Power, Scientific and Historical and Geographical Accuracy,"* Hugo McCord; *"Alleged Contradictions of the Bible,"* Roy Lanier, Sr.; *"The Relevancy and Modernity of the Bible,"* Noel Meredith; *"The Bible and Miracles,"* Flavil Nichols; *"How We Got Our Bible,"* Neil Lightfoot.

**Thursday:** *"The Influence and Power of the Bible,"* Robert Taylor; *"The Preservation and Indestructibility of the Bible,"* Frank Dunn; *"The Bible and Family Devotions,"* Harold Taylor; *"Did The Catholic Church Give Us The Bible,"* Joe Malone; *"Are The Right Books In The Bible,"* Furman Kearley; *"External Evidences of the Bible's Inspiration—Archaeology,"* Bill Humble.

## IV. OPEN FORUM

There will be an Open Forum conducted daily, with the discussions being limited to given thrusts. On Monday, Hardeman Nichols will be the moderator fielding questions from the floor on *"Questions on Difficult Texts of the Bible."* On Tuesday, Roy Deaver will be the moderator on *"Questions on Leadership (Authority of Elders, Church Discipline and such like)."* On Wednesday, Flavil Nichols will moderate the Open Forum dealing with *"Questions on Difficult Texts of the Bible."* On Thursday, Roy Lanier, Sr. will be the moderator with the theme being *"Questions on Moral Issues, Grace, and of a General Nature."* The Open Forum will be conducted daily from 3:30 - 5:00 P.M.

## V. SPECIAL EVENTS AND FEATURES

(1) **Leadership Dinner.** On Tuesday, from 5:00 - 7:30 P.M., a Leadership Dinner will be enjoyed by all (elders, deacons, preachers, Bible school teachers and their wives) with Jim Bill McInteer, of Nashville, Tennessee, speak-

ing on the theme: *"Holding Fast the Faithful Word."* Also, at this dinner the famed Gospelaire Quartet will sing.

(2) **Luncheons.** The *Gospel Advocate* luncheon, with Associate Editor, Guy N. Woods, being the speaker, will be held at noon, Monday, January 15, 1979. The preacher's luncheon will be held on Tuesday. Then, on Thursday at noon, brother J. M. Powell of Nashville, Tennessee, will speak on *"Great Preachers I Have Known - N. B. Hardeman, G. C. Brewer, Gus Nichols, B. C. Goodpasture."*

(3) **Displays.** A large area in the building is being reserved for displays from various publishers, periodicals, benevolent homes, Christian colleges, mission endeavors, and the like. Those desiring space in this area are invited to write to us immediately.

(4) **Ladies Class.** There will be a special class designed for ladies conducted daily, 11:00 - 12:00. The theme will be *"Teaching Our Children Basic, Indispensable Moral Values."* This theme will be developed as follows: on Monday, Deanne Beauchamp will discuss *"Honesty, Frugality, Hard Work;"* on Tuesday, Betty Muns will speak on *"Chastity, Purity, Modesty,"* on Wednesday, Alice Hendrickson will speak on *"Obedience, Respect, Honor,"* and on Thursday, Mary Oler will discuss *"Wisdom, Courage."*

## VI. LODGING

Free lodging will be provided in the homes of the members of the Lord's church in this area for all of those who request the same. However, a number of very nice, moderate, motels are located very near the meetinghouse. If this type of lodging is desired, we will be happy to forward information concerning the motels. Restaurants and sandwich shops are very numerous in the immediate area. However, one main meal per day will be served at the meetinghouse.

Brethren, we would like to take this opportunity to extend a very cordial invitation to one and all to be a part of this great lectureship at the Brown Trail congregation. If there is any other information that you would desire to have, please write us at the following address: **Brown Trail Church of Christ, 1801 Brown Trail, Bedford, Texas 76021** or call **817-282-3911.**

The lectures will be printed in book form. (NOTE: Those desiring a copy, please reserve your order with **CON-TENDING FOR THE FAITH, Post Office Box 26247, Birmingham.**)

# Notes & Quotes...

## GOSPEL ON WWL, NEW ORLEANS

George W. DeHoff, elder, Murfreesboro, Tennessee: "The gospel is now being preached on WWL, 870 Kc. New Orleans every Saturday night at 10:45 Central time. This program, sponsored by Bellwood church of Christ, Box 1093, Murfreesboro, Tennessee 37130, reaches every state, all of Canada, Mexico and the Caribbean Islands. Preaching is being done by Winston W. Tynes of McMinnville, Tennessee. George W. DeHoff and Charles Gentry also will be doing some of the preaching. Brethren are asked to help advertise this program. Additional support also is needed."

Mary and Wesley Starling, of Washington Court House, Ohio, sent \$5.00 November 4, 1977, saying, "We would love to send regularly, but we are on social security, so will send when we can...Use as you see best to stamp out all these 'isms' going all over the brotherhood. May God bless you and all who are standing firm."

Martin Savage, of Phillips, Texas, enclosing six new subscriptions under date February 25, 1978, said, "I enjoy your publication very much and the forthright manner in presenting the truth. Keep up the GOOD WORK...Thanks..."

Delbert L. Turner, Jr., of Tupelo, Mississippi, enclosed \$10.00 October 31, 1977, purposing to send \$10.00 each month through 1978, saying, "use as needed."

\*\*\*\*\*

*A lion is in the streets — and complacent elders and preachers keep saying, "Let sleeping dogs lie!"*

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Henry G. Huckeba, minister, Marietta, Georgia, July 21, 1978: "Although I may not always agree with your methods, I am in full agreement that what you are doing in *CONTENDING FOR THE FAITH* must be done. There is no doubt that liberalism and modernism have hurt the Lord's church greatly in the last few years. Many gospel preachers that I had the utmost confidence in are simply not standing for the truth in many instances. It seems to me that the real problem is not so much liberalism as it is the failure of good men to stand against such. We do need MEN to stand in the gap and fight the good fight of faith as you are doing along with many others whom you may never have seen or met. There surely are many who have not bowed the knee to Baal."

(NOTE: "I could not agree with you more," I replied, in part, under date August 22, 1978. "My wife Vada and I were overseas four of the first six months this year doing missionary work in several countries. Yet, even with us gone, more than 1,200 new subscriptions were turned in during the first half of 1978. This seems to indicate that there are great numbers still interested in the great restoration movement of which you and we both are a part...No doubt there are other faithful Christians both there at Marietta and in your extended acquaintances who need the encouragement and the information that *CONTENDING FOR THE FAITH* affords month after month as the years wear on. Please introduce it to all you can and sign up as many as possible as subscribers...If those who still stand for the truth of the gospel can only find each other and stand together, we can be a tower of strength even yet." IYR.Jr.)

Lee Anderson, elder, St. Petersburg, Florida, February 23, 1978: "I was on the original board at Florida Christian College until the 'anti' faction took over, and have often wondered why they found it so easy to assume control and eliminate all board members who did not know their true motives...After reading Foy Wallace's booklet, 'The Current Issues,' I am convinced that if the board members who were dropped had read this booklet before this fatal step was taken this fine college could have been saved from the action of Jim Cope and his co-conspirators on the board to steal a 200-acre property now worth in the millions of dollars. I would suggest that this booklet be kept before the readers of *Contending for the Faith*, and encourage its contents be used to expose the motives of the 'church-dividers' who may seek to destroy the unity which should exist in every congregation of the Lord's people."

(NOTE: Brother Wallace's book, *The Current Issues*, may be ordered for \$2.00 (plus 48 cents postage) from *CONTENDING FOR THE FAITH*, Post Office Box 26247, Birmingham, Alabama 35226. IYR.Jr.)

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*"We have the blood of the pioneers in our veins but we don't have the faith of our fathers in our hearts."*—Douglas Rogers.

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Mrs. Gus L. Martin, El Paso, Texas, February 14, 1978: "My brother in Big Spring wrote me today and commented on the paper and our 'sorry preachers'. He likes 'CF'..."

Glenn W. Caldwell, Wasco, California, February 7, 1978: "My compliments to you for your diligent battle against liberalism and apostasy by way of *CONTENDING FOR THE FAITH*. I observe many things in the brotherhood that dis-

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# "GOD DEMANDS DOCTRINAL PREACHING"

(BEING THE 3RD ANNUAL "SPIRITUAL SWORD LECTURESHIP")

*Edited by* THOMAS B. WARREN & GARLAND ELKINS

- *THE BIBLE* warns us that the time will come when men will not endure (tolerate) sound doctrine but will gather around themselves men who will preach whatever will please them (the hearers) (II Tim. 4:1-5).
- *SURELY*, even the casual observer of the present scene must admit that this is one of those times. Just a few years ago, to say of a man, "He is a gospel preacher," was to say that he was a preacher of that body of doctrine which is the gospel of Christ and that he made clear that that doctrine — and *only* that doctrine — was the one which could save men from their sins.
- *During that period*, the Lord's church preached the truth in love, and, in so doing, confronted religious error in an *uncompromising* way. As a result of such preaching, the church grew not only in *number* but also in genuine *spiritual* strength.
- *But, now*, it seems clear that the church is in great danger of substituting denominational platitudes for real gospel preaching.
- *THIS BOOK* — which has been planned to meet the great danger just noted — is comprised of 42 chapters by some of the most outstanding preachers now living. If you are interested in what the Bible teaches about *preaching*, this is the book for you!

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turb me (I worked for Pepperdine about 1½ years), and I am both pleased and greatly encouraged to see at least *one* brother who is constantly guarding and upholding the old paths, even if some do not seem to appreciate the idea of anyone being a 'watchdog' for the church. It is my conviction that every local church needs its own team of watchdogs, and my observation that too many of the watchdogs we have are either asleep or afraid to bark...

"One of your comments in a recent issue of CFTF suggests to me that you might relish the following: A couple of years ago, while living in the Greater Los Angeles area, the church where my family and I worshipped decided to buy a bus and begin one of the much-touted bus programs. As a one-time sign painter with some degree of skill, I approached one of the elders and volunteered to do the lettering on the bus, promising a job both dignified and professional, as befits the Lord's church. I did stipulate, however, that I would limit my volunteered services to the information I considered appropriate and that, if they had thoughts of joining the growing 'Joy Bus' fleet, that's where I'd have to draw the line. And I gave them my reasons. Well, brother Rice, that bus now displays the lettering skills of *two different men*, with a dignified appearance on the sides and the gimmick JOY BUS on front and rear!

"I personally would like to have a small bus for the church where I am now preaching full time, but I fear that the elderly folk who most need the transportation would not ride anything with such a frivolous name. Wonder what they call them in England—'Lollipop Lorries'?...KEEP UP THE GOOD WORK!"

**Charles S. Roberts**, elder, Lansing, Michigan, October 30, 1977: Enclosing \$5.00, he purposed to send \$5.00 each month through 1978, marked, "use as needed."

**F. W. Gould**, minister, Pocahontas, Arkansas, December 15, 1977, contributed \$15.00 to our contending-for-the-faith fund.

**An Enthusiastic Reader**, Alexandria, Louisiana, August 8, 1978: "Thank you for a fantastic publication. I have really learned a lot. I was shocked to find that the RSV was just another translation or interpretation (October, 1977). Thank you again..."

**Mrs. Jewell Glisson**, Lake City, Georgia, December 3, 1977, purposed to send \$5.00 through 1978 to our contending-for-the-faith fund.

**R. A. Jones**, Fair Grove, Missouri, March 13, 1978: "Please send me 20 copies of the February '78 issue...Enclosed is \$10.00 check. Whatever is left, put on the 'free-copy-to-churches' list..."

**Paul and Donna Curless**, Duluth, Minnesota, April 11, 1978: "Enclosed is \$10.00. Use it as you see fit. Keep up the good and worthwhile work. It's so much needed today. Press on and please continue telling it like it is."

**Aaron Nicholas**, Stamps, Arkansas, July 24, 1978: "When I got up before the public and stated that I could not give any longer to the Highland church for the support of *Herald of Truth*, they accused me of being opposed to *Herald of Truth* — you and I both. I said no, we are not; but we are opposed to giving the Lord's money to a bunch of liberals to be squandered, and one that would fire such a person as E. R. Harper that had worked with the church for 28 years, preaching for them and *Herald of Truth*, too, without any extra pay, presenting some of the best sermons that had ever been put on *Herald of Truth*. I say AMEN to how brother Harper exposed the Highland church before the public. God bless you for what you are doing through your paper."

**K. C. Nelson**, Meridian, Idaho, July 18, 1978: "In your letter you asked me to get subscriptions for *Contending for the Faith*...May I say I am sorry, not that I have not tried. One minister I talked to about it was less than enthusiastic. He seemed to feel that it was stirring up controversy, among other things. So I told him any time I discovered you doing anything that was not according to scripture I would certainly ask you about it. Then he said, 'I have noted a bitterness in his writings, and that ought not to be.' Brother Rice, I never have noticed anything like bitterness...But I will continue to do everything I can to help people see what is so plainly taught in the word of God...Peter said, 'Love the brotherhood'. (I Peter 2:17). It would seem that too many of our brethren feel that 'the brotherhood' is just the little congregation where they have membership and that what transpires in other places is no concern of theirs. But I am sure that 'the brotherhood' means the whole church — worldwide — and to love the brotherhood means to expose false teaching, among other things. (To be done in love of course...)...I hate to think that perhaps there are just too many lying on 'beds of ivory' as in Amos' time. (Amos 6:1-6). Too many would rather close their eyes to wrong-doing than 'stir up a controversy.' But which of the apostles, or the Lord himself, was not involved in controversy? Is it better to 'stir up controversy' or just let false teaching and the like make shipwreck of the church? These are questions I ask of these people. Have not had any really satisfactory answers yet. Sometimes one must feel sick at heart because of the unconcern of many. But I will just continue doing what I can for the cause. May God bless you in your efforts to alert all the brethren to the dangers of doing nothing..."

**Loyal W. Hill**, McMinnville, Tennessee, March 27, 1978: "Keep up the good work."

**Floy and Gene Henry**, Orangevale, California, August 1, 1978: "We just returned from a marvelous week at the Yosemite Family Encampment. Over 5,000 were there for the noon service the opening Sunday! We always see lots of friends there from all over the state. It's like old home week down on the farm."

**Eugene Baxter**, Kearney, Nebraska, August 1, 1978: "Allergic to all print. Please do not send any more magazines."

**Ernest Loomis**, minister, Licking, Missouri, on August 10, 1978, sent \$10.00 to our contending-for-the-faith fund, marked "Use as needed."

**Sherman E. Glover**, minister, Bremen, Ohio, August 1, 1978: "I am in full time work for the Lord at Bremen, Ohio, and appreciate the work you are doing."

**Rod Cicchetto**, minister, Manilla, Arkansas, August 10, 1978: "More power to your fighting for the faith and evangelism."

**Herbert D. Hooker**, minister, Dallas, Texas, August 8, 1978: "I am feeling fair and hope to be able to return to Crystal City, Missouri, before long. Brethren Rhoads and Jim Parker are doing a good work there...The elders there sent me to Belgrade, Montana, March 15, 1969, to build a building and start a congregation. We were there 18 months, built and paid for \$72,000.00 building, got a preacher and now they are having attendance from 60 to 85 with \$250.00 to \$350.00 contribution each week. I came back by Dallas to visit my daughter and had heart attack and had to get pacemaker put in. But it is doing the job, and doctors will release me soon, I hope, but now they won't let me live by myself...My daughter from here in Dallas has been in Taipei, Taiwan, for past month buying merchandise for jewelry maker

here in Dallas, but has not been able to find congregation. She and Alene meet in their hotel room for services."

(NOTE: "I can easily understand your daughter not being able to find the place of meeting in Taipei, I replied, in part, August 21, 1978. 'The English-speaking service meets in the north end of the city in what is known as the Tien Mou area. If she is still there, she could telephone Edward and Sharon Short, and they can help her find it. Their home telephone is 871-4834; his office number is 871-4742.

"Also, I am enclosing a card in Chinese, which has directions for the taxi driver in Chinese on the back. The front of it tells the services for the Chinese-speaking congregation at Tien Mou. However, the Shorts can give her the schedule for the English-speaking services. They will be delighted to have her and Alene. Wish I had known sooner, so they could have had good fellowship there all this time.

"Just now I am trying to line up 12 congregations who would be willing to accept primary sponsorship for sending a preacher-family to Taiwan for a long-range effort. I am willing to go out among the churches and help raise support; but we have to have such churches as sponsors. Do you suppose Crystal City might like to be one of the participating congregations in this way? When you are back up there, you might look into it and let me know. We hope to be able to get two families sent over each year over the next six years until we have at least 12 families in Taiwan — two for each of the six major cities — hopefully for approximately a 20-year effort each. Let me know what you find out.

"Congratulations on that good work you did in Montana!"

Should other congregations reading this desire to become a sponsoring church for one or more of the missionary families to be sent to Taiwan, please write to me personally: Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

**Mrs. J. B. Wilson**, Tishomingo, Mississippi, July 7, 1978, enclosed \$24.00 saying, "I pray the work you are doing and have been doing for the cause of our Lord is very successful. May God bless all who are striving to spread the gospel to all the world."

**Mr. and Mrs. Herman S. Carter**, Dearborn Heights, Michigan: "Have enjoyed *Contending for the Faith* so very much, so we want to share it with two of our gospel preachers.

(NOTE: They enclosed \$10.00 for three-year subscriptions to go to both preachers whose names and addresses they listed. IYR Jr.)

.....

Quite to our astonishment, recently we heard of one congregation in northern Alabama who let their preacher go because he *refused* to put any hell-fire-and-brimstone into his preaching! When the elders *insisted* that he do so, he told them, "I never have done so in all these years; and I don't plan to start now." He moved to a congregation where they just *love* his kind of preaching, i.e., love, love, love. Well, it is refreshing to know that at least *one* eldership would insist on the *whole* counsel, and not just that *part* of the counsel, however great it may be in broken doses. ....

**Reginal Tyler**, elder, of Pocahontas, Arkansas, in turning in a list of 11 new subscriptions to *Contending for the Faith*, said, "You will note the list includes the preacher, the three elders and one deacon of the church here and the preacher of the Biggers church. (I baptized him.) I haven't changed my mind about *Contending for the Faith*, so keep it coming..."





# FOURTH ANNUAL LECTURESHIP FLORIDA SCHOOL OF PREACHING

1807 South Florida Avenue  
Lakeland, Florida 33803  
JANUARY 22 - 25, 1979

THEME: *That They Might Be Saved*

**Monday – January 22**

- 9:00 "Preaching To Preachers" John Waddey
- 10:00 "The Great Sin of This Century" Maury Deaton
- 10:45 "Compel Them To Come In" Charles Richardson
- 1:30 "Improving Spiritual Appetites" John Hosch
- 2:30 "Will All Religious People Be Saved?" Clarence Lavender
- 3:30 "Things That Threaten The Welfare Of The Church" Franklin Camp
- 7:00 CONGREGATIONAL SINGING
- 7:30 "Concern For Souls" Ralph T. Henley

**Tuesday – January 23**

- 9:00 "Preaching To Preachers" John Waddey
- 10:00 "Fruit Baskets Or Pruning Hook?" Dale Flowers
- 10:45 "Keeping Our Hearts Right" Charles Boddy
- 1:30 "Baptizing Them" Charlie McClendon
- 2:30 "Knowing We Are Saved" Sam Hill
- 3:30 "Things That Threaten The Welfare Of The Church" Franklin Camp
- 7:00 CONGREGATIONAL SINGING
- 7:30 "The Gospel – God's Power To Save"

**Wednesday – January 24**

- 9:00 "Preaching To Preachers" John Waddey
- 10:00 "ISLAM – An Exposure" Jack Evans
- 10:45 "The Emerging Church of Christ Denomination" Ralph T. Henley
- 1:30 "My People Perish For Lack Of Knowledge" J. Noel Meredith
- 2:30 "Exercising Mercy And Longsuffering" Bert Brown
- 3:30 "Things That Threaten The Welfare Of The Church" Franklin Camp
- 7:00 CONGREGATIONAL SINGING
- 7:30 "The Home As God Would Have It" Andrew Connally

**Thursday – January 25**

- 9:00 "Pro Life Issues" John Waddey
- 10:00 "Evils of Divorce" Andrew Connally
- 10:45 "Are We Playing Church?" Gentry Stults
- 1:30 "Remembering Our Mission" Lynn Cook
- 2:30 "Can Church Discipline Be Exercised on Congregational Level?" Terry Hightower
- 3:30 "Things That Threaten The Welfare Of The Church" Franklin Camp
- 7:00 Chorus – Christian Home and Bible School – Mt. Dora, Florida
- 7:30 "Saving Our Youth" J. Noel Meredith

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