

Contending **FOR
THE** Faith™

Volume XI, 1980

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

“Hold Fast To Eternal Things”

Ira Y. Rice, Jr.

Of all the speeches that I ever heard which, to me at least, were most memorable, they were delivered by Winston Churchill, Franklin D. Roosevelt, Douglas MacArthur, Wellington Koo — and Athens Clay Pullias.

The year was 1942 (and it was at the Abilene Christian College Lectureship) that I first heard brother Pullias speak. It was in my 25th year — and as a young preacher, I still was quite impressionable. As he rose to speak, something about his commanding presence riveted every eye. At first I was conscious of his whole person as he began to speak. But the further he proceeded into his address, the rest of his body seemed to fade away and I was aware only of those marvelous words pouring like a torrent from his magnificent head. Finally, he came down to the close of his sermon; and I felt almost transported as he climaxed, exhorting that we all “**hold fast to eternal things.**”

But that was 1942. And although I never forgot either the speech or the speaker on that occasion, something in Athens Clay Pullias began to change. Instead of “holding fast to eternal things”, more and more he tended to drift away from the principles for which, seemingly at least, he once stood.

The great David Lipscomb College, of which he became president, slowly came to be infiltrated with false teachers. By the time my family and I moved back to Nashville the second time in 1966 (having lived there previously in 1964-65), at least two false teachers known to me — George Howard and John McRay — were on the Lipscomb faculty busily undermining the faith of students as fast as parents sent them there to study.

By the summer of 1967, in fact, things had reached a point that various ones who were under the pernicious influence of those two heretics were parroting their false teachings all over the campus — or already had quit the church. It was plain for anyone who would but look to see where all this was coming from.

Trying to decide where to begin in order to effect a correction of what was taking place, I spoke to brother

Charlie Morris, an elder of Tuscumbia, Alabama, who was my close personal friend and who had been named to the Board of Directors of Lipscomb College. He was shocked to learn what Howard and McRay were teaching on campus and promised me that he would look into it, which I am sure he did. However, in any case, instead of being fired, the two were kept on, continuing their false teachings.

That fall was when our family and I were preparing to leave for overseas for our third long-term missionary effort in Singapore, Malaysia and Southeast Asia. Since, at least by that time, nothing still was apparent of having been done, seeing James Byars, president of Lipscomb's Board of Directors, on his way in as I was coming out of the Third National Bank building in Green Hills, I introduced the matter to him, letting him know what I already had done. He said I should have brought it to him *first*. I told him that I was not sure whom to talk to first: however, that I had done the best I could figure out as an outsider to Lipscomb's internal affairs. He asked me to get in touch immediately with Athens Clay Pullias, to tell him that he (Jim Byars) had requested that I do so, and then to tell brother Pullias what I had just told him.

Going almost immediately to a telephone, I got in touch with brother Pullias' office. His secretary informed me that he was in the process of leaving for three weeks and could talk with no one. I informed her that I was in the process of leaving for *three years* and that what I had to say had to do with the future of Lipscomb College and that I needed to talk with brother Pullias right now!

I have no way of knowing, of course, how brother Pullias practiced dealing with others. All I know is that he came on the phone in just a few seconds like a raging bull. When he asked what I had to say, I told him that brother Byars had *requested* me to tell just what I had related to him at the bank. “Nobody is going to tell **me** about ‘sound doctrine’ at Lipscomb College!” he almost shouted. I told him that was exactly what I was calling about. I said that while he was going out all over the country raising funds to try to keep some 200 teachers on his faculty supported, at least

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Ira Y. Rice, Jr., Editor

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CONTENDING FOR THE FAITH STRIKES POSITIVE NOTE AS 2ND DECADE BEGINS

Not the least contribution *Contending for the Faith* makes, surely, is supplying the information without which vast numbers of brethren and churches would have hardly a clue as to what is happening to the cause of Christ — brotherhood-wide.

However, as we enter our second decade of successful publication with the current issue, we are mindful, too, of many other efforts we make upon which great numbers have come to depend.

Companion to this monthly magazine, we also get out still another publication — the *Far East/World Evangelism Newsletter* — whose primary purpose is to focus attention on spreading the truth of the gospel worldwide — particularly in Asia, where 60% of those creatures envisioned by the great commission live and move and have their being.

OTHER PUBLICATIONS AND PRODUCTIONS

Besides these two regularly-published periodicals, *Contending for the Faith* also publishes and produces books (such as *We CAN Evangelize the World*, *Axe on the Root* — Volumes I, II and III, and *A Teenager Speaks on Spiritual Gifts*), a tract (*Direct Operation of the Holy Spirit in Conversion and Sanctification*) and helps make possible the albums, cassettes and 8-track tapes by the Rice Family Singers (including *Mansion Over the Hilltop*, *Beyond the Sunset*, *Where Roses Never Fade* and *I Walk With the King*), used widely both for personal, spiritual pleasure as well as for radio.

In addition to which we make available *bound volumes* of *Contending for the Faith* and also recommend and supply religious books upon which faithful brethren can rely.

NEWSLETTER TO CONTINUE TO CONTRIBUTORS

The primary purpose of the *Far-East Newsletter*, is both to *inform* concerned brethren and sisters of the accomplishments and further needs of our missionary work in various countries, particularly in the Far East, and also to raise support for same. We have reason to believe that the *Newsletter* has had a most beneficial effect among many to these ends.

We hold in the highest possible esteem those who, by their contributions, become partners in faith with us, thus entering into our labors. We feel they have a right to be kept informed and encouraged by these reports from one month to the next.

Starting this month, however, the *Newsletter* no longer will be mailed to *all* of our readers — just to those who let it be known by their faithful contributions either to the support of our *missionary* work or to *special mailings* of *Contending for the Faith* that you share our burden for souls and for the truth of the gospel as it is in Christ Jesus.

Because of the rising costs of paper, printing, processing and postage, we no longer feel able to send the *Far East Newsletter* to **other than contributors**. We shall know by your contributions if you wish to continue receiving it.

—Ira Y. Rice Jr., Editor

"HOLD FAST TO ETERNAL THINGS"

(Continued from Page 1)

some on his faculty were stealing him blind *doctrinally* back on campus — that he needed to get back long enough to find out *for himself* what *actually* was going on. I told him about my wife's having kept her class notes on what brother George Howard was teaching and that there was no doubt as to what was being taught falsely. He demanded to know if she would sign her name to what she had reported to me. I said I'd have to ask her of course but I was sure she would.

Some days went by; then brother Batsell Barrett Baxter asked if he could come by to study Vada's notes from brother Howard's class. He came to our home, spending approximately an hour going through the notes with her in our living room. I was working within earshot in our dining room adjoining. After completing his investigation of her notes, he told me, as he was leaving, that there had been some complaint otherwise, however, that after going through her notes he could see the matter was much more serious than he had supposed. Also that as soon as he had recovered from his impending surgery (he was going into the hospital that very day, as I recall), he would pursue things further with brother Howard and that something would be done.

When I left for overseas again that October, plans were for the family and me to stay for at least another three years (we had completed two overseas efforts of 4½ years and 3½ years prior to that). However, owing to serious illness on the part of one of our children, we had to return to the U.S. by the following August.

Shortly after we got back, brother Baxter invited me to have lunch with him, during which he informed me that many talks had been had with brother Howard and that he would not be teaching at Lipscomb from that fall onward. I asked for a description of what had happened. It came out in the course of our conversation that George had not been *fired* (as he *should* have been), but that he decided his "professional competence" was being questioned and that he had *resigned* and was moving to Athens, Georgia. I pointed out to brother Baxter that it was not his *competence as a teacher* that was in question, but his *doctrine*. (Little did I know — then — what I found out later that brother Baxter had even sent a *letter of recommendation* to the Athens elders on behalf of this false teacher! When I learned of this later, I went to brother Baxter's office and faced him with it, demanding to know why he had recommended someone he *knew* was teaching falsely. I have yet to receive a satisfactory answer to that question.)

Meanwhile the years rolled by — and sometime along in 1977, as I recall, word came that brother Pullias was being forced into retirement as president of Lipscomb College. But if anyone truly felt that he would make use of his retirement to advance the cause of Christ, it now seems clear that they did not know Athens Clay Pullias. In fact, it soon was evident that not only was he committing himself almost wholly to *business* and *civic* affairs, but that he was *leaving the church* as well. Not only was he elected Chairman of the Board of Trustees of Cumberland College, of

Pullias Active In Retirement

Since his retirement as Lipscomb president, Athens Clay Pullias has been active in business and civic affairs.

President Emeritus Pullias was recently appointed chairman of the Board of the Federal Home Loan Bank of Cincinnati for 1978, and reappointed a member of the Board for a four-year term. He has served as a member of the Board since 1962.

The FHLB is a two billion dollar reserve bank which supervises over 500 savings and loan associations in Ohio, Kentucky and Tennessee. These banks have combined assets of more than \$35 billion.

He was also elected Chairman of the Board of Trustees of Cumberland College, Lebanon, TN, with special responsibilities in public relations, fund raising and as general consultant.

President Emeritus Pullias is a regular columnist for the Sunday TENNESSEAN, Nashville's largest newspaper with a circulation of 275,000.

Pullias has remained active as an attorney, working particularly in wills, trusts and estate planning, and he is involved in a number of business activities as well.

(NOTE: Now that Willard Collins is president at Lipscomb, and Tom Holland has been added to the Bible faculty, things appear to be somewhat improved. Certainly with Pullias, Howard and McRay gone at least *these* stumbling-blocks have been removed. IYRJR.)

Lebanon, Tennessee, with special responsibilities in public relations, fund raising and as general consultant, but he became a regular columnist for the Sunday TENNESSEAN, Nashville's largest newspaper.

Whether or not his new-found connection account in part for his "forsaking of ourselves together", we cannot say for certain. However, before long, he had ceased attending the churches of Christ and had started attending one of the large Presbyterian churches in Nashville — ostensibly in order to gather material for a book he planned to write! Just why this should be necessary for *that* reason or for *any* reason is not readily apparent. In any case, the scriptures still say, "Not forsaking the assembling of ourselves together, as the manner of some is..." (Hebrews 10:25). Surely, by this time, he must have enough to write practically a whole library on the Presbyterians!

This, too, harmonizes with his most complimentary article that appeared in THE TENNESSEAN, Sunday, July 15, 1979, Page 5-B, under the heading, "What Makes Billy Graham Run?", which we are photo-reproducing herewith. Please note that it is a *by-line* article — meaning that it is not something that *someone else* said he said, but what *he himself* said. But read it for yourself, as follows, on Page 4:

ATHENS CLAY PULLIAS:

What Makes Billy Graham Run?

TWENTY-FIVE years after his first crusade here the incomparable Billy Graham returned to Nashville and Dudley Stadium. The young man of 35 had become the elder spiritual statesman of 60. To the more than 200,000 people who attended the eight services, he was the champion of old. "his eye was not dim, nor his natural force abated."

The audience was electrified as he walked into the stadium each night, and the excitement lasted to the final amen. The hearers sat in rapt attention.

Wherein lies the extraordinary powers of Graham? Thousands of ministers speak every Sunday, yet he stands alone in his ability to attract and hold an audience. What is the basis of his appeal to the masses everywhere, even in lands where he speaks through an interpreter?

Beyond question the Billy Graham Evangelistic Association is well organized and skillfully managed with a keen sense of public relations. Each service flowed with quiet ease, seeming almost spontaneous, which is superlative evidence of careful planning and masterful execution. This enhances but does not explain his success.

Several discernible things which taken together set Graham apart. He has re-

tained the common touch. Whether talking with him face to face or listening to his sermons, he comes across as the country boy from the mountains of North Carolina, natural and unaffected.

Graham uses the Bible. The numerous quotations from the Bible, well-known and treasured, give special strength to his words. He brings a message of hope. Other public speakers in general, and especially preachers, often leave an impression of impending doom. Graham is an optimist: Bad people can become good; lost people can find their way.

Graham speaks in understandable terms. There is nothing profound about his messages. The invitation each night which brought thousands of responses was low key. At the end of each sermon he said almost exactly the same thing night after night in a quiet appeal. When the invitation was given each night, the choir softly sang "Just As I Am," reviving precious memories.

There is a convincing ring in Graham's voice and manner. Even the skeptic would be impressed with his sincerity and say, "He believes what he says."

Graham studiously avoids the controversial and hammers away at those basic moral and ethical truths on which Western civilization is united. He lays special

stress on the home, its importance and value. The curse of organized religion has been a pugnacious emphasis on hairline thin doctrinal and theological differences that have split Christendom.

The services, songs, the entire atmosphere tend to unite rather than divide. Many of the songs used were old hymns which tug at the heartstrings.

Graham uses distinguished people in the services. The audience was thrilled when Johnny Cash strode across the field in his black suit and mounted the rostrum to sing. Perhaps the highlight of the entire crusade came when Gov. Lamar Alexander played "Amazing Grace" on the piano and accompanied the choir and audience in singing this old-time favorite.

Graham has a mysterious charisma which a handful of ministers, political leaders, actors, actresses and other public people seem to possess — an undefined, unmeasured quality.

This rare combination enables Graham to strike a responsive chord in the hearts of millions. Therein lies the explanation of his phenomenal achievement in becoming America's most popular evangelist and remaining in that unique position for a generation.



How strange it sounds — even weird — for a supposed-to-be *gospel* preacher (and former president of one of "our" colleges) to be writing what you have just read! Not only does he refer to Billy Graham's "crusades" as if they were the most natural things in the world, but he refers to this unconverted Baptist preacher as "incomparable", "elder spiritual statesman", "champion of old", "convincing", and "sincere." In such a way as to encourage others to want to follow and emulate this false teacher, Pullias calls attention to Graham's "excitement", "extraordinary powers", standing alone "in his ability to attract and hold an audience", "appeal to the masses", "numerous quotations from the Bible, well known and treasured" giving "special strength to his words." Every single thing he had to say about Graham was such as would influence others to receive both him and his message. Not one word to indicate that this man probably has led more people to believe contrary to the word of God than any Protestant preacher of his generation!

With obvious approval, he tells of Graham's studiously avoiding the controversial (contrary to Jesus' and his apos-

ties' precept and example), opining that "the curse of organized religion (which, I suppose, would include "us") has been a pugnacious emphasis on hairline thin doctrinal and theological differences that have split Christendom." Rather than pointing out how Graham's preaching divides him and his followers from those who believe and practice the plain, simple teaching of the New Testament, Pullias says, "The services, songs, the entire atmosphere tend to unite rather than divide." Pullias' article shows him "pleased as punch" that Pentecostal entertainer Johnny Cash sang, and that Governor Alexander *played* "Amazing Grace" on the *piano* and accompanied the *choir* — contrary to what the brethren had *supposed* him (Pullias) to believe in all these years!

But if you think *that* was something, just take a look at what he wrote in THE TENNESSEAN for Sunday, October 14, 1979, memorializing the visit of Pope John Paul II to the United States, which *also* is photo-reproduced word for word on the following page:

ATHENS CLAY PULLIAS:

THE TENNESSEAN, Sunday, October 14, 1979

5-B

Pope Inspired A Jaded America

THE RECEPTION of Pope John Paul II by the American people is without precedent. Foreign and domestic dignitaries have traveled across this land since colonial days. None has ever drawn the crowds, generated the enthusiasm or produced the general sense of well-being characteristic of this visit. People of every faith have been unrestrained in their admiration for this extraordinary man.

Part of the explanation lies in the personal warmth and attractiveness of John Paul II. He radiated love for all people and unequivocally supported human rights everywhere.

Those who remember the bitter opposition to Catholic candidates for president had to be impressed as they watched the pope and President Carter walk across the White House lawn. The president and the pope by their words and actions ended forever in the U.S. the religion of

a candidate as a significant political issue. This was accomplished by a Roman Catholic pope from a small village, Wadowici, Poland, and a Southern Baptist president from Plains, Georgia. The entire human race has reason to be grateful.

The triumphant visit of Pope John Paul II is evidence of the universal and overriding power of religion. There is a persistent longing in the human heart for security, meaning, assurance and direction in life. The most powerful people on earth never escape from the realization that every human being sooner or later reaches up to something considered higher than self in search of strength. The mystery of life, the certainty of death and longing for guidance gave religion immense appeal. Man has a spiritual dimension which sets him apart. Therein lies the almost universal appeal of

this world spiritual leader.

The pope reaffirmed the commitment of the Church to the traditional moral values. He spoke firmly and for the foreseeable future. At the same time, he projected tender concern for humanity.

Pope John Paul II underscored the dignity and worth of each individual human being. This comes when there are forces in affluent Western society which tend to reduce women and men to the status of animals whose chief philosophy is "eat, drink and be merry, for tomorrow we die." There are values in the good life in the material sense, but religion errs fatally when it forms an alliance with privilege to enslave many for the benefit of some, as religion has often done. The aims of religion transcend the material and reach to the higher values. This includes striving to improve the standard of living for all mankind, and not

only for the favored few.

The heart of America is warmed to meet a world leader wholly untainted by anything unclean or selfish. John Paul II is a human being and lays no claim to perfection. He has a personal priest through whom he makes confession to God. He is seen as a symbol and example of mankind at its very best. This perception lifts the spirits of all, giving to every woman and man a new sense of importance and self-respect. This exaltation of the individual is a contribution without price in these uncertain times.

The visit of the pope has been a blessing and an inspiration to a somewhat jaded and cynical America. The warm afterglow of his presence will strengthen devout people of every faith in the "long way that each must tread alone." Another milestone has been passed on the rocky road that leads to universal brotherhood.

(NOTE: It seems almost incredible that the same man who exhorted us 38 years ago to "hold fast to eternal things" has abandoned his own faith enough to write the above article. 1YR.Jr.)

Observations From Orlinsky (No.1)

Robert R. Taylor, Jr.

Just who is Harry M. Orlinsky? Those of us who have long called attention to the RSV, a perverted and polluted Bible and the granddaddy of the modern speech versions of our generation, know only too well the name of Harry M. Orlinsky. He served on the RSV committee which produced this new and deeply controversial Bible of 1952. He is now the oldest living member of the RSV translational committee. He is editor-in-chief of the new translation of the Hebrew Bible for the Jewish Publication Society of America. His influence was diabolically dominant in the removal of "virgin" from Isaiah 7:14 and the irreverent placement of "young woman" in the vacated spot. It is my seasoned judgment that this is the single most deadly mistake made by the RSV of 1952. Some of their other glaring errors have been corrected in a subsequent edition but not this one. It stands now as it has stood for 28 long years and that is just how long some of us have opposed it. And that is about how long some of our brethren have defended it! How utterly strange!

In early January of 1978 Professor Orlinsky gave a speech on the West Coast. His two-hour speech for the most part

touched "Male-Oriented Language in the New Bible Translations." It was delivered at the Jewish Temple Solael in Canoga Park, California.

Our ever versatile and dedicated Archie Luper was right on hand with his tape recorder to hear the speech. Brother Archie was kind enough to send me the tapes of Professor Orlinsky's speech both on male-oriented language and his answer to Brother Luper's excellently worded query dealing with *almah* in Isaiah 7:14 and *parthenos* in Matthew 1:22-23. Brother Luper has rendered the brotherhood a great service in making public the current views of the Jewish Professor who rejects the deity of Christ and repudiates the Christian Scriptures or the New Testament. Professor Orlinsky's Bible is the Hebrew Bible or the Old Testament and that alone. He rejects the Greek New Testament as composing God's Word.

In this three-part series I want to share with you some of his observations on male-oriented language, some other pertinent observations he made relative to vital Biblical matters and what the new Bible makers are currently doing to eliminate some of the male-dominant terms from the new

Bibles. Then I propose that we take a long, lingering look at his totally irreverent and deeply blasphemous attitude toward the Bible doctrine of Christ's virgin birth.

ORLINSKY ON MALE-ORIENTED LANGUAGE

I have listened with care a number of times to the full speech as given by Professor Orlinsky. I wanted to be sure that I correctly understood him and did not misquote him on any point.

Early in his speech he talked about translations. Quite correctly he suggested that translations of God's Word have been going on since the days of the Septuagint or for some 2,200 years. Interestingly, he referred to this early period as so many years B. C. How truly significant! This is BEFORE CHRIST, mind you! How embarrassing it must be to deny the deity of Jesus of Nazareth and yet almost be compelled to honor him as the Great Divider of time — B. C. and A. D. Were I an infidel toward Jesus of Nazareth, Jewish or otherwise, and as the Hebrew Union University Professor surely is, each date written would bother me no end. Imagine not being able to lecture, carry on business or even write a check with today's date on it without acknowledging the paramount place that Jesus Christ holds over time itself. He is the very center of the two major time divisions.

Professor Orlinsky called attention to the great proliferation of English Versions. He even lists more than did the American Bible Society in a personal letter to me on April of 1977. They list 340; he lists at least 1,000 either whole or in part. It was interesting to hear him observe that some must not sleep well and therefore they translate the Bible along with their insomnia. He assured his audience, much to their delight, that he slept well but a look at the *RSV* in completed form prompts me to observe that both he and his translational colleagues must have suffered much from insomnia in the years just prior to 1952! Orlinsky was surely suffering from spiritual insomnia when he wielded that infidelic influence upon the great virgin passage of Isaiah 7:14. To be quite frank though he must have been spiritually asleep at his translational post when that happened!

The major gist of his speech dealt with male-oriented language. Early in his speech he proposed to share with his audience how the women's movement is making the lives of Bible translators miserable. They have done that to many of us for entirely too long! In recent years the feminist movement has brought much pressure to bear upon Bible translators to rid the Bible of male-oriented terms. Women's Lib feels like God should be designated as the God of Abraham, Isaac, Jacob, Sarah, Rebekah and Rachel. Matriarchs should be given equal emphasis along with the three familiar patriarchs. How long before they pressure people to refer to the first great dispensation as the Patriarchal and Matriarchal Dispensation? It may be a mistake even to suggest such a thought, for that idea might not have yet occurred to them! NOW (National Organization of Women) has been bringing pressure to bear upon the *RSV* translators for nearly five years. Nobody can accuse them of lacking persistency! Some of the *RSV* translators felt they had to do something about male-oriented language not just to please feminist movement advocates for they were beginning to have similar thoughts among themselves. But why should this be the case if their product were as reliable as some of our

preachers and college professors have told us it is for more than a quarter of a century now?

The *RSV* translators met in June of 1977 at Princeton. They met for two weeks instead of the one week they usually meet at regular intervals. High on the agenda was what to do about the growing pressure from the Women's Movement. He said there was quite a battle among the *RSV* translators as to whether they should listen to this movement or not. They struggled with the whole ideology of the Women's Movement. He stated their intent not to change an iota of male bias in the Hebrew text and that where the Hebrew text did not show any male bias neither should they. Too bad they did not exhibit this type of loyalty toward the great *seed* passages of the Old Testament and for the virgin rendering of *almah* in Isaiah 7:14.

They came together to work on the Psalms. He feels that Psalms is a most popular and important book in religious circles. He affirmed the difficulty of translating the book of Psalms. As they began their study they ran into problems with the very first chapter and the very first verse. The Psalm states, "Blessed is the man." Psalm 1 is filled with masculine terms as he noted to his audience. He feels like an improvement would be, "Blessed are THOSE." Psalm 1:1 needs no improvement in its *correct* rendering in our *reliable* Bibles. If so, what would it be?

They faced a problem when they came to "bridegroom" in Psalm 19 also. It appears to me that they would have trouble all the way through the Bible. Not only will there be a problem with *nouns* but also with *pronouns*. Take about a person who does something and what pronoun will be used as its antecedent? *They* could not be used for the *number* in the pronoun has to agree with the number in the noun. Such is utterly ridiculous for we readily understand that if *he* is used, that it can refer to both a man or woman in a general sense.

He and his translational colleagues realized there are some places where male-oriented language *cannot* be changed. Passages that talk of a *man* who has defiled his neighbor's wife fall into this category. Again it is the man, not the woman, who *begets*; it is the woman, not the man, who is *with child* and will *bear* it!

He says that *ish* does not refer to a male person. Will this attitude in the New Testament suggest that *aner* likewise does not refer to a male person? I have serious doubts that Adam Clarke would have to take a back seat to Orlinsky relative to Hebrew scholarship and Clarke was not an infidel toward Christ and Christianity. On pages 45-46 of his commentary on Genesis the learned Clarke says, "... *ISH* signifies *MAN*, and the word used to express what we term *WOMAN* is the same with a feminine termination, ... *ISHSHAH*, and literally means *SHEMAN*." The difference between the two Hebrew words is pointedly plain to any Hebrew student.

Efforts now are underway to eliminate such terms as "chairman" and change it to "chairperson". But even *that* term ends with *son* and that is still somewhat masculine in connotation! Perhaps it should become "chairperchild!" That would eliminate both the "man" and "son" part of the term.

Professor Orlinsky said they would meet again in August of 1978 to do additional work on male-oriented language. Rather facetiously he said the time may come when we will not have a man in all the Bible! In future times he said we may have to deal with *female*-oriented language in the Bible.

Just how far will this matter go? Will *men* in I Timothy 2:8 become *persons*? Will Jesus cease to be called *son of man* and become Son of *person* or just PERSON of PERSON? Will he cease to be referred to as the *son of God* and be just the PERSON or even the CHILD of God? Will the masculine pronouns used to describe the Holy Spirit become feminine or just left in the neuter? Many of us are wondering what the feminist RSV edition of the early 1980's is going to be like. Some of us are wondering if our brethren who have been squarely atop the RSV bandwagon over the years will embrace the new RSV with equal relish and with an adamant defense toward the same. Is this what superior scholarship is about to produce? Is this what a superior manuscript base they claim to have is about ready to bring out? I have been predicting for years now that we would sooner or later have a feminist Bible. Why did I know this? Because *society* is now molding Biblemaking instead of the *real* Bible's molding and remaking of society. Whatever is dominant in society soon will appear in one or more of the new Bibles. Now just who wishes to take issue with this statement and what will you use for supporting evidence in the denial? (To Be Continued)

RAT POISON

Donald E. Davis

Recently I approached an area preacher concerning the featured speaker of a men's retreat he was coordinating. The speaker was to be a brother whose teaching and book on marriage, divorce and remarriage is erroneous according to scripture. The brother in question was reputed to be an eloquent speaker and very knowledgeable.

The preacher, whose eldership is responsible for bringing this false teacher to the area, assured me that "he would not speak on marriage, divorce and remarriage. . . and that he was coming." He was to speak on "how to lead people to Christ," as if this could solve the problem.

It is not enough that a man whose teachings are plainly erroneous on one doctrine says the "right thing" most of the time. Much, in fact, most of what a false teacher says may be true. Billy Graham is a good example. However, **rat poison** usually is at least 98% good grain; it is the 2% *poison* that kills every time. His accuracy in an isolated engagement is one thing, but what he may say in **private** conversations, or an examination of the overall **slant** of his teaching is quite another matter.

GIVING CREDIBILITY TO FALSE TEACHERS

The real danger of such a false teacher being afforded a public opportunity to speak is that it gives him *credibility* and *respectability* before innocent and often immature brethren who may be overwhelmed and deceived. Such is allowing brethren to *sip deadly poison*. (Cf. Titus 1:10-11).

The most tragic thing is that elderships and preachers allow this to happen and *be put* on the spot, rather than putting the *speaker* on the spot as rightfully should be the case. To insist that the truth be taught *unflinchingly in love* is *not legalism*. (Ephesians 4:11-16). It is acting from love. The struggle for sound doctrine is often very painful; but is a labor of love for *truth* and *people*; a failure here is Satan's delight. Some "issues" are for sound doctrine. (I Timothy 6:3-4).

Within our brotherhood, whatever has happened to the

love (*agape*) to "test the spirits"? (I John 4:1-6). Have we drifted so far from the truth that we apply this exclusively to "radical denominational teachers" — and this seldom uniformly? God never intended that love (or a current brotherhood facsimile of it, more like an *esprit de corps*) cover or ignore even one false teacher or his teaching. (Galatians 2:4-15). In fact, *mature* love *demand*s that they be identified and exposed *by name*, at least to those who have *the need* to know. (Cf., Acts 20:28-32; I Timothy 1:18-20, II Timothy 4:14-15).

IS IT REALLY LOVE?

Do we love the brethren if we allow them to sip the deadly poison of false doctrine? Our *first* love must be to the *truth* and *sound doctrine*. (John 8:31-32). A *form* of it cannot save. Jesus prayed for *unity* based upon *truth*, and not for a *union* palatable to most. (John 17:17-21; cf. II Timothy 4:1-5)

One hears the phrase "we be brethren" used a lot today. (Genesis 13:8). No doubt much division has been unnecessary. Without question a great challenge before the church always will be learning to live together as brethren. However, there are brethren we cannot fellowship as *faithful* brethren and still be faithful to God. (Cf. I Corinthians 5; I Timothy 1:18-20; II Timothy 4:14-15; I John 2:18-19; 4:1-6; Revelation 2:12-29). Neither their actions nor dispositions can be tolerated. Unless we *expose* them, then we are *approving* their false teaching.

We cannot show love and allow one intentionally to spread spiritual death, however subtle. Truth has no middle ground; it cannot be known by compromise or fabricating doctrine we can "live with." It ought to be evident that the *simplicity* of the truth does not always appeal to the intellectual pride of some brethren. (II Corinthians 11:3; cf., I Corinthians 2:1-5).

SOME LESSONS OF PRINCIPLE

Let us consider some lessons of principle found both in the Old and New Testaments (Romans 15:4, cf., Joshua 24:31; Judges 2:10).

1. God's people have never remained faithful to Him for very long.
2. Most of God's people always have been unwilling to accept the simple authority of His written word for very long.
3. Most of God's people always have been unwilling faithfully to proclaim His message, or allow it to be faithfully proclaimed for very long.
4. Most of God's prophets (preachers today) always have been willing to say about what the people want to hear, or that seems to the advantage of their security.
5. Most of God's people always have done just about what they wanted to.
6. We can be deceived by thinking that the church today is an exception. All warning in the New Testament is for eternal vigilance. (Cf. II Peter 1:5-11).

Brethren, the time is far past when we ought to start applying these principles to the *churches of Christ* and not merely the *denominations*. If we do not we will *be* a denomination.

The New Testament "thoroughly furnishes" the church to discern false brethren and their doctrine. (II Timothy 3:16-17). Are we no longer able or willing to do this? Love or "a grace-oriented church" cannot excuse error not being identified, exposed and biblically dealt with. God's people are to be distinct because of their unalterable loyalty to the

simplicity of His word. (Titus 2:11-14). We must serve God *His way only*. (Romans 10:1-3).

(NOTE: Brother Davis, the author of the foregoing article, died from cancer, September 27, 1979. IYR Jr.)

TIME TO HELP BONITA SPRINGS TO BUILD

Bill Coss

We know that all over this great brotherhood of ours there are those who are willing to help a good cause in the work of our Lord. We believe the Bonita Springs work is a great challenge to us all who want a New Testament church in any area where there is none. We have our lot. We have started our building. It is only one-half mile from the great Interstate-75 super highway that will be completed in 1980.

Because the church here is small, we are building as we go. There is a town nearby by the name of Immoklee. It is known as the "Vegetable Capital of the United States" — with 17,000 farm workers — and there is no congregation of the Lord's church. We hope and pray we can do something about this. It will be about 25 miles east of our new building when it is completed.

Thousands are moving into the area monthly. We have a great opportunity as well as a great challenge. We own our lot and we have enough funds to *start* our building.

I have given my life in the starting of new congregations where they are needed. And, brethren, this one is surely needed. Will you help? Send all mail to **Bonita Springs church of Christ, Post Office Box 715, Bonita Springs, Florida 33923**. If you would like to call for information, please dial **813/455-1301** or **813/597-7364**.

(EDITORIAL NOTE: In a brotherhood that likes to get in on the ground floor of something great, I feel certain that if brethren catch on to what brother Coss and the brethren have started at Bonita Springs, Florida, the sizeable help now needed will be forthcoming. I'll admit that curiosity got the better of me a few weeks ago, so I mounted my trusty Dodge van and headed down that way.

What I found was that when the principal north-south arterial super highway Interstate-75 is completed (in 1980, Lord willing) it will funnel traffic practically to the door of the new church location at Bonita Springs.

At the end of November, I telephoned to brother Coss to see just what the situation was by then. He told me that they now have their lot paid for and approximately \$10,000 in the bank to start their building. But with only 45 or 50 members, at this point, if they are going to be ready when that great sluice of traffic starts heading their way in 1980, they need help on their building — *right now!*

For what brother A. C. Dunkleberger, one of the elders at Madison, Tennessee, thinks of brother Coss and his work, please read what he had to say in the *Madison Marcher* for October 31, 1979, which I am reproducing in the right-hand column of this page. Brethren, let us *all* get behind Bill Coss and Bonita Springs and do all we can to help take full advantage of this "opportunity of a lifetime." — Ira Y. Rice, Jr.)

Editorial

"This bold, courageous, dedicated man has given over ten years of the best part of his life; with his family has endured the wicked environment of Chicago, in order to extend the borders of Christ's kingdom here on earth. He has influenced the church and made one of the greatest contributions to its growth of anyone of whom we know in the Windy City. Their dedication and love of the Lord have been responsible for thousands being restored and hundreds baptized."

That tribute was paid in the *Madison Marcher*, in 1966, to Wilbur (Bill) Coss, his wife, Mae, and family. One more paragraph we quote, descriptive of the spirit of sacrifice and service motivating them:

"His faith was manifested by his selling his home in the Nashville area, and moving his family to Chicago. He has held a gospel meeting there and keenly felt his responsibility to go and spend his life in the Master's service. This soldier of the Cross, to keep body and soul together, put in a hamburger shop, and Mae started working in a dental office in Evanston."

Years have passed; they have mounted now to more than a quarter of a century of unsurpassed service by the Coss family—two generations enlisted in the Lord's work, mostly in the so-called difficult places. For the most part Bill and Mae have labored with their hands for self-support.

Madison has backed them in a number of places. Time after time as a mission congregation grew, Bill has notified the Madison elders and mission committee to reduce the contribution or eliminate it entirely.

His way has been to make the mission point self-supporting in the shortest possible time. And it has been years now since Madison (their home congregation) has contributed anything but prayers and encouragement to this great evangelizing family.

Now ill-health has forced Bill and Mae to move South—and they have established a little congregation at Bonita Springs, Florida.

Loss of a lung years ago, and a severe heart attack more recently, have not deterred Bill Coss from his determination to preach the Gospel; by choice in the difficult fields to which his talents are best fitted. He is a big man physically and a giant spiritually . . . a soldier of the Cross who doesn't know the meaning of the words failure or defeat.

Side by side with him in this work of faith and labor of love is his beloved Mae; standards imparted by example and training to their children.

They do not know this article is going to appear in the *Marcher*.

We just wanted all Madison (where they started out, and in whose mission program they have been a vital part) to know where they are and what they are doing.

Friends may want to write them a card of appreciation:

Mr. & Mrs. Bill Coss—Church of Christ, Bonita Springs, Fla. 33923.

THE REAL VERSION ISSUE

James W. Boyd

We recently read from *The Anchor*, bulletin of the Pleasant Valley church of Christ in Mobile, Alabama, a rather lengthy article advocating the need for new translations of the Bible.

We have been involved in the issue regarding modern versions for a long time. Yet, nobody of our acquaintance has ever opposed updating translations and having translations in language and terms more common to our everyday usage than what is sometimes found in the older and reliable versions. Anyone who has studied the matter of new translations can easily find instances where the words of more modern use would make the understanding of the Bible easier upon first reading. It takes a little more study with the older ones.

SOME STILL DON'T UNDERSTAND

Many display the fact that they do not yet comprehend the real issue about the modern versions. That is strange and surprising since it has been explained so clearly so many times. It makes one wonder if the minds of some are not solidly set to have modern versions *regardless of what is in them*, just so it is not the *King James* or the *American Standard*!

Nobody has ever complained about the mere reading of a modern version — even the worst of them. How else could we compare them with reliable versions and the text if we did not read them? It is because we *have* read them that we oppose them. That there are some improvements to be found in some places in modern versions is readily acknowledged.

REAL ISSUES BRUSHED ASIDE

But we read how some brush away as nothing the real issues. For instance, one writes about the “thee and thou” matter as if it was never deserving of consideration. When a modern version comes out with a distinction being made between “thee and thou” as referring to Deity and “you and yours” as referring to mere humanity, and then uses the *latter* form to refer to Jesus the Christ, there is a serious matter at stake. The issue is the Deity of Christ. Some are too uninformed or too anxious to accept modern versions to see this.

We have been subjected to such rash statements in college lectureships that the King James version is “inadequate.” We hear the advocates of new things clamoring about the errors of the older versions. Yet, when pressed for such evidences, the offering is so minute and insignificant — relating to syntax, spelling, or the use of archaic words — that one wonders why intelligent men make such absurd accusations. And the assertion of such great light being shed on the Scriptures from new findings has been so exaggerated and overplayed. Many real scholars deny that anything of real significance has been found that upsets the versions we have used through the years.

MANY MODERN VERSIONS CONTAIN FATAL ERROR

The problem with the modern versions available that have received such publicity is in the fact that they contain so much false teaching and fatal doctrinal error. Because of this, they are neither reliable guides nor faithful translations of God's word. They contain rewritings, omissions, alterations, distortions and perversions that are not found in the older versions. To present these sordid and perverted

books to people as if they were *reliable* Bibles is as deceptive as upholding men who teach the same false doctrines that these books contain. We have yet to hear an intelligent response from the advocates of the modern versions why they would *not* endorse a teacher who taught false doctrines but *endorse* and *advocate* so-called “versions” that teach these *very same false doctrines*. Surely, honesty should require them to make some explanation of that.

It was interesting to note that the article in, “*The Anchor*” (*Pleasant Valley*/Mobile, Alabama's church bulletin) was a reprint of one by Robert G. Bratcher, the creator of one of the more infamous perversions of the Bible in our time — the *Today's English Version*, sometimes called *Good News For Modern Man*. It is distressing that brethren have succumbed to the propagation of the propaganda of those whose respect for the truth is so lacking.

CHARGES STYLED AS IRRESPONSIBLE

This same bulletin a few years back included an article that blasted some unnamed brother as having as his ministry the dividing of churches over the versions. When they were asked who that brother was (or if they knew of even *one church* that had divided over that issue) they admitted they did not. Nor did the author of the article. They were accused then, and again now, of irresponsible publication in an effort to promote the perverted translations of the Bible.

Their present preacher **Calvin Warpula** openly recommends the *Revised Standard Version* and the *New International Version* as the ones he uses and from which he preaches. Both of these have had their basic and doctrinal errors exposed repeatedly. The *RSV* has been labeled by Harry Orlinsky as “*the Bible of the liberal Protestant community*.” Orlinsky is a militant, anti-Christian Jew who served as the chairman of the Old Testament committee in producing the *RSV*. Yet, we have brethren who praise it, use it, endorse it, teach it in the colleges (some administrators even denying that such is done even while being done), and would have brethren accept it. If Warpula preaches what these versions teach in many places, he will teach false doctrines. He will have to leave them to teach the whole counsel of God. To what extent this concerns brethren any more we are not able to say, but it is the irrefutable truth.

DISSERVICE TO GOD'S WORD

Pleasant Valley and Warpula are not unique in this disservice to God's Word. In many places we have a breed who want to push these tools of modernism, liberalism and denominationalism upon the church. But they surely are guilty of grave error in doing so. We shall persist in saying so until shown otherwise, even if the majority of the preachers, professors, elders, editors and “scholars” insist we go the way of the world. We have reached the point already that we do not expect a great host of brethren to remain steadfast in the truth anyhow. What is *right* is *not* what matters with many any more. What is *pleasant* and *smooth*, what gets crowds, what wins popularity and fame, what gets money, what is politically expedient with the schools, papers, and “big names”, what has the mark of “scholarship”, (regardless of *what* scholarship) is what more and more brethren prefer. We can only warn of the inevita-

ble results of such things and work for a remnant. And we shall.

Far better it is to spend a brief moment defining an archaic term than to present books of fatal doctrinal error as if they were the word of God.

DO LANGUAGE CHANGES JUSTIFY FALSE DOCTRINE?

Bratcher's article cited instances where words have changed their meaning. Though some of the citations were trite and strained, others were justified. But taking note of such instances does not warrant inclusion of the doctrine of *faith only*, making the Lord's Supper a *Saturday night fellowship meal*, teaching *premillennialism* and *pentecostalism*, removing evidences of the *Deity of Christ* and the *inspiration of Scripture*, and such like. It does not warrant reducing Scripture into the vulgar language of the uncouth.

The benefits of an updated version may well exist — but not the *Bratcher-Orlinsky-Warpula-Pleasant Valley* variety. If churches follow these versions, they will drift away. As Warpula once wrote, "*The future belongs to us now because we are producing the next generation that will guide the church and govern the world in years to come. What we do now will determine what they do then.*"

The truthfulness of that comment is one very strong reason why brethren cannot afford to displace the older and reliable versions with the modern things promoted among us today.

But whether that which is called "church of Christ" still loves truth enough to care for such things is very much in question. Likely, they will "do their own thing."

4 Ridgedale
Jackson, Tennessee 38301

Receiving The Lord Jesus

The radio is on. The speaker is a preacher who loudly proclaims, "If you want to receive the Lord as your Savior, just believe and accept him into your heart, right now!"

How *does* one receive the Lord? I believe any Bible student knows that *belief only* (commonly referred to as *faith only*) will not save anyone. James said, "Even so faith, if it hath not works, is dead, being alone." Again, "Ye see then how that by works a man is justified, and not by faith only." (James 2:17, 24).

In John 1:11-12, we are informed, "He came unto his own, and his own received him not. But as many as receive him, to them gave he power to become the sons of God, even to them that believe on his name." They received Jesus by faith. But what kind of faith? Faith only? No, that would contradict the Bible. In Romans 1:5 and 16:26, we are told the Romans were "obedient to the faith." One must obey faith to be saved! One must obey faith to receive Jesus Christ. Faith comes by hearing and hearing by the word of God. (Romans 10:17). So, one receives Jesus by faith by obeying what the word of God commands!

John states, in I John 3:24, "And he that keepeth his commandments dwelleth in him, and he in them." In I John 2:3, we read, "And hereby we do know that we know him, if we keep his commandments." If these statements are true concerning one who is already a Christian, then it would be true of one who desires to become a Christian. He must obey the word of God in order to dwell in Christ.

Therefore, one must have faith, repent of his past sins and be baptized to get into Jesus Christ. (Mark 16:16; Acts 2:38; Galations 3:27). This is **how** one receives the Lord Jesus Christ!

—Truth

Those Better Than You

Michael D. Stone

Jehoshaphat was 35 years old when he became king over Judah. He reigned as king in Jerusalem for 25 years. After the death of Jehoshaphat, his first-born son, Jehoram, became the king in his stead. It was not long after Jehoram became the king that he killed his six brothers. He became king at the age of 32 but reigned only eight years because of his wicked ways which God abhorred. Many times a person's life is not as long as it might have been because of the decision to live in sin instead of living for God.

One day, a writing from the prophet Elijah came to Jehoram. It said, "Thus saith Jehovah, the God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to play the harlot, like as the house of Ahad did, and also hast slain thy brethren of thy father's house, who were better than thyself: behold, Jehovah will smite with a great plague thy people, and thy children, and thy wives, and all thy substance; and thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness, day by day".

Did you notice in the scripture the statement, "who were better than thyself"? He destroyed his brothers who were really better than he was. What a sad thing to do and a sad event in the history of God's people. Regardless of whether it was jealousy or a character difference, he was still not right to destroy those better than himself. Have you ever wished you could destroy another person because that person was better than you? I don't mean to take a life but rather to destroy his character, reputation and his influence with his friends only because you were not right and you knew that person was better than you?

My friends, to destroy another or that which belongs to another will never make us a better person. Many of our problems in the church are problems of personality differences and a lack of desire to get along with those of like precious faith. If congregations today split, it ought to be over doctrine and not over personality differences. Not all division is bad and not all unity is good. It depends upon what the division is about and upon what the unity is based.

The challenge before us today is great! Let us all become true Christians by a genuine belief in Jesus as God's Son. Each needs to repent of sins and be baptized for the remission of those sins (Mark 16:16; Acts 2:38). Let us faithfully serve our God without jealousy of others and never try to destroy those who are better than we. To destroy those better than ourselves is also to destroy ourselves. The events in this writing can be found in II Chronicles 20 and 21. Jehoram destroyed himself by this own wickedness. After he died, there was no mourning his death and he was not buried in the tombs of the kings.

321 Lyniwell Drive
Orlando, Florida 32809

R. Brewer, Pike Street church of Christ, Toronto, Ohio, July 23, 1979: "We figured all along that Communist China was not receiving you with open arms! So we weren't overly excited by your reports sent to us. Why not 'Axe on the Root' some of the things you are getting into?"

Notes & Quotes...

V. Scott Williams, minister, Pontotoc, Mississippi, February 28, 1979: "I continue to appreciate *Contending for the Faith*. I just finished reading the February issue. Brother Pat McGee's article on women leading in public prayer was outstanding. Why the brotherhood as a whole was not better prepared for this particular heresy I'll never know. Surely we could see it coming (is there no limit to the denominational practices that some of our brethren will embrace?). Stay on the firing line; we need you."

Larry Smith, Leonard, Texas, January 20, 1979: "Keep up the wonderful work . . . Keep fighting error . . . Keep *Contending for the Faith* coming."

James C. Castleberry, preacher, Corinth, Mississippi, February 3, 1979: "I wish *Contending for the Faith* the best in the effort to promote the cause of truth."

L. W. Harless, Celeste, Texas, January 4, 1979: "The brethren here at Kingston church of Christ have asked me to write this note to you. We ask that you stop our subscription to the paper *Contending for the Faith*."

Liberty church of Christ, Mountain Home, Arkansas, December 12, 1978: "Please enter a church subscription for the Liberty church of Christ."

Nellie E. Walker, Clearfield, Utah, January 24, 1979: "Will you please send *Contending for the Faith* to the above address. I don't want to miss a copy."

Clyde C. Sloan, who ministers at Olustee, Oklahoma, our friend for some 40 years, enclosed ten new subscriptions under date January 8, 1979, saying, "I appreciate your continuing struggle against the liberal factions in the church. Your paper has many good articles and news items of interest to me. Hope these few subscriptions I am sending you will help . . . May God give you many more years to spread the true gospel into all the world."

J. Loyd Rice, in sending in two more subscriptions, said, "I am preaching full time here at Bryson, Texas now."

N. J. "Stan" Stanford, of Columbia, Tennessee, is at least *one* elder we appreciate. Under date of December 21, 1978, he sent in two *new* subscriptions, five *renewals* — and asked us to keep sending two copies each issue to the Riverside church.

Herbert Asher, of St. Augustine, Florida, sent \$5.00 to help on the cost of getting out special mailings to increase the circulation of *Contending for the Faith* to individuals and churches.

Linwood E. Bishop, Santa Anna, Texas: "I am so glad you are back in the U.S. and on the job . . . There are many fine preachers and editors scattered around the country, but you and *Contending for the Faith* are synonymous . . . I thoroughly enjoyed and deeply appreciated brother Robert R. Taylor Jr.'s article on 'The Version Issue' . . . I notice that my name has been added to your editorial staff. Thanks. I'll try to send you an article soon . . . Keep in touch and keep pressing the battle."

Tom L. Bright, preacher, Sapulpa, Oklahoma, June 6, 1979: "Keep after 'em."

Mr. & Mrs. L. A. Gililand, St. Jo, Texas, December 20, 1978: "Thank you for 'telling it like it is.' We need more preachers, teachers and members who are not afraid to declare the 'whole counsel of God.'"

Gerald E. Carter, Pompano Beach, Florida, June 8, 1978: "I truly appreciate your publication. Moreover I appreciate your courage and the fact that one is able to know where you stand on issues. Indeed there are few Christians who do not sit in the middle on the fence, while the adversary makes great gain. You give strength (by example) to many, me included."

(NOTE: In expressing our appreciation for the foregoing, I replied, in part, under date July 20, 1978, "You are so right, brother Carter, that comparatively few of our brethren are willing to take a stand for the truth of the gospel. There is simply no way to have a restoration on any other basis — other than unity of faith as well as of spirit. We are endeavoring to make of *Contending for the Faith* a clarion call back to the 'old paths' . . . No doubt there are other faithful Christian families there at Pompano Beach or in your more extended Christian acquaintance who need the indoctrination as well as the encouragement that *Contending for the Faith* has to offer. Please introduce it to as many as possible and sign up all you can as *new subscribers*." IYRJR.)

Addison G. Herring, Whitleyville, Tennessee: "We read *Contending for the Faith* from front to back. We have known all along that you were right concerning all the 'isms' and false teachers and could not understand why so many in the brotherhood were so blind. Maybe if they did not admit to seeing it, it would go away . . . I am working with Willow Grove church of Christ on Sunday mornings. The first and second Sunday nights I speak at Dudley's Hill church of Christ — both in Jackson County, Tennessee — both small congregations but striving to follow only the book . . . I am enclosing a small check (\$20.00) and plan one each month. May God bless you in this great work."

John A. Brown, for the elders, Laurel church of Christ, Knoxville, Tennessee, August 9, 1978: "We appreciate the good work you are doing for the Lord and keeping us informed of the work among our brethren."

Larry Overton, Three Rivers, Texas, July 21, 1978: "Sir: Quit sending your publication to the church of Christ in Three Rivers, Texas. My reasons for this request are simply and Scriptural: you do *not* manifest the spirit of Christ.

"Your publication is frequently nothing more than a scandal sheet, full of harsh, unloving criticism and outright slander. It is contentious, and engenders 'enmities, strife . . . wraths . . . factions, divisions, heresies.' These are obviously works of the flesh, the sinful nature. (Galatians 5:19-21). The fruits of the Spirit are nowhere evident in your publication. On the contrary, you seem to favor the opposite for your emphasis. Therefore, I don't care to have anything to do with you or your publication . . . unless, of course, you repent. I'll be praying that you do.

"The apostle Paul instructed Titus to avoid a factious man after a second admonition. (Titus 3:9-11). You may consider this my first. The second warning is forthcoming, depending upon your response."

There was considerable question at the time regarding some of the literature that was distributed at the World's Fair, back in the 60's, in New York. The liberalism which has cropped up all over the nation may help explain it.

Sherman E. Glover, preacher, Bremen, Ohio, August 1, 1978: "I am in full time work for the Lord at Bremen, Ohio, and appreciate the work you are doing. Keep up the good work."

Walter W. Pigg, Jr., who was preaching at Almo, Kentucky, when we wrote under date of September 7, 1978, said, in part, "It is simply frightening at the rate at which some form of 'youth worship' is spreading within the brotherhood. And it is amazing at the tenacity with which some are determined to hold on to it, regardless of what the end result is . . . With best wishes for continued success in your stand for truth."

Wallace church of Christ, Wallace, West Virginia, August 2, 1978: "Please discontinue this magazine." (signed) Gail Davis.

Ray C. Bartholomew, Littleton, Colorado, December 28, 1978: "You know well of my support for you in your efforts to present the truth through *Contending for the Faith*. Things don't seem to get much better in the brotherhood, as far as 'defending' and 'fighting' for the faith is concerned; but some of us will keep at it in 1979 and hope for the best knowing the Lord is with us . . ."

Kent Bailey, Nicholasville, Kentucky, February 1, 1979: "I am desperately in need of printed material dealing with the false doctrines of Stanley Shipp. Some area brethren have used this false teacher in an evangelistic meeting and are seeking to mark a faithful brother as a 'trouble maker' for opposing his ungodly doctrines. I know of the damage and great harm that Shipp has brought upon the Lord's church with his liberal teachings but do not have any printed material on hand to use as evidence on this compromiser. I would appreciate any back issue of *Contending for the Faith* that you might be able to send as well as information that would be in printed form or on tape . . . The liberal congregation that used Shipp in the evangelistic meeting boasts of having endorsements from Jim Bill McInteer and Batsell Barrett Baxter recognizing Shipp as a sound teacher. If brethren McInteer and Baxter are stupid enough to endorse such a false teacher as Stanley Shipp they at least ought to be consistent enough to leave the church of Christ and join with Carl Ketcherside and Leroy Garrett . . . Yours in the fight against Liberalism."

(NOTE: Brother Luper and I were overseas re: our visit to mainland China when brother Bailey wrote. In my absence, our office sent copies of our July and October issues for 1974, which contained the information he needed. Although brother Stanley Shipp's false teachings were done publicly, as far as I know he never yet has made any public correction of them to date. If brethren McInteer and Baxter can endorse Shipp as a sound teacher, then what is to be said for their soundness! Endorsing a false teacher as sound does not make him sound. Instead of gathering questionable "endorsements", all Stanley needs to do is to repent of his false teachings, confess them and quit them. IYRJR.)

Harold Thomas, minister, Del Rio, Texas: "We love you. Keep up the good work . . ."

PREACHER NEEDED?

"Preacher with over 40 years experience would like to get in touch with a congregation within a radius of no more than 50 miles of Dayton, Ohio, who would be interested in part-time preaching. I am not interested in full time work unless it was very near Dayton. I would expect reasonable support because I do not have any other income. Please contact Harry E. Moore, at 309 West Dorothy Lane, Dayton, Ohio 45429, if interested. I have no hobbies to ride or isms to promote." (Signed) Harry C. Moore.

David P. Brown, preacher, Van Buren, Arkansas: "Keep up the good work!"

Walter Lee Tackett, preacher, Troup, Texas, April 5, 1978: "I have been taught through the years and have taught myself that it is not right to use the Lord's money, that is the treasury of the church to build recreational halls, 'fellowship halls', as they are called, etc., for the social activities of the church. So far where I have preached we have never been uneasy about this until just recently.

"Most of the new buildings in our area have one of these, either right near or joining the building in which they worship. Some where I preach now are of the persuasion that it is a fine thing to do to get people out and keep them coming. We have, at times, all chipped in and rented a community building in a town about six miles from us and enjoyed eating together. Now we are thinking of building a new church building and I know it will come up as to why we could not have one of these extra large rooms like so many others. I cannot but think that it would be the wrong thing to do. That is why I am asking you to favor me with a reply at your convenience.

"We appreciate so very much what you are and have been doing to keep the church on the right road. May you have many years yet to carry on."

(NOTE: In my reply of April 28, 1978, from Singapore, I said, in part, "... Thank you for what you said of my efforts to try to keep the church on the right road from which many seem equally determined that it shall depart. If I know my heart, I would not wittingly be a party to causing its deviation from the truth even one little bit.

"The problem mentioned in your letter is one that I have thought on long and often. When you get right down to it, within the limits of the scriptures teaching *what* is to be done, they are remarkably free as to *how*. The *how*, as near as I can discern, appears to be left almost entirely to *human judgment*. Usually, in turn, our *judgment* appears to be affected largely by our *needs*.

"For instance, our need for assembling probably originally led to building houses to meet in; however, when you search the scriptures, they are silent re: using the Lord's money to pay for *buildings*. However, because it seems obvious that *assembling* implies a *place* to assemble, we build buildings and assemble in them. Nothing is taught in the scriptures, in turn, as to how we should use the *various rooms* of our buildings. It would be wrong, of course, to do something intrinsically wrong in one of them. Some have mistakenly applied I Corinthians 11:17-34 to some sort of desecration of the church *building*. That this could not *possibly* be the application should be evident from the fact that, as far as we know, the church had *no buildings* when that was written. The desecration was a misuse of the *assembly* or *coming together*. In other words, when they came together for the Lord's Supper, whether in a Jewish temple, on a mountain side, under a shade tree, or whatever, they were not to let that assembly deteriorate into a common meal such as they would have in their own homes.

"Nothing is said about having rest rooms in our buildings; but we have them, not because of any scripture, but because of judgment based on our needs.

"One thing the scriptures *do* teach is our having 'fellowship' one with another. (I John 1:7). The word, as I understand it, means 'joint participation.' That we would have to be *somewhere* in order to *jointly participate* seems obvious. Probably the same line of reasoning that would make *assembly halls* scriptural would justify *fellowship* halls. If our need for a place to assemble justified the one, our need for a place to have fellowship would appear to justify the other; if not, why not? If the latter cannot be justified, as near as I can tell neither could the former!

"Well, do we have legitimate *needs* under which a hall for implementing fellowship might be justified? If we can have a *wedding* in the *assembly hall*, do we need a separate hall for *wedding receptions*? What about a place for 'baby showers'? If a 'dinner on the ground' is all right, would putting four walls around it and a roof over it make it wrong?

"The simple fact is that in most medium-to-large-size congregations few homes of individual members have accommodations large enough to accommodate these larger gatherings. They have to be accommodated *somewhere*. If the church is going to have to rent such accommodations *otherwise*, the same line of reasoning justifying *rental* probably would justify *building* them for permanent and regular use.

"Having said all this, Walter Lee, like you, I myself have scruples as to how far we could scripturally go in providing such facilities out of the contributions to the church. We should be limited, as near as I can tell, to doing things legitimately implied by *what* our Lord taught us to do, *i.e.*, in this case, having fellowship. Such could hardly be applied to turning the church premises into a secular hotel, a place for private business, or a place just for fun and games such as in our own homes. At least this is the way it appears to me. However, within limits, such facilities do seem to have as much connection with our having fellowship together as our assembly halls have with our coming together for worship otherwise.

"If you see wherein I have 'missed it' in my reasonings, per foregoing, I should be pleased to hear from you further." IYR Jr.)

Bill & Mae Coss, Bonita Springs, Florida: "God help us if we don't stave off this liberalism. It is spreading like wild fire all over our brotherhood. God help us if we don't wake up our honest and sincere brethren. So many are just as silent as the tomb when it comes to speaking up."

Ernest Loomis, preacher at Licking, Missouri, sent \$10.00, August 10, 1978, marked, "Use as needed."

J. Noel Merideth, preacher, Camden, Tennessee, September 7, 1979: "I will be glad to help out in subscriptions for *Contending for the Faith* and will invite the people at Camden to subscribe."

Elbert Carman, Elizabethtown, Illinois, June 6, 1979: "We appreciate very much what you are trying to do and I am sure you are helping many individuals, although I doubt anyone can save a congregation, when they are going bad, for most of the time that comes from men who are called elders, who got into that position through prestige and not by qualifications..." (NOTE: He enclosed \$10.00 to help out. IYR Jr.)

Lila J. Bjork, Everett, Washington, June 5, 1979: "Enclosed is \$10.00 to help cover cost of mailing *Contending for the Faith* to all churches. It is O.K. to have a publication like *Contending for the Faith* to help keep the church on Old paths."

Jim Simmons, of Defuniak Springs, Florida, enclosing a contribution under date of May 29, 1979, said, "Please use this money any way that you see fit and keep up the good work!"

Church of Christ, 11th & Main Street, Carthage, Missouri: "Please remove our name from your mailing list. (Signed) Gene Williamson."

Robert R. Taylor, Jr., Ripley, Tennessee, December 19, 1978: "Appreciate you and your good work."

Paul Meeske, Gladstone, Nebraska, February 24, 1979: "... \$3.00 worth of the February/1979 issue with the first article, 'May Women Lead Prayer in Worship?' I thought the article was very good..."

Guy Weddel, of Hereford, Texas, sending in a good contribution under date of July 6, 1979, said, "Hope this helps. I believe the lack of Bible knowledge today is far worse than ever before. Preachers could preach from the *Almanac* and not many would know the difference..."

Denver Haight, minister, Sistrerville, West Virginia, June 26, 1979: "Although I am saddened by much of the material printed, I do appreciate your determination to expose false teachers and deceivers, who would pervert the purity of the gospel of Christ..."

James Mettenbrink, Kaiserslautern, Germany, August 25, 1979: "We continue to battle liberalism and continually make some ground. It is a slow battle when the elders want to 'work' with them rather than 'mark and avoid them.' In discussing with a brother this past Saturday, I've discovered he now leans toward liberal views — 'scripture is subject to one's own interpretation', 'traditionalism is our real problem', social drinking and a few other traits of liberalism... I have just renewed my subscription to *Contending for the Faith* for six years. I appreciate your exposition of error. The paper has helped me immensely in recognizing error in its seed form..."

Ted R. Vaughan, minister, Winston, Oregon, February 7, 1979: "You are doing a good work — a work that is greatly needed in our Lord's church... We have been thrilled with our work here in the beautiful Northwest. I preached in a meeting here in Winston in 1971, then moved here in December of 1976. The congregation is growing in numbers, also in Spirit."

Avon Whitworth, Collierville, Tennessee, December 12, 1978: "Just a brief note of appreciation for *Contending for the Faith*. A firm stand for sacred principles is becoming a rarity... Brother Bill Coss's sermon outline, 'Are We Going to Take the Backbone Out of the Church?', is from *Sermons You Can Preach*, page 86, by Leroy Brownlow. Please credit to brother Brownlow for this excellent sermon."

Ray Paul, Heath church of Christ, Kevil, Kentucky, February 26, 1979: "Please send 40 copies of January 1979 issue and 40 copies of February 1979 *Contending for the Faith*."

James Kelly, of Kellyton, Alabama, was appointed September 1, 1978, as minister of the Kellyton church of Christ. The letter of confirmation was signed by Jerry L. Culp, B. C. Trussell, Dora Trussell, Dean Kelly, Elmer Gardner, Mrs. Elmer Gardner, Glen B. Watts, Jeanette Watts, Carlton H. Kelly, Myrtle Kelly, Tanya D. Kelly and Brenda Kelly."

W. F. Cawyer, of Abilene, Texas, is one of our strongest backers and supporters. Under date of November 28, 1978, he sent in another 22 subscriptions, saying, "Brother Rice, we were glad to do this for you and the cause of Christ. Everything goes well with us here in Abilene."

Loyal W. Hill, of McMinnville, Tennessee, sent \$10. December 23, 1978, covering his own renewal and a new subscription, saying, "Use the rest for paper or wherever needed most. Keep up the good work. We all need to be pushed in the right way. More power to you in Christ."

Gilbert Tripp, Goldsboro, North Carolina, November 3, 1978: "Greetings from eastern North Carolina... We appreciate the work that you are doing in *Contending for the Faith*. The elders here have decided that they would like for each of our deacons and Bible class teachers to receive monthly copies. I am enclosing the names and addresses of those to whom we desire your paper to be mailed. Please bill the church for these. Thank you and may God bless you richly."

Lucy M. Cook, Wing, Alabama, August 31, 1979: "I enjoy *Contending for the Faith* very much. I read the one that goes to Union Hill church of Christ." (NOTE: She enclosed three-year subscription. IYR Jr.)

Mr. & Mrs. Maurice R. Helmick, Kempner, Texas, August 17, 1979: "Keep up the good work. We really get a lot out of the paper . . ."

Joe H. Moulder, minister, San Benito, Texas, August 11, 1979: "Keep on keeping on! I'll see if I can get subscriptions down here . . ."

Mrs. Douglas O. Shumate, Warner Robins, Georgia, September 1, 1979: "I don't like to send a single issue and commend you for the good work you are doing."

Doug Pinkerton, Washington, Indiana, September 11, 1979: "Until recently, I had never read *Contending for the Faith*. However, I have been reading every issue for about the last six issues. I see that a great deal of space is devoted to warning the brotherhood about those among us who teach false doctrine and advocate open fellowship with denominations.

"While not at all justifying the practices and teachings of these individuals, I would like to know if you make it a point to make personal contact with them before writing them up in your publication. In other words, can I truthfully assume that whenever I read about a person in *Contending for the Faith*, he has been previously contacted by you and the matter thoroughly discussed? Do you inform these individuals, prior to publication, that you are planning to write about them, and give them an opportunity to recant or clarify their positions?

"Please don't misconstrue this as an attack on you or a defense of anyone else. It is merely a quest for information that I consider essential."

(NOTE: In my reply to brother Pinkerton, under date of September 24, 1979, I said, in part, "You asked if we make it a point to make personal contact with various individuals before writing them up in our publication. Often this is the case. However, if they themselves have publicly avowed what they say, teach or do, we do not understand this to be necessary from any Bible teaching on the point.

"Anyone who trespasses against me *personally* (. . . if thy brother shall trespass against thee . . .), then, on the basis of Matthew 18:15-17, I am under obligation the same as anyone else to carry through on the procedures in that passage. I do *not* understand that such applies to any other than personal offenses (. . . against thee . . .). Also I believe any application beyond that is a misapplication of scripture.

"Our problem appears to be that many brethren feel no compunction of conscience to sow their false doctrines broadcast *publicly*, and yet they want to insist that we must talk to them *privately* before we say anything about it. Well, I do not understand that *at all*. And I refuse to be so bound until someone can show me that the scriptures teach it.

"If these false teachers do not want to be dealt with publicly, then let them cease public avowals of their false teachings. For my part, I shall continue to meet them just as publicly as they teach their errors." IYR Jr.)

Ordell H. Heavin, Springfield, Missouri, July 3, 1979: "I am doubling our contribution . . . I am under fire for the letter I wrote about Herald of Truth, but with the whole armor of God I don't have much fear . . ."

W. B. Foster, Columbia, Tennessee, July 5, 1979: "This is one of the best publications being published today. Hope for you the best."

Mr. & Mrs. A. L. Fulks, Huntington, West Virginia, September 6, 1978, sent \$40.00 toward helping defray the cost of sending each issue of *Contending for the Faith* to every church of Christ in America. Many more are needed to help regularly each month on this.

Roy Hearn, director, Memphis School of Preaching, Memphis, Tennessee, under date July 27, 1979, enclosed \$25.00 to help us catch up on what we were behind through special mailings to churches of *Contending for the Faith*.

K. C. Nelsen, Newaygo, Michigan: "Glad that there is someone who respects God's word enough to contend for it . . . If the New Testament is merely 'suggestions it would be well to follow', but not law, then we could allow just about anything. Also the denominations . . ."

Roy Story, preacher, Dunlap, Tennessee, October 16, 1978: "I would like to subscribe for *Contending for the Faith* . . . I think it is a paper of utmost importance for all congregations or individuals to have . . ."

ERRORS IN CHURCH BULLETINS

Have you found errors in the church bulletin? If so, surely they were no worse than the following:

After the death of a deacon in the church, his wife was mortified to read the announcement which follows in the church bulletin: "Deacon Jones has gone home to roost." Upon calling the preacher she was assured it was an error in typing and it would be corrected in the next issue. The announcement should have read, "Deacon Jones goes home to rest." Anxiously, the distressed widow waited for the next week's bulletin and hurried to read the correction which read, "DEACON JONES GOES HOME TO ROAST."

—*The Skyline Light*
Ashland, Kentucky

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Mr. & Mrs. Guy P. Moss, Memphis, Tennessee, who sent \$100.00 to help last December, wrote July 16, 1979, that if the Lord willed they would send another check later this year and as long as they live, saying, "We enjoy *Contending for the Faith* very much. It is badly needed."

Benton H. and Dorris Kemp, Indianapolis, Indiana, let us know June 30, 1979, "We are behind you 100%, as we have such a few preachers now who will take the right stand for the truth . . . Not able to help a lot, but will send a small donation for *Contending for the Faith* . . ."

It is not the \$100 you don't have, but the \$5 or \$10 you do have, that gets things done.

Oshkosh Church of Christ, Oshkosh, Wisconsin, October 4, 1979: "Please remove us from your mailing list. Thank you."

The Lloyd E. Gale, Jr.'s, Mt. Juliet, Tennessee, July 4, 1979: "We appreciate your work and the great paper! Hope \$25.00 will help."

Eileen Weber, Endwell, New York, July 16, 1979: "*Contending for the Faith* seems to be a source of denominational criticism of brethren. Instead of building up God's church, your paper articles seem to tear down different good people dividing unity. No one is perfect, but people grow in faith, each area and congregation differently just as people did in earlier times. Should your paper sow discontent or gray areas? I was disturbed on your article of John Clayton. Please be sure of your facts before printing ideas out of context . . . I pray your paper will be used for unity — praising different areas, churches, on what strengths and talents they have and are using . . . Take care not to throw stones from a glass house . . ."

(NOTE: In my reply of July 27, 1979, I said, in part, ". . . I am well aware that we should do all we can toward unity, as you pointed out. And wherein such unity is possible, I am for it with my whole being.

"There is a difference, however, between those who have confusion in what you called 'gray' areas and those who are deliberately seeking to divide us by taking positions contrary to the truth of the gospel. And even the apostle Paul would not let even Peter and Barnabas get by with such without withstanding them to the face because they were to be blamed. (Please read Galatians 2.)

"Brother John Clayton supposedly has been a member of our Lord's body long enough by now not to take the positions quoted from his own writings by brother Jon Gary Williams. There are no contexts under which such statements can be made according to truth.

"We do indeed praise churches and individuals for whatever they do that is praiseworthy. However, in a time when we are faced with a brotherhood-wide conspiracy to 'restructure' the church contrary to the truth of the gospel, to remain silent on these matters is to betray the very cause we claim to espouse.

"As for being sure of our facts, we have been so careful from the beginning that not more than six or eight factual errors ever have been pointed out to us (all of which were corrected immediately) since we began publication almost ten years ago. If you know of any error of fact, please point it out and we'll correct it. However, just because some of the facts we report rock you back on your heels, please do not assume willy-nilly that we are in error. You should be just as careful to prove that we are in error before you accuse us of it. Think on these things . . ."

C. B. Short, of Dallas, Texas, in ordering some books from *Contending for the Faith* under date of February 21, 1979, added \$6.50 to his check, saying, "The balance you may feel free to use as you see fit. . . . By the way, on 'Living Oracles', I understand that Alexander Campbell was not the actual translator, but that another Campbell in collaboration with a fellow translator did the work, and that Alexander only published their work. How about that?"

Gerald T. Ball, Bedford, Texas, July 15, 1979: "Dear Mr. Rice: In your introductory and concluding remarks in your article entitled 'Why Is There Still No Hue and Cry Re: Reagan And Central/Irving by Most Preachers, Elders and Churches in the Dallas/Fort Worth Metroplex?' In the June, 1979 issue of *Contending for the Faith* you emphasized repeatedly your inference that the Dallas/Fort Worth area congregations of the church of Christ are irresponsibly silent about major doctrinal issues. Well, Mr. Rice, these remarks represent yellow journalism at its finest, and I question your purpose in making them.

"For one thing all of the Dallas/Fort Worth area churches of Christ still practice autonomous control governed by the oversight of the elders of each individual congregation and the doctrine of New Testament Christianity as presented in the New Testament which we believe to be the inspired word of God. (Before you jump all over my use of 'all' consider the statement as a whole.)

"Secondly, we have received no divinely inspired edict naming you or anyone else as our confessor to whom we should report our every action. So, we continue doing many good and proper works without consulting you for your approval.

"The implications in your article are unfounded, false and irresponsible. They are emphasized to the extent that anyone who reads them should clearly understand that you intend for them to be taken as truth; and, that makes your statements lies. This is a serious statement for one Christian to make to one who contends to be a brother, but your irresponsible journalism fully warrants rebuke. There are too many great and wonderful churches with great and wonderful members throughout the Dallas/Fort Worth area to let your remarks stand unanswered.

"From your publication it seems that you are intent on inciting disharmony and mistrust throughout the church of Christ. The apostle Paul's direct person to person approach seemed to work pretty well for him. You should try it. I should like to invite you to spend sometime in the Dallas/Fort Worth area visiting the churches and getting to know your 'brothers' and 'sisters'. I think that even a little time spent with my brethren might fill what appears to be a serious void in your heart.

"A member of one of the Dallas/Fort Worth area churches of Christ,
(Signed) Gerald T. Ball"

(NOTE: In my reply of July 27, 1979, I said, "Dear brother Ball: Your letter of July 15 to hand. If there is anything that I oppose more than what you styled 'yellow journalism' I do not know what it is. I never have practiced it and oppose those who do.

"But to style as 'yellow journalism' factual reporting as we have been doing across the years is simply to confuse the issue. Name-calling does not change the facts. And after you have called them 'yellow journalism', they are still facts.

"Local autonomy of churches never was designed to foster and protect the production and spread of error. And for such use of autonomy to be made is to prostitute its whole intent. The plain, simple fact is that apostasy is being sown wholesale in the Dallas/Fort Worth metroplex area and it is simply wrong for the elders, preachers and churches to hide behind protestations of 'autonomy' while error becomes more and more accepted and

entrenched. Paul's example in Galatians 2 and elsewhere is far more in point.

"I recall how it was back in the mid-'40s and early '50s, when *Anti-ism* began raising its head against inter-congregational cooperation. When some of us pointed out this doctrinal error, we were reproached with false charges of violating the local autonomy of churches via our warnings. Well, it wasn't so then and it isn't so now. The fact is that the cause of truth in general is under dire threat; and if you and those who think as you expressed in your letter continue to do so, when it is all over you will find that we have lost far more churches to this new error rising up among us than we did to Anti-ism more than a quarter of a century ago.

"You are absolutely correct that I am not (nor is any other individual) appointed 'confessor' to whom you should report your every action. Nowhere in any of my writings will you find anything of the sort even hinted at. But, like Cain, I reckon I still am my 'brother's keeper'. And as long as Ezekiel 3 and similar passages read like they do, I reckon I'll just keep right on warning the wicked of his of his wicked way, as well as warning the righteous who have departed from their righteousness.

"You allege that I made 'unfounded, false and irresponsible' implications in my article — but you did not point out which statements were unfounded, false and irresponsible. If you still do so, I'll gladly correct them. However, to style them such, when they are founded, true and responsible does not make them otherwise.

"Your invitation for me to spend some time in your area to fill what appears to you as a 'serious void' in my heart is gratuitous. Having been born in Texas, and having been a *Texas preacher* in my younger years, having been sent as a missionary to the Far East for 13 years by a *Dallas/Texas* church, and visiting the *Dallas/Fort Worth area* often across the years, I reckon I am about as familiar with your area as you could possibly be. It is not the brothers and sisters or congregations who are doing what they should that I worry about; but those who don't. And from all that I have been able to observe of recent date, the great majority of the churches in the Dallas/Fort Worth area are content to bed down with those in error with no effort at all to correct them.

If your letter is any indication of the general concern regarding error in the Dallas/Fort Worth area, then it should be marked *Exhibit A* of the very attitude my article was about! In the cause of truth, (Signed) Ira Y. Rice, Jr."

Meanwhile, I was back in the Dallas/Fort Worth metroplex area in early November and was informed by brother Boyd Latham, who is a member at *Central/Irving*, that the elders there finally decided brother David Reagan should leave their ministry and that he had done so. The next question is how long will they continue to allow that scurrilous, false publication called *MISSION Magazine* to use their church address as the office of its publication. Their most recent issue that I have received still reads, in the masthead, "Published monthly by *Mission Journal, Inc.* 1710 W. Airport Freeway, Irving, Texas 75062." If you will look it up, you will find that this is the address of the Central church of Christ, in Irving, Texas. What is the point of letting Reagan go and then still keeping *MISSION Magazine*? They really are like two peas in the same pod. If anything, it would appear that *Mission* might even be worse than Reagan — for at least his influence was more or less local whereas *Mission* reaches over 2,000 readers around the world. (YRJR.)

H. C. McCaghren, minister, Kingston church of Christ, Greenville, Texas, writes, "We appreciate . . . your stand for truth."

Richard A. Jones, Fair Grove, Missouri, December 27, 1978: "Last March I asked for a copy of *Contending for the Faith* to be sent to the church at Fair Grove, Missouri. I hate to tell you, but my brethren are not yet ready for the strong meat of the word. Love, we can stand in great amounts; but we just can't take any warnings. It tears me up to ask you to stop sending the paper to the church address.

"I do want my own copy to keep coming. I am sending ten dollars. I want a three-year subscription and the other five dollars can go to the 'free copies' fund.

"In the November/1978 edition, I see a letter from an elder of the church at St. Petersburg, Florida. He mentions the loss of the Florida Christian College to the 'anti' faction. I personally know of colleges in Texas, Arkansas, Oklahoma, Tennessee, Kentucky, Nebraska, Idaho and California that have been lost to the 'modernist' or 'ultra-liberal' faction. He didn't mention those. Could it be that your readers as a whole are not able to hear the warnings you have been giving? I would like to see all Christian Colleges, so called, burn to the ground and never rebuilt. Let our young people learn to follow Gog and Magog somewhere else.

"When I first wrote to you seven or eight years ago, I said you would last about five years long. I hadn't considered the great dexterity of your readers. I think that is the right word. Yes, able to dodge one thing while swallowing something else.

"I am glad you printed Ward Hogland's letter and printed your comment. Maybe some day men of God will forget self and turn all their energies to pleasing God.

"South National church of Christ, in Springfield, had a super show the other day with Batsell Barrett Baxter. It was a human-interest show, but, at the end, an invitation to come to the Lord was given. Baxter apologized and then gave Christ's command to be baptized for the remission of sins.

"A little later, Prentice Meador, South National's minister, had a show with Pat Boone, praising him in his work across the country . . .

"Here is hoping we all will some day outgrow our differences. It is quite plain to me that our accepted meaning of LOVE won't do it. Surely a greater fear and respect for God's written WORD will do it . . .

"Two or three Sundays ago, Prentice Meador preached a sermon saying, 'You have all heard of the BAD things about Christmas. Now, let us study the GOOD things about Christmas.' This may not be an exact quotation, but it is very near to what he said . . ."

(NOTE: "The church at Fair Grove is not alone in not being able to stand the strong meat of God's word," I said, in part, in my reply. "It is my observation that something must be wrong with the teaching program of by far the majority of the churches, since all they ever seem able to stand is what they think of as the 'positive' parts of the word, but never the 'negative.' Thus they content themselves decade after decade with a partial gospel . . . I have an editorial along this line in our March issue, which will be in the mail shortly. Watch for it . . ." IYRJR.)

Bob Deason, McMinnville, Tennessee, September 6, 1978: "I always look forward to receiving the issues of *Contending for the Faith*. May God bless you in your efforts." **(NOTE: Brother Deason enclosed five new subscriptions. IYRJR.)**

Ordell H. Heavin, Springfield, Missouri, May 26, 1978: "We are beginning now to get *Contending for the Faith* to as many as we can. Liberalism, modernism and all the other isms must be met with the word and we know there are some who have not bowed to or given in to false teaching. May God help us to band together to spread the truth in Springfield, the U.S. and into the whole world."

Norman J. Baxter, of Mason, West Virginia, informed us that a preacher is wanted there that is sound in the faith with experience in personal work to help build up a small congregation. Please send complete resume and references to **Mason church of Christ, Box 487, Mason, West Virginia 25250.**

Donald Finney, Shepherd, Michigan, April 8, 1978: "Thank you for your stand for the truth. May you keep up the good work."

David Nicholson, Blue Ridge, Texas, March 6, 1979: "Maybe we cannot agree on everything, but we can 'reason together' and this is a true sign of brotherhood."

Gerald W. Miles, preacher, Corinth, Mississippi, February 20, 1979: "I am enclosing \$10.00 for a six-year subscription to *Contending for the Faith*. I have been trying to get the people here to take it. The majority of brethren do not like the *Firm Foundation* which the *minority* has forced on them. I told all the brethren that they would be much better off with *Contending for the Faith* than with the *Flimsey Foundation*. I got fired for my efforts! I will be leaving here at the end of May (earlier if I can find a place to go)...I wish my brethren had the backbone to stand up for the truth instead of bending with every wave that comes along. In addition to sending *Firm Foundation* into the homes of the members, one man last Sunday was encouraging all the folks to subscribe to *Upreach* or whatever it is called. Anyway, it is the paper printed by the *Herald of Truth*. (Perish the thought!) The church here also supports **Alonso Welch** and his liberal doctrines...I hope you will keep on doing just what you are doing. You are doing something which is badly needed by the church, even if they do not realize it."

Carl Ruiz, Calvert City, Kentucky, July 7, 1979, enclosing a three-year subscription to *Contending for the Faith*, said, "You are doing a good work with the paper . . . My wife and I plan to do work in Germany or possibly Eastern Europe (via Austria) in the near future. . . Woodrow Hancock is one of our elders. So is Vernon Darnall. They appreciate your work considerably . . ."

Lupe Lozano, San Angelo, Texas, July 30, 1979: "I thank God for the brethren that are loving enough to contend earnestly for the faith that our Lord died for."

Charles V. Copeland, Lake Park, Georgia, July 31, 1979: "Please remove us from your mailing list."

L. A. Miller, Lecanto, Florida, July 17, 1979, enclosing his renewal for another three years, said, "Trusting that this can be processed in time that I will not miss an issue."

Kenneth Mick, "Interim Minister", Blueville Addition church of Christ, Grafton, West Virginia, July 6, "Dear Mr. Rice: Please drop us from your mailing list . . ."

Kent Bailey, Elizabethton, Tennessee, June 24, 1979: "My wife and I have appreciated this publication over the past few years and have the highest personal regards for the brethren who take a firm stand for the truth by contributing such timely articles. May God bless you in your fight for the truth."

Jimmy Tuten, Riverdale, Maryland, July 2, 1979: "While I feel that what you are fighting is the result of brethren like you opening floodgates with your 'no-patternism in evangelism, etc.' I am in sympathy with your efforts to fight the extremes . . . I am enclosing \$10 to help with your efforts as requested in your June 21st letter . . ."

Richard Gilbert, Gadsden, Alabama, June 4, 1979: "I appreciate your efforts to refute doctrinal error in a time when many brethren are espousing the theory of 'unity and peace regardless of the cost.' I find your arguments to be well documented and full of direct correspondence from those involved. May God bless this effort."

B. L. Wright, Weirton, West Virginia, July 30, 1979: "Concerned Christians are very much in need of the information provided in *Contending for the Faith*. Please renew my subscription for three years. I need to be aware."

Jim Wesson, Lower Salem, Ohio, July 10, 1979: "Never before have I appreciated *Contending for the Faith* so much. The growing apostasy in the church is getting serious. Many congregations are straying from the 'Old Paths'. They must be stopped! God bless you! . . ."

Kennedy Scholastic Services, Post Office Box 11, Martin, Tennessee 38237, July 18, 1979: "Dear Brethren: I am just beginning a business which will be publishing tracts and booklets. Since many of my manuscripts will be written by preachers who are members of the church of Christ (as am I), I am interested in running advertising in *Contending for the Faith* . . . (Signed) Brooks Kennedy."

(NOTE: As much as we would like to accommodate brethren on such requests, owing to the type of mailing permit we have with the U.S. Post Office, they do not allow us to do any advertising other than just for *Contending for the Faith* itself. I did promise to call attention to brother Kennedy's new venture through our *Notes and Quotes* columns, however, which we are doing without charge per foregoing, IYRJR.)

Willard Rowlett, Chicago, Illinois, in sending a contribution under date of June 9, said, "Please use towards your indebtedness of \$6,000. Keep up the good work. Perhaps we can send more later."

Mrs. Raye R. Hill, Flushing, Michigan, May 12, 1979: "We continue to appreciate the paper very much."

Wendell Tenison, Bixby, Oklahoma, June 1, 1979: "I am a strong contender for the faith and wish you God's speed for your work . . ."

L. G. and Odessa Russell, Baker, Florida, June 7, 1979: "We read your paper quite often and think it very interesting and thought-provoking. Recently we have been reading lots about this cultism in the church. It bothers us very much that such is among us as well as other things . . ."

Clara Harris, Bells, Texas, August 13, 1979: "I guess there is discontent everywhere — murmuring in the church instead of working together for growth. I've never seen so much sin and we who are staying strictly with the Bible are being treated ugly. But my plans are to stay with it . . . I try to figure out what people are thinking. I know they don't want to go to hell . . ."

Mrs. Donald Bennett, Marietta, Georgia, August 18, 1979: "We will not be renewing our subscription."

John Kellum, evangelist, Ocilla, Georgia, July 10, 1979: "I have mixed emotions about continuing the church mailings. I am afraid brethren (not all) know what is going on and like it! . . . I am like so many other brethren. I appreciate very much what you are doing but have never gotten around to telling you and most of all have not made any contribution to help with the expense. May God bless and give you more years in His service . . ."

Mrs. Robert Sprague, Lawton, Oklahoma, February 13, 1979: "Sure do enjoy the paper. Am glad *somebody* is not afraid to criticize the Liberals."

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Foy E. Wallace, Jr., Preacher Laureate Of the 20th Century, Breaks Silver Cord

In His Prime There Was None Other To Compare. He May Have Been Controversial, But Never Dull. His Like Shall Not Be Seen Again. We Are Poorer For His Loss.

Ira Y. Rice, Jr.



He could hardly have selected a more inopportune time to die, nor picked a harder place to get to for his funeral, but when Foy E. Wallace, Jr., preacher laureate of the 20th Century, finally broke life's silver cord on Tuesday, December 18, 1979, at Hereford, Texas, the one single preacher who probably influenced the church of his generation more than any other was finally gone.

Like quite a number of other older preachers we have known, brother Wallace, at 83, outlived his generation. So much so, in fact, that many in the church now living either had let it escape their attention the great man that he was — or never knew. Still there are some of us who were unable to get to Hereford in time for his last rites who do remember — and it is for these especially that this brief tribute is written.

TWO PREACHERS INFLUENCED MY PREACHING

Although I myself am now 62 years of age, I cannot recall a time when the name of Foy E. Wallace, Jr., was not a household word in my father's home. In fact, my father and mother loved Foy, Jr., so much that when *twins* came along, in 1921, just after me, they were named Foy and Floy in his honor. They themselves now are 59 years old; but each still has the little New Testament brother Wallace gave them at their birth with their names stamped in gold.

Such a preacher was he in those days and so highly esteemed among Christian parents that more than 200 little Foy's began parading across the brotherhood — almost every single one of them named in honor of brother Wallace. In the history of Christianity, such

(Continued on Page 3)

Contending FOR THE Faith

Volume XI, No. 2 February/1980

Ira Y. Rice, Jr., Editor

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Special Honor Accorded Those Helping Bear Financial Burden Thus Entering Into Our Labors

In Philippians 4:13-17, after having declared that "I can do all things through Christ which strengtheneth me," the apostle Paul went on to say, "Notwithstanding ye have well done, that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: But I desire fruit that may abound to your account."

That the brethren at Philippi thus received a great deal more out of their Christian experience than those who merely said "God bless you, brother" but did not help, I have no doubt. Jesus said, "It is more blessed to give than to receive," and "where your treasure is, there will your heart be also."

LITERALLY 100s HAVE HELPED

For the past several years, we have been sending our *Far East/World Evangelism Newsletter* to every reader of *Contending for the Faith*. Literally 100s of you have responded to the financial needs either of our Far East missionary work (now completing its 25th year), our contending-for-the-faith mailings-to-churches effort — or both. For these we thank God in a very special way and take courage. We look upon these as true yoketellows and partners in the gospel.

As the pressures of inflation keep bearing down upon us, both in our evangelistic work as well as in our defense of the gospel we have been forced to effect economies wherever possible. As previously announced, one area was to cut back our mailings to churches just to the extent that contributors to our *Contending for the Faith* fund were willing to pay for them. This already has reduced our mailings to churches by at least two-thirds of the number being mailed heretofore.

NEWSLETTER NOW LIMITED TO CONTRIBUTORS

Next we decided to cut back our mailings of the *Far East/World Evangelism Newsletter* just to those who actually contribute to the support of our work, whether of *extending* or else of *defending* the gospel around the world. So far this has reduced the number receiving the *Newsletter* by at least 80%. As the winnowing process continues, we project that at least another 1,000 will be dropped from our *Newsletter* mailing list by March 1.

We do not want *anyone* to give just to receive the *Newsletter*, of course. Brothers and sisters in Christ need to give in order to be a part of the work. We know by their contributions those whose hearts are *really* with us in our undertakings both in the United States and around the world. May their tribe increase!

— Ira Y. Rice, Jr., Editor

FOY E. WALLACE, JR., BREAKS SILVER CORD

(Continued from Page 1)

recognition never has been accorded any other preacher in his own lifetime.

So it was that, from small, I was brought up with the idea in mind that if one could ever preach like Foy E. Wallace, Jr., no higher excellence was even possible. (The only other preacher who so powerfully influenced my preaching in its formative years, in fact, was N. B. Hardeman — but that is another story.)

PARAMOUNT GLADIATOR AGAINST PREMILLENNIALISM

Brother Wallace already meant such things to the brotherhood even before Premillennialism, as a prominent issue, ever arose threatening to divide us. However, after R. H. Boll, E. L. Jorgenson and others, operating particularly out of the Louisville, Kentucky area, started pressing this issue to a decision of scruples all over the brotherhood, it was Foy E. Wallace, Jr., more than any other, who mounted the polemic rostrums of debate across the land, declaring, “**They Shall Not Pass!**” And, in large measure because of him, they *didn't* because they *couldn't*!

Being just a growing boy in those days, and in school, of course it was not possible for me to attend such victorious confrontations as the *Neal-Wallace Discussion*, in 1933, and the *Norris-Wallace Debate*, later on. However, in 1934, when the *Wallace-Webber Debate* was held in Oklahoma City, I was a freshman at the University of Oklahoma, just 18 miles south; and I thrilled at the brilliant speaking and devastating argumentation delivered by brother Wallace throughout that event.

'GOSPEL GUARDIAN' AND 'BIBLE BANNER'

I thrilled again, when (in the mid-'30s) brother Wallace brought out the **original** *Gospel Guardian*,

followed, a few years later, by the *Bible Banner*. And although I may never aspire to have the ability to write as did he, nevertheless, the style and bent of my own writings to this day are influenced by his publications more than any other.

Revering brother Wallace as I did, my love for the truth of the gospel as it is in Christ Jesus was even greater. As long as he accorded to that truth, (which was most of the time) he and I got along just fine. However, for a number of years, beginning in the early 1940's, I believed him to be off base on certain matters; and I went to see him personally to discuss them. Little did I realize that instead of reasoning things out with me, he would become incensed; but, he did; and events from early 1941 for the next quarter of a century led to our estrangement, a matter of deepest sadness and regret to me.

G. K. WALLACE INITIATES FOUNDATION

Nevertheless, even though we were never close after 1941, I continued to appreciate brother Foy Jr.'s writings; and I learned through the grape-vine from convincing sources that he also was strong in approving my own efforts in *Axe on the Root* — Volumes I, II and III as well as in *Contending for the Faith*.

Thus it was, when brother G. K. Wallace, his cousin, wrote a few years ago, asking my assistance in encouraging a foundation for the preservation of brother Foy Jr.'s monumental, published works, I was more than happy to render it.

Also, about that time, brother Foy came to Nashville, Tennessee, where we were then living; so I made it a point to take our whole family (including our five children then still at home) to hear him preach.

"IRA, I'M GLAD TO SEE YOU!"

That was quite an occasion, when the seven of us came trooping down the aisle to hear brother Wallace that night at Green Hills. So many years had passed since we had last seen each other; my hair had turned white, and no doubt my facial features had changed — so much so that brother Wallace could not quite make me out.

All during the service while he was preaching, I would catch him studying me trying to decide who I was. Deliberately, I waited until we were the last ones to greet him at the door. “Now don't tell me,” he pleaded; “I'll tell who you are in a minute.”

“You'd never guess if you had a million years,” I teased. “I'm Ira.”

It was as if the weight of years suddenly rolled away. “Ira, I'm glad to see you!” he exclaimed. And you could tell he really was, too. So, after introducing him to Vada and our children, we visited with him for a few minutes and left.

THE ESTRANGEMENT WAS FINALLY OVER

From that time on until his passing, it was my pleasure on several occasions to be with brother Foy. His mind was still razor-sharp though the lightning-like speed of his earlier preaching slowly mellowed. There still was some truth in the story going around about the brother who heard him “in a week's meeting one night.” It seemed that once he began those 2½-hour sermons, back in the '30s, he seldom tried to make them any shorter. But if your seat could hold out that long, what he had to say always was worth your while.



TO NAME ONE'S CHILD for another is to honor that person indeed. But twins? Evidently your editor's father and mother must have thought *most* highly of Foy E. Wallace, Jr., for, when twins were born to them in 1921, they named *both* of them in his honor — Foy and Floy! About the only time the five Rice siblings ever get together any more is at the funeral of a loved one. The photo (*above*) was taken January 23, 1975, when we gathered for the burial of our mother, Mrs. Eula Edna Rice, who had died two days before. Left to right, we were Ira Y. Rice, Jr., Floy (Rice) Henry, Juanita (Rice) Nichols, Golda (Rice) Clark and Foy Rice. Floy (who preceded her twin into this world by five minutes) is the wife of Commander (Ret.) Eugene M. Henry, of the U.S. Navy; Foy is a retired Colonel of the U.S. Army Air Force.

Now that brother Wallace is gone, my personal sense of loss is intense. The world is a poorer place to live with him not here. But his *books* are still here. And outside the Bible itself I cannot think of any to recommend that brethren study more than the master works of Foy E. Wallace, Jr. I was not able to get to his funeral; but I *can* recommend his writings. Through them, he, being dead, yet speaketh. I pray for them a great and rising vogue among the broth-

erhood, which he served for some seven decades as the greatest gospel preacher of our time.

Inasmuch as it was practically impossible for me to attend the funeral Friday, December 21, 1979, at Hereford, Texas, where brother Wallace died, I asked brother Pat McGee to attend in my stead and to write the article resulting therefrom. Please read it, as follows:

"Of Whom The World Was Not Worthy"—Foy E. Wallace, Jr. (1896-1979)

Pat McGee

When the writer of the Hebrew letter made the above statement, it was in respect to great heroes of faith such as Abraham, Moses, David and such like. There is no doubt in my mind that brother Foy E. Wallace, Jr., well deserves to be numbered among such great men of faith.

Brother Wallace loved the truth and those who preached it. He loved the gospel and those who defended it. His preaching, writing, debating, editorial work and a long list of other accomplishments are unparalleled in scholarship. I shudder to think of a preacher setting out to his task without the benefits of study in books such as *God's Prophetic Word, Bulwarks of the Faith, and The Gospel for Today (The Certified Gospel)*. The tragedy of today's church is that very few preachers, young or old, preach the kind of sermons which these books contain.

A BEAUTIFUL TRIBUTE

On Friday, December 21, 1979, brother E. R. Harper and I drove from Abilene to Hereford, Texas, for the funeral services in the Central church of Christ meetinghouse. The services were conducted by brethren Leroy Brownlow, George DeHoff, J. T. Marlin, Gary Colley — the congregational singing being led by Noble Patterson.

All that was done and said was a beautiful tribute to one to whom all of us are so indebted. Following are some of their statements of devotion and appreciation of this, the "Dean" of gospel preachers:

"With his passing we see the passing of an era."

"A lot of honor is due today and on and on for many days ahead of this great and valiant soldier of the cross."

"Now he belongs to the ages."

"Know ye not this day that a great man in Israel is fallen?"

"He was the most fearless man I have ever known."

"Because of his uncompromising love for the truth, he had the warmest of friends and the bitterest of enemies."

"I have never known a more uncompromising man."

"He was a man indeed of whom the world was not worthy!"

WALLACE HIMSELF SELECTED FUNERAL SONGS

The songs used during the service (which had been selected I understand by brother Wallace himself) bespoke his earnest expectation of the heavenly home. They were *Beyond This Land of Parting, In Heaven They're Singing, I am Bound for the Promised Land, and O They Tell Me of a Home*.

Following 67 long and illustrious years of extending and defending the faith, this great soldier lays aside his armor. How greatly he shall be missed! But we thank God that so much of him is left behind in his editorial work, in his books, and in his personal influence in the lives of us younger preachers — all of which is a legacy for generations yet unborn.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them."

(NOTE: Without doubt many eulogies will follow, both in the *Gospel Advocate*, of which he once was editor, and elsewhere; but one in particular which I feel that brother Wallace himself would appreciate, if he were here, is what was written by another of his old protagonists from the battles we had

back in 1941, brother I. C. Nance, of Oklahoma City, Oklahoma. Originally appearing in brother Nance's paper, *You Should Know*, for January, 1980, it reads as follows. IYR Jr.)

A Shock: The Passing of Foy E. Wallace, Jr.

I. C. Nance

The final history of the "Restoration Movement" and the "church of Christ" in the United States in the twentieth century will have a GREAT BIG place for the name of one Foy E. Wallace, Jr., who passed away this week (December 18, 1979). He is undoubtedly the best preacher I have ever heard. And, I have heard many of the "greats" in the past 60 years.

Of course, I heard Foy in his "hey-day" of preaching. It was in 1927 that I first heard him in the Tenth and Francis church, of Oklahoma City, the largest in Oklahoma for about 40 years (1920-1959). His sharp wit, his control of speech, his forceful appearance, and his ready knowledge of the scriptures truly made him outstanding. I heard him debate Dr. Webber in Oklahoma City in the Stockyards Colosseum some 40 years ago.

I read his writings for many years. All of his publications were the kind that gets one up for his "risibles". Three publications, *The Bible Banner*, the *Gospel Guardian*, and the *Torch* were the ones which made him more famous.

Foy was what every gospel preacher should be: a controversialist. His writings were controversial and his preaching always, sooner or later, touched heavily on the controversial.

In the 1930s, Foy E. Wallace, Jr., delivered the "brotherhood" from the onslaughts of PREMILLENNIALISM. This was done, beginning with the *Gospel Advocate* while he was the Editor, and continued in the *Bible Banner*. Foy was a fighter — giving no quarter, nor did he ask for one.

When he lived in Oklahoma City at 2909 North Hudson, I always got a warm feeling as I drove by. Mrs. Wallace, when our baby was badly burned in 1934, came out to the house and gave us her understanding and sympathy. We have never forgotten that.

I did not always agree with Foy E. Wallace — in fact, we got into a great "paper fight" in 1941. I "skinned" him and he "lambasted" me. I gave Wallace the "Wallace Treatment" as F. L. Paisley put it. However, I could never be bitter against Foy Wallace. I would not let our differences allow me to down-grade his greatness.

I shall always have a warm spot of brotherly love for Foy Wallace, his sons, wife and daughter. I am told that I look, write, and preach like Foy E. Wallace, Jr. I count that a great compliment. Some of it may be true. I ask one and all to remember Foy E. Wallace, Jr., kindly for his greatness and for his work's sake.

(NOTE: All of what brother Nance wrote, per foregoing, is true, except possibly what he said about his looks. It reminds me of an incident I witnessed in Austin, Texas, years ago. Brother Boyd Latham and I had driven down to the *Firm Foundation* to have lunch with its then editor, brother G. H. P. Showalter. They had never met. As they did so, brother Latham teased brother Showalter about himself being the "best looking." To which brother Showalter rejoined, "Oh, I wouldn't say anything that extreme!" IYR Jr.)

Observations From Orlinsky (No.2)

Robert R. Taylor, Jr.

In early January of 1978, Harry M. Orlinsky, a professor at Hebrew Union University and the oldest living member of the RSV Committee that produced the 1952 edition, spoke for two hours at Canoga Park, California. The versatile Archie W. Luper was right there with his tape recorder. Brother Luper sent me tapes of the entire lecture. This three-part series is taken from the material on the tapes. His speech was not well organized and any able speech teacher or skilled professor of homiletics (the science of sermon building) would have been reluctant to give him a passing mark for organizational ability or for a smoothly flowing speech. An effective speaker Mr. Orlinsky is not. Yet he must have been rather entertaining for he kept his audience laughing much of the time. They often laughed at his irreverent remarks. Seemingly he spoke about whatever came into his mind along with the main topic which concerned male-oriented language in the Bible.

In the previous article I made mention of some of his observations on male-oriented language. He had a number of other observations that are worthy of our notice. In fact many of the things he said simply underscore with ascending emphasis what many of us have said in our various critiques of the RSV and other Modern Speech Versions of this current century.

AT RANDOM WITH THE RAMBLING ORLINSKY

He has much to say about the *King James Version*. At one point he said he had never been critical of it. That statement reminded me of one of our college professors and preachers who tears to shreds the *King James Version* in his writing and lectures and yet has the audacity to say that he is not critical of such. It makes every lover of the *KJV* wonder just what the producers, promoters and defenders of the RSV would say if they began deliberately to attack the *King James*!!

In my judgment though he paid a high compliment to the *King James*, the *English Revised* of 1881 and the *American Standard* of 1901 by saying they followed a word-for-word approach. This is really a gigantic plus for these three older versions of the Bible. He said that was all right for their day to pursue the word-for-word approach. It was a sign of the times. Now it is no longer all right as a sign of the times! The sign of current times demands an idiom-for-idiom approach. Thirty-three years ago in the initial edition of the RSV they told why they were rejecting the word-for-word approach that older versions had employed with tenacious loyalty. They have not changed in attitude or in action over the past third of a century even though their introductions no longer carry that strong statement. If anything, they have but crystallized this attitude and it has been passed on to the translational daughters of the RSV — the newer modern speech versions of this century.

In comments relative to the name of Jehovah he expresses nothing but disdain. He says the name should be Lord. In this he speaks a truly Jewish attitude. I, for one, am not going to allow any infidelic Jew to eliminate the majestic name of Jehovah from either my preaching or writing vocabulary. The inimitable Guy N. Woods expresses my sentiments precisely on the acceptability of em-

ploying this word in his classic work, *QUESTIONS AND ANSWERS — OPEN FORUM*.

ORLINSKY DENIES WE HAVE HOLY BIBLE

Some of the greatest displeasure exhibited in the professor's whole speech was directed toward the news columnist, Harriet Van Horne. In June of 1977 Horne had written that the women's Lib movement should keep their clumsy, meddling hands off the HOLY Bible. He referred to Horne as being so wrong, so prejudiced and so very unfair in this statement. The Hebrew Union University professor denies that we have a Holy Bible in any version or translation of the text. He affirms that the HOLY Bible to him is the *Hebrew* text. For the Christian it is the *Hebrew* text — and the *Greek* text of the New Testament. As a Jew he has neither regard nor love for the *Greek* text of the *New Testament*. Yet he worked on the committee to give the world the RSV of 1952! He particularly denied that there is anything HOLY about the *King James*. Reader friends, according to this infidelic Jew you and I have no HOLY Bible in our native vernacular. Any version that is true to the Hebrew text and the Greek text is God's Word, his INSPIRED WORD, his HOLY word. Unless that is so, we have no Sacred Scripture for the English reader who neither reads Hebrew nor Greek. In reality we have none in Hebrew or Greek, for none of the original autographs in either text is now extant. If this does not follow from his premises, why does it not follow?

Professor Orlinsky only confirmed what many of us have known and stated across the years. He said in unmistakably clear terms that the RSV is the official (*OFFICIAL* mind you) Bible of the LIBERAL Protestant world. He says the RSV has been adopted by the liberal Protestant world both in the U. S. and in Canada. Yet this NCC (National Council of Churches) Bible has the endorsement of many professors and preachers among churches of Christ! Read it and weep. How can one fight *liberalism* and at the same time recommend as a reliable Bible what one of its own translators called a *liberal* product and which was confessedly responsible in its production to the very forces of *liberal Protestantism*? This the Hebrew Union University professor admitted. Many of us knew it long before he admitted this in his West Coast message. The late Professor Oswald T. Allis was right in suggesting that the success of the RSV would be a signal triumph for *liberalism*. IT HAS BEEN. Relative to the *King James Version* the Hebrew Union professor says it is so terribly inaccurate yet he is not critical of it! Were I an infidelic Jew I would not like it either! He affirms that one needs a course in old Bible English to understand the old versions. He sounds just like what I read and hear from some of our "intellectuals"! I think I know where our brethren picked up such propaganda! It is obvious whom they are parroting. Yet he says he is not critical of the older versions. I wonder what he might have said out on the West Coast had he planned a deliberately critical approach.

Professor Orlinsky's speech did not overflow and abound in deep reverence for the Bible. Time after time his remarks bordered on the side of outright irreverence. In one instance

he likened the man in the Bible with two wives to a modern man with two cars! Some of us see no humor in such. A display of dignity in this approach of his subject was frequently conspicuous by its utter absence.

SUPERIOR SCHOLARSHIP AND MANUSCRIPT BASE?

Relative to the *TEV*, a modern child of the *RSV* legacy, he says it is more free in its *idiom* approach than the *RSV* had been. He also says the *TEV* is more *racy* than the *RSV*. Is this what *superior scholarship* and an alleged *superior manuscript base* produce in the way of new Bibles that so many of our brethren have told us about again and again? He recommends the *TEV* to his students. Some have more sense than to recommend it to anyone!

Relative to the word *nephish*, a Hebrew word for soul, he denies that it should be rendered as soul. He says no soul in the Bible is to be found until near the end of the Old Testament. He obtained quite a laugh when he said there were lots of *HEELS* in the Bible but no *SOULS* till about the second century. He attributes *Daniel* to the *second century*. Such is modernism to the very core. He says the Bible recognizes *no other life* than *this* one till the very end of the Old Testament. He says the Bible recognized no part of the human personality that would be immortal till the second century. Hence *nephish* is *person* — not soul. In view of this how shall we treat the twin translations of Enoch and Elijah? How shall we treat the various accounts of where Abraham, Isaac and Jacob were gathered to their people at death? (Genesis 25:8, 35:29; 49:33.) *What* was gathered to their people? Not one of them was buried among his ancestors in Ur of the Chaldees. Each was buried in the Cave of Machpelah, a sepulchre located in southern Palestine. How shall we account for the fact that Rachel's soul was in departing from her body at death? The eminent Clarke says this is bound to be a reference to her immortal soul and not just her breath. Of course Clarke was not an infidelic Jew when he wrote this into his Old Testament Commentary many years ago. How shall we account for the fact that David spoke of going to be with his departed son in II Samuel 12:23? This was hardly an allusion to the reunion of their *breaths*! Again it could not be an allusion to the grave, for dead bodies in Mother Earth experience neither a reunion of relatives nor a crumb of comfort in their cold confines. Quite obviously Professor Orlinsky would reject the New Testament in general and the book of Hebrews in particular. Hebrews 11 takes an eloquent look at the ancient Worthies of the Old Testament. Such is an inspired commentary on how the patriarchs felt toward a future life. Abraham looked for a city which hath foundations whose builder and maker is God. (Hebrews 11:10.) That sounds like a belief in immortality to me and this was long before Orlinsky's "second century" development of such. Abraham and his illustrious family spent their lives desirous of a better country, that is an heavenly estate. (Hebrews 11:16.) Abraham was a firm believer in the reality of the resurrection. (Hebrews 11:19.)

Moses knew there was a recompense of reward for him in the future if he cast his lot with Israel instead of with Pharaoh and Egypt. (Hebrews 11:25-26.) The book of Daniel is much older than the second century, the Hebrew Union professor to the contrary notwithstanding. Daniel 12 cannot be understood except upon the beautiful basis of a widely held faith in the existence of the soul and the firm reality of another world. Had Orlinsky lived in Inter-Testament times he would no doubt have been a full-fledged

Sadducee. His position is Sadduceeism at least till near the first century. The immortality of the soul is much older in belief than Mr. Orlinsky imagines it is. This, in reality, is why God promised man a ray of hope before he forfeited forever the earthly Eden. (Genesis 3:15.) This is what gave meaning to Abel's sacrifice, to Noah's ark, to Abraham's sojournings, to Moses' intercession for stubborn Israel, to David's hope at the departure of his infant son and to the martyrdom of Zacharias near the end of the Old Testament era.

CONCLUSION

I am doubly delighted that the Bibles I use and recommend, the *KJV* and *ASV*, were not put out by men like Professor Orlinsky with his infidelic positions. These older versions were put out in an age of faith, not in the era of unparalleled modernism and liberalism.

The Creation

Roderick L. Ross

"Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all his hosts. Praise ye him, sun and moon: praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for he commanded, and they were created." (Psalms 148:1-5).

The duty and responsibility of every creature is to worship the Lord of heaven, for at his command all the hosts of heaven and earth were created. The most basic principle of the Bible is the fact that Jehovah God has created the universe. By the pen of the prophet Jeremiah the Lord God of heaven declared: "I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, . . ." (Jeremiah 27:5). Jesus proclaimed God to be the Creator: "But from the beginning of creation, God made them male and female." (Mark 10:6). The early church declared: "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is." (Acts 4:24). Ought we not to follow Christ's example of faith if we claim to be Christians? If we seek to restore New Testament Christianity and the church of the first century, can our faith be any less than theirs? Each and every Christian ought to proclaim with the psalmist: "thou hast established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants." (Psalms 119:90,91).

The Bible begins with the true account of the creation as God delivered it to Moses. "In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters." (Genesis 1:1-2).

CREATION DATE NOT REVEALED

The Genesis account gives us not the *time* of creation (and neither can we find such by genealogies). The phrase "in the beginning" is defined in the Hebrew: "beginning, chief...first phase, step or element in the course of events." (*A Hebrew and English Lexicon of the Old Testament*, edited by Francis Brown, S.R. Driver, and Charles A. Briggs, p. 912). God first created the heavens and the earth, and then formed them in the six days of creation. To set a *date* for

this creation is to speak where the Bible remains silent, violating the admonition of the apostle Peter. (I Peter 4:11). It is also contrary to the advice of the apostle Paul to Timothy and Titus. (I Timothy 1:4; 4:7; 6:4; II Timothy 2:16,23; Titus 3:9).

The celestial ball we call the earth was without form and void. "Without form" is defined in the Hebrew: "formlessness, confusion, unreality, emptiness...(primary meaning hard to seize...inane, vacuum, vanum...) 1. formlessness..." (*Ibid.*, p. 1062). "Void" is defined in the Hebrew: "emptiness." (*Ibid.*, p.96). The earth at this time had no similarity to what we know today. It had not a form we would recognize, but had a cast of unreality, having nothing which would have significance to us; empty of all formations and life as we know it. Jeremiah used this same phrase in describing complete cataclysm. (Jeremiah 4:23). The darkness talked about is a complete absence of light, it's perfect opposite. There was no light which touched the poetic face, the surface, of the great primaevial ocean that covered the entire globe. Solomon speaks of wisdom being present at this deep (Proverbs 8:27); and, indeed, it was the great wisdom of God which created all that is, a wisdom that no man can fathom. (Isaiah 55:8-11; I Corinthians 1:18-25). And it was upon this vast emptiness that the Spirit of God, the energy of life, the vital power of creation, floated ever so gently, ever so cherishingly over, even as a mother dove would her eggs, resting upon them to bring forth new life. For it was, in truth, new life, life for the first time, that God was to bring forth. Moses sang a song in which he used the same word translated here as "moved" to show the caring love of an eagle for its young. (Deuteronomy 32:11). It was in such a manner that God "moved upon the face of the waters", the egg from which was to hatch a new world, our world, by the power of the One True and Almighty God.

In Genesis 1:3 - 2:3, the account given by Jehovah to Moses states that the creation took place in six days. **"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."** (Genesis 2:1-2). In each of these days God created by His spoken word. **"Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."** (Hebrews 11:3). **"...for he commanded, and they were created."** (Psalms 148:5).

HOW LONG IS A DAY?

The question arises from some, *"How long are the days of Genesis 1?"* Let us allow the text to answer the question for us. At the end of each day are found the words **"evening", "morning", and "day"**, describing the period of time elapsed. The word "evening" is defined in the Hebrew: "(sun)set, evening;...1.a. evening; orig. sunset..." (*Ibid.*, pp. 787-8). The word "morning" is defined in the Hebrew: "morning,...from **split, penetrate**, as the dawn the darkness, light through cloud rifts, etc.)...1. **Morning** (of point of time, time at which, never during which, Eng. morning = forenoon): - a. of end of night . . . d. of beginning of day, . . . note also formula...**and evening came and then morning**...i.e. the day ended with evening, and the night with morning;..." (*Ibid.*, pp. 133-4). The definition of "day" in the Hebrew is: "day, 1. day, opp. night, . . . 2. day as division of time . . . day as defined by evening and morning . . ." (*Ibid.*, p. 398). **"And the evening and the morning were the . . . day."**

(Genesis 1:5, 8, 13, 19, 23, 31). In each incident of its appearance, both before the creation of the sun and after its creation, the phrase is the same. The definitions of the words in the Hebrew are the same as that of the English words. The evening comes ending the day; the morning comes ending the night; the period of time is a day, a 24-hour period. There is no other conclusion from the text than that in six 24-hour periods Jehovah God created the heavens and the earth. To say that the "days" of Genesis chapter one refer to any other period of time than 24-hour days is to deny the Word of God.

Some may say that is fine for days four through six, there was no sun to regulate days for days one through three. As we pointed out in the above paragraph, there is no difference in the language between the statements describing the period of days four through six, and those statements referring to days one through three. They are describing the same amount of time. Also, look at the first day of creation. **"And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."** (Genesis 1:3-5). God placed into motion the alternation of Day and Night, light and darkness, on the first day. Therefore, rather than being a difficulty to 24-hour days, it is further support.

"Thou are worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created." (Revelation 4:11). **"Oh Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee."** (Jeremiah 32:17).

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The Christian Metamorphosis

Mike Cope

A caterpillar has to be the supreme illustration of hidden beauty. But by looking at it who would think that it would one day become one of nature's most attractive creatures. This change, known as metamorphosis, takes place when the animal spins its cocoon, soon to emerge a butterfly.

In Romans 12:2, Paul wrote, **"And be not conformed to this world: but be ye transformed by the renewing of your mind . . ."** It's interesting that the Greek word translated "transformed" is *metamorphoo*, from which we get metamorphosis. What a powerful lesson it is, that Christians, are to undergo a complete overhaul in their values! The things that used to be appealing to us no longer are meaningful, because we have been changed.

It would be very unnatural for a caterpillar to spin its cocoon and then later emerge a caterpillar. And how tragic it is when a person claims to have been buried in baptism to walk in newness of life (Romans 6:3,4), but actually has the same ugly, sinful values that he has always possessed.

God has made it easy for us to see the distinction between His way of living and Satan's. We must constantly evaluate our lives to make sure that we have truly been transformed by the renewing of our minds.

—Church Bulletin,
Olathe, Kansas

Our Worship In Song

Tommy Wheeler

Let's start off with a question. A question that needs some serious thought, and an honest answer. Is our song service in worship acceptable? This is not a catch question, nor does it reflect on the scripturality of our singing. The key word here is *acceptable*. With some notable few exceptions, the answer would have to be no. Then, what do we mean by no. Why is our singing in the church today not acceptable? The reason for this is largely attitude on the part of the average member of the congregation. Unfortunately, most members of the church view the song service as unimportant, only a preliminary to the "main" worship. It is viewed as not important in relationship to the other phases of our worship. With general attitudes like this, it is no wonder that our singing is so poor. We often quote to our denominational friends Colossians 3:16, and Ephesians 5:19 to prove by the Bible the proper use of music in our worship; but we fail miserably to *show* them by our *own* actions and use that vocal music is all that is required. In most cases, our singing becomes a discordant noise that lacks vigor, spirit or meaning. How can we prove our point unless we can show by proper action?

Let's ask *another* question. If this be the case that our singing is the poorest thing we have to offer to our God, then the obvious question would be why? Why indeed! Let's answer this question by comparison. Let's take an example of an average congregation in need of a preacher. Where do we find one? Does he have to know anything about the Bible? If he can only quote four or five verses by memory, and builds his sermons around these, and knows nothing about the rest of the Bible, will he do? Of course we all know the answer to this. We would *insist* that the man chosen for the preacher must be as knowledgeable as possible, and have attended at least some form of training at a preacher school or college. Anything less certainly would not do. Now the same congregation *also* is looking for a song leader. Who will we choose? In most cases we pick out some "good old boy" that has a good personality, and a pretty voice, and stick him in front of the congregation to lead singing. All he has to know is at least four songs by heart, and can sing them without having to stop too many times. As far as any other training, or knowledge, he can be totally ignorant. Now what is our answer? If we all chose our preachers in this manner, how strong would the church be? Doesn't it make sense that to have a good song service is equally as important as the preaching, or any other phase of the worship. Shouldn't we choose *competent* men to be in charge of this service?

It is only reasonable to expect the song leader to be knowledgeable in music, be able to read music so that he can better teach the congregation to sing better, correctly, and get more meaning from our songs. If we are to teach and admonish one another through our songs, as the Bible teaches us, we must know how, and have some one in charge who can get the best from the congregation in our singing.

Now let's look at this from another angle — from the congregational side. How knowledgeable should the congregation be in music to present an acceptable song service to the Lord? Should the average individual member of the congregation need to be able to read music or learn more

about music? Let's answer again by comparison. In our Bible classes, although we have good teachers, many individual members of a class will offer their comments and explanation of scripture, proving some usable knowledge of the Bible. However, when it comes to *singing*, many tend to let the song leader do their singing *for* them. There is no hesitation whatever on their part to express total ignorance of music. Now question: Is this really being consistent? Some good "brother" will be quick to say, "The Bible doesn't say anywhere that we have to learn anything about music." All right, let me add another thing the Bible doesn't say. The Bible doesn't say anything about anyone needing to go to school to learn to read or write. But, we don't always abide by what the Bible *doesn't* say. We live by what the Bible *does* say. So, what does it say in this instance? First, in II Timothy 2:15 the Bible *commands* us to *study*. Now, answer this for me. If we do not avail ourselves the opportunity to learn how to read and write, then how can we study? So, if we are to study (Bible command), we must educate ourselves to the point where we *can* study. We are to sing (Bible command). Well, are we to educate ourselves any less for *this* command, than for the *command to study*?

In order to better our singing in worship, we should be willing to cooperate with the song director who is qualified. Too many people fail to give their whole hearted effort in the song service. They offer one excuse after another. They cannot sing well . . . they do not know the song . . . they do not like the song that was chosen — and on we could go with their excuses. A good song service, and a good, enthusiastic response from the congregation can be achieved by a little planning and effort on the part of the church leadership. With the proper man to lead the singing, he can easily train the congregation to respond and sing well if allowed adequate time to teach the congregation how to get the most out of the songs they sing as well as to teach new song material. A proper teaching method can in time enlarge the usable song material considerably. The range of songs used for each worship service is often limited to a good dozen or more. Out of a song-book that contains well over six hundred songs, we usually sing only about 30 to 40 percent of them, when, from the book, a good 80 to 90 percent are usable, if the congregation only would learn them and sing them. Most of the songs we sing are from 75 to 150 years old. The next time you pick up a song book to sing a song, look at the copyright date. We need to learn new songs and *broaden our knowledge*. The *old* songs are not bad, of course; but we could do so much more if we would learn new material. We should not be afraid of new songs. Unfortunately, the church is very slow to accept new songs. Our denominational friends leave us far behind in the use of new songs. They seem not to be afraid. Think of how much richer our services could be, and how much more could be used to effect, if we had more song material ready to use. Our singing need not be dull or lifeless. It can be inspiring. As any preacher knows, the song service can either make or break a good sermon. Knowing this, we need to do our very best to make the song service good and acceptable.

511 Bob White
DeSoto, Texas 75115

(NOTE: The singing Wheeler family long has been noted for its great song work among the churches of Christ. Brother Tommy Wheeler, who wrote the foregoing thought provoking article, now works as head teller in a bank and leads the singing for the Beverly Hills congregation, in Dallas, Texas. IYR Jr.)

My Answer To Richard Pectol's Youth Worship

Jerry G. Hurt

Richard Pectol grew up in a non-Sunday School church, and he feels this qualifies him to understand the truth in the defense of youth worship. My background is the complete opposite from Richard in that I was brought up in my youth in an area that is traditionally Christian Church. So you have two men writing on the same subject and taking different positions. I think that my background qualifies me to see the result of this practice in full bloom of its apostasy. Again, two men of different backgrounds that now take a new look at "youth worship."

First, I notice the argument employed by those brethren who advocate "youth worship" is the same argument used by the Christian Church denomination in defense of mechanical instruments of music in worship. In fact it is the philosophy ("the end justifies the means") that caused their departure from the truth in the 1800's.

Secondly, the first step away from apostolic procedure is the fatal one, because it is the premise on which all others rest. Brother Pectol told me that I was over-reacting because of the liberal teachings I grew up with in the Christian Church. Let me quote from two men who are telling us not to take that first step and not to eat that first bite because of its consequences.

BROTHER WOODS' POSITION

Guy N. Woods says, "Do the brethren realize that it was this very practice in the denominational churches which resulted in isolating the young from the old, and in consequence of which many denominational church buildings have only a small auditorium for the adults and the young people feel no interest in, and take no part in their activities?"

"Where is the New Testament authority for conducting separate worship assemblies? It is clear from I Corinthians 11:20, that the church was required to assemble (a) together, (b) at the same **time and place** for the observance of the Lord's Supper. Moreover, in coming together to partake of the Supper, they were to 'tarry one for another' (I Corinthians 11:33). This necessitates the conclusion that all present are to assemble together. The nursery is not in violation of this because those capable of worship can both see and hear and thus participate in auditorium activities. Do multiple services resulting from overcrowded auditoriums, conflict with this principle? No, because the three requisites to acceptable assemblies are met, inasmuch as an assembly **at another time** does not provide opportunity to come together **in one place**. Christians are commanded to assemble (Hebrews 10:25), they are to do this 'in one place' (I Corinthians 11:20); it follows that other assemblies may meet (as in the case of multiple assemblies from overcrowded conditions), at other times and places, but any group of Christians **met to worship** must do so 'together', at the same time and the same place. If the brethren feel they can abandon this apostolic example, with impunity, on what basis do they urge the acceptance of any other?"

"Does not the attempt to justify a separate assembly for 'juniors' provide the precedent for separating all possible groups in the church? Why not separate assemblies for old men, old women, young men, young women? The black and the white? The educated and the uneducated? Those with high school diplomas, those with bachelors degrees

and those with doctorates? Indeed, what would forbid one to separate himself into a class of his own, on the allegation that his feelings, desires, and moods of worship differ from all others? Absurd, do you say? Don't be too sure. As a matter of fact, this is the very argument some are today using to justify alleged 'home' worship thus justifying absence from the worship of the church. Brethren who love the Lord will seriously consider those matters and will avoid any course resulting in the deterioration of the church of our Lord."

Think on these things, brethren. Brother Woods and many other brethren are going to be needed to stem the tide of liberalism that is camouflaged "progression" and infiltrating our ranks today. Whether you title it "youth church" as in the Christian Church or "youth worship" among us, it is digression. The only safeguard is not to depart from the "pattern" in the first place.

BROTHER NICHOLS' POSITION

Just in case Guy N. Woods' words go unheeded then let us turn to some of the last warnings of an aged warrior whose judgment was respected by all the brotherhood as being sound.

Gus Nichols said at the 1975 Freed-Hardeman Lectures, "Don't tolerate the idea of having two churches, one for youth and one for aged people. (I Corinthians 1:10)." At the same lectureship in 1971 he said, "But God is back of the existence of the local churches. He authorized them by requiring local Christians to assemble for work and worship. All the commands to assemble are just so many commands to start and operate a church in the local sense of the word. When members of the body of Christ assemble for work and worship they automatically become a congregation of Christians. And members of the family of God are commanded to meet together for work and worship. We read that the whole church is to come together in one place. (I Corinthians 14:23). The church at Jerusalem did this. (Acts 2:36-41, 42, 46, 47). Paul and Barnabas assembled themselves with the church at Antioch for a whole year. (Acts 11:26). The church at Troas was an assembling church. (Acts 20:6-7).

"The church is now God's teaching institution for all its members. The members are to assemble with the church for teaching and being taught. (Acts 11:26). Beginning at Pentecost, they continued steadfastly in the apostles' doctrine, or teaching. (Acts 2:42). The church is called the pillar and ground of the truth. (I Timothy 3:15). It is through the church that God has designed and purposed to make known his will to mankind. (Ephesians 3:9-11).

"It is right to teach or preach the truth anywhere that people may be gathered and taught. It is right to have meetings for singing, for praying, and meetings for Bible study, but not in opposition to and in competition with the church. Extra services are no acceptable substitute for the services and worship commanded of the Lord in the church assemblies.

"But let us go back to the Old Testament and read some beautiful passages about public worship as typifying our worship in the church, God's spiritual temple today. (I Corinthians 3:16-17; I Peter 2:5). Of course we do not burn incense, nor offer animal sacrifices now as they did back

there. But we can learn from them something about the importance and blessedness of worship. (Romans 15:4-9). We cite the following scriptures without comment: (I Chronicles 16:29; Psalms 21:2; 5:7; 22:22; 27:4; 29:2; 35:18; 42:4; 63:1-2; 89:7; 95:6; 122:1).” (End of the quotation by the late Gus Nichols.)

SPECIFIC AND GENERIC LAW

I know someone is going to say, “He is opposed to busing and teaching those poor little children.” Our brethren seem to like the emotional approach these days to defend their “progressive ways”. Why Cornelius gathered in his kin and friends to hear Peter preach, even before obeying the gospel or having heard it. (Acts 10:24). Our subject is “youth worship” and not “busing” and let’s keep them separated in this article.

Those among us who have been skilled in polemics have used *specific-and-generic* law to defend the truth against error and false teachers in many debates. It certainly will meet this new innovation of “youth worship” as it has all practices of men *versus* the will of God:

1. If you fail to obey *specific* law then you have addition, subtraction, or substitution. (II John 9-11; I Peter 4:11; Revelation 22:18-19; Romans 16:18-19). We are to assemble. (Hebrews 10:25). Also I Corinthians 11:20 tells us at the same time and place and they were to do so “together”.
2. *Generic* law would apply to that which we would do *after* or *before*, since we have no specific law. We then could meet for Bible study before the command to assemble for public worship (*proskueno*) and be keeping the unity of the spirit in the bond of peace. (Ephesians 4:3-6).

MUST HARMONIZE ALL THAT GOD SAYS

So brethren, let us all teach, believe, love, and live by truth properly divided. Hence, my advice to the church today is to teach that which is in harmony with all that God says on any and all subjects. I believe not everything the church does is worship. The activities of the church may be classified under four topics: 1) Evangelization, 2) Edification, 3) Worship, and 4) Benevolence. I think there is some expediency in *how* we do some of these, but when we come to public worship with beloved brethren God has given us five items of worship. (There is not a sixth.) Public worship is not the place to cry expediency in your innovation of “youth worship” like the Christian Church in their “inventions of David”. The scriptures say, they all “assembled together in one place”. You can add to it, but you cannot change it. Worship is an act (as well as proper attitude) and is not play worship. “Youth Worship” is like counterfeit money — it will get you into trouble. As a substitute for the real thing, it deceives into thinking it is as good as the genuine, and less costly.

Young children need to know and love the elders and deacons and even the preacher who cuts right and left with the sword of the spirit, the word of God, against sin and evil. In public worship young boys can be cultivating thought patterns of what it really means to worship God. Only here can be instilled in their hearts the truth of a priesthood of believers offering spiritual sacrifices unto God in *true* worship.

Young children must be taught against the error of cellular worship. This apostasy goes back to the child never

being taught the value of the church and it being an assembling body.

The church was designed by God as a family. I will not sound an uncertain voice about it. (Acts 17:24-31; Ephesians 4:4-6). **“What God hath joined together let no man put asunder.”** There is not a better portrait of genuine loving, living and teaching than seeing mother, father, son and daughter sitting together in one place worshipping the King of Kings and the Lord of Lords. I will not be a part of cracking up with bulldozers and swinging the headache balls and destroying what some feel the antiquated institution and her worship and setting up a competing organization that is supposed to communicate better with today’s world.

Only the divine pattern for the church is above criticism. The human element is not and could never be. Is “youth worship” a symptom among us as “instruments of music” in the Christian Church are symptoms of not acknowledging the authority of scripture? Is it divisive in its nature? Is this progression or digression? Will men continue to hold to their law of “no law” in the name of “integrity”? Is it questionable? Is there an apostolic example in I Corinthians 11:20?

PREACHER FIRED

Tom Miller

I don’t know how they got my name, but occasionally I receive a copy of *Ministry*, a *Seventh-Day Adventist* publication. I usually scan through it, and throw it away. The last issue I received contained an article, entitled, “*Why They Fired the Pastor.*” It told of a preacher (called “Pastor” in the article) who began showing up late for services, and even missing the “prayer meetings” altogether. The straw that broke the camel’s back was when he didn’t show up at all one “Sabbath” because he had taken a drive in the country to see the beautiful fall colors.

“The church board” met and decided to fire the man. The secretary summed it all up in the minutes of the meeting by saying, “It was clear he cannot be a minister here if he insists on acting like the rest of the members . . .”

I guess I’d laugh if I didn’t see so much truth in what the secretary wrote. Most preachers would be fired if they tried to get away with what some of the members do. Admit it or not, like it or not, we do have a “double standard.”

I am not suggesting, by any means, that a preacher *should* be allowed to get by with what some of the members try to get by with. Neither am I suggesting that we merely bring the members up to the standard of the preacher. Sometimes his example isn’t so hot either. What I *am* suggesting is that we *ALL* bring our lives up to the standard Christ has set. **“For even hereunto were ye called: Because Christ also suffered for us, leaving us an example that ye should follow his steps.” (I Peter 2:21).**

May we, one and all, act like true followers of Christ, and not try to get away with behavior that is anything less. After all, it’s a losing proposition to get away with anything that is wrong. **“For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” (Ecclesiastes 12:14).**

—Church of Christ
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Notes & Quotes...

Durard Pendergraft, Joplin, Missouri, December 1, 1979: "The articles on *Marriage, Divorce & Re-marriage* and other related articles are very much needed in the church today. Too many are too easily closing their eyes to the truth to satisfy their unfortunate marital situations, and sacrificing their souls' salvation."

Leon Sutton (for the elders), 43rd Street church of Christ, Bradenton, Florida, November 24, 1979: "Please ship 100 copies of special issue on *Marriage, Divorce and Remarriage* ... Check attached..."

Glenn Hitchcock, Midwest City, Oklahoma, November 27, 1979: "I have not been receiving this excellent paper. We miss it!"

Wayne Keller, Oshkosh, Nebraska, December 4, 1979: "When considering my page for publication, in answer to the October topic, please be informed that I have a book clarifying the whole matter and analyzing the use of middle voice in Greek as in the article. I published at my expense because the church needed better knowledge on the matter. The book is done by the *Western Christian Foundation, Drawer W, Wichita Falls, Texas 76308*, and is priced at \$3.50 (add postage). There are 138 pages, and I admit of repetition (for teaching comprehension, or unlearning the wrong translated ideas). Title: *May We Divorce Instead of Stoning?* ... When I view the condition of the church, with trends to ultra-pure conservatism (with a lot of emotionalism in some places) and on the other hand the gross liberalism as your publication exposes, I think men like we are ought to hear all accurate information."

Andrew Webb, Cross Plains, Tennessee, November 28, 1979: "Please send me 12 copies of ... October 1979 issue of *Contending for the Faith*. (Subject: *Marriage, Divorce & Remarriage*).

Carl L. Wright, minister, Fort Pierce, Florida, November 23, 1979: "I personally appreciate so very much your October issue of *Contending for the Faith* on 'Marriage, Divorce & Remarriage.' For the past two years especially I have fought with all of my being the elders and some Harding alumni here over this issue. I ordered and distributed brother Dan Jenkins' tract that you ran some time ago, and many people threw them away.

"Ira, we need more and more printed on this issue. If I had not been 'patient' with the brethren here, the church would have divided here two years ago. One of the elders here, the 'spokesman' for the group of six, took the position that we could baptize prostitutes and homosexuals and leave them to continue in their sins and all would be fine through the blood of Christ. The church here could fellowship such without a complete cessation of their activity and relationships. This one elder is a nuclear engineer! I have preached the truth here several times on this question and the elders have 'backed off' their liberal stand when I was going to brand them liberal and leave. But more needs to be written and taught on this issue, especially here in Florida.

"We had a good meeting with George Darling whom you know well.

"Please send us 40 copies of October's issue of *Contending for the Faith*. Thanks so very much for your faithful work. The devil never rests! ...

"P.S. On November 13, I was fired here and the elders have already hired another man, an Abilene Christian alumnus. Both actions have been done without the congregation knowing or taking part."

Joe Slater, minister, Buchanan Dam, Texas, December 5, 1979: "Thank you for the excellent issue for October dealing with divorce/remarriage. No doubt this will be the next really big issue, where we must either stand for the truth or be swept downstream with the world. I am

thankful for brethren who are willing to teach and practice the truth on this subject.

"I fear that the issue of homosexuality will be coming to the front very soon. Presently I have no knowledge of any brethren who advocate fellowshiping homosexuals. But the issue is already hot in the world, and seemingly there are always a few 'brethren' who are anxious to keep pace with the world ... Best wishes for the 1980's..."

W. L. Totty, minister, Indianapolis, Indiana, December 10, 1979: "Brother Bill Heinselman wrote to me and asked that I send you ten copies of our book of sermons, since the majority of the books are still at this address ... I am glad that you are able and willing to help us get these on the market..."

"I still continue to read with interest and appreciation your writings in *Contending for the Faith*. I am so thankful that we have someone like you in the brotherhood who is not afraid to tell it like it is. I would definitely be in the fight if I were able.

"Again my thanks to you for helping to sell *Sermons We Preached*."

(NOTE: Any time you can lay hold of a book of sermons by W. L. Totty and Bill Heinselman, get it. When we learned they were bringing out such a volume, we decided to lay in a supply for our readers. For your copy of *Sermons We Preached*, please enclose \$9.95 (plus 81¢ postage) and address your order to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYRJR.**)

The church at Essex, Baltimore, Maryland, in renewing their subscription, added on \$21.20 to their check, saying, "Use the extra money to help defend the truth. We at *Essex* are proud to help you in your fight for exposing error."

H. C. McCaghren, minister, Greenville, Texas, October 9, 1979: "Enclosed you will find some brochures on the *Woods-Franklin Debate*. I appreciate your helping in distributing this book as it is greatly needed in the brotherhood. I also appreciate your firm stand for truth in *Contending for the Faith*. It must be discouraging when brethren seem so unconcerned about these matters, but I hope they will wake up before it is too late. Keep up the good work."

(NOTE: One of the best works we know of was brother McCaghren's publishing of the *Woods-Franklin Debate*. It is a 241-page book on such subjects as Holy Ghost baptism, miracles, signs and wonders. For your copy, please send \$7.95 (plus 81¢ postage) to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYRJR.**)

Ernest Loomis, Licking, Missouri, November 28, 1979: "Keep up the good work. The false teachers and their doctrines need to be exposed and few people are willing to do so. We sorely need publications like *Contending for the Faith* ... Inclosed is a check in the amount of \$10.00 to be used in whatever way needed."

Miss Flo R. Compton, Memphis, Tennessee, November 7, 1979: "I'm thrilled to see your subscriptions rolling in at a 2/40 gait. I don't ever want to miss one and if I am not paid up, let me know. I am enclosing \$10.00 for you ... What next will be to expose. Ever since I read Clayton's first article, I thought he was off somewhere..."

Arles Vandiver, minister, Houston, Texas, December 3, 1979: "The McGregor Park and Belfort churches recently merged and are now operating at 6606 Belfort, Houston, Texas 77087. Things look good for us and the future is challenging ... I appreciate receiving *Contending for the Faith*. 'Preach the word!'"

Bert Thompson, Cookeville, Tennessee, December 9, 1979: "Enclosed you will find a copy of the new *EVOLUTIONARY CREATIONISM: A REVIEW OF THE TEACHING OF JOHN CLAYTON* ... Because of your very kind editorial comment, I know you are interested in helping us get these out to the brotherhood. We ran out of the first printing of some 1,500 copies, and so we have had 10,000 more printed, and they have just arrived from the printer ... We are making them available to book stores ... who might be interested in carrying them for re-sale ... Thanks again for your editorial on this matter. We greatly appreciate your support against this false teaching ..."

(NOTE: In order to help get this remarkable new booklet out to the brotherhood, we now have laid in a supply. Please enclose \$1.00 (plus 59¢ postage) with your order and address it to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYRJR.**)

Beryl Bodenham, Montgomery, Alabama, December 17, 1979: "As we come to the close of another year our minds go back to lots of precious memories ... Remember us always in your prayers..."

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COLLECTION FOR MISSIONARIES

A missionary collection was being taken. A man next to the aisle whispered to the collector, "I'm not putting anything in; you see, I don't believe in doing mission work."

"Well, here, take some out," said the collector, "it's for the heathen!"

— Newark Visitor

* * * * *

William B. Johnston, minister, McCaysville, Georgia, July 19, 1979: "We would like to order a bundle of 12 copies of *Contending for the Faith* to be sent to us each time you publish. Please bill us."

(NOTE: Growing numbers of congregations are placing such standing orders with us for bundles of *Contending for the Faith* to be sent each issue. For bundle rates, please see our mast-head on left-hand side of Page 2. We bill quarterly. IYRJR.)

Mrs. W. L. Hettick, Carthage, Mississippi, September 11, 1979: "I appreciate so much *Contending for the Faith*."

Church of Christ, Buffalo, Wyoming, July 17, 1979: "Read with much interest and shock and disappointment the article about the Highland church of Christ ... We here at Buffalo would like to have about a dozen copies come to our congregation ... You have bundle rates of 12 copies for \$2.00. Is that for each copy or the bundle?..."

(NOTE: Our bundle rates are based on each issue. They had to be increased because of inflation beginning October 1st. For our New Rates, please look on the mast-head, left-hand column, Page 2. IYRJR.)

D. E. Neville, Sidney, Nebraska, October 23, 1979: "We have given away our two copies of your May issue, entitled, 'What Does John Clayton Believe?', and we would very much like to have two additional copies, if they are available."

(NOTE: We deeply appreciate the efforts of many and various individual Christians, such as brother Neville, to help us get the message out, from one issue to the next. Such additional copies may be purchased from *Contending for the Faith*, at our rates listed in the mast-head, left-hand column, Page 2. Single copies, up to but less than 12, are 40 cents each. Beginning at 12 copies, the "bundles rates" apply. We purposely print several 100 copies extra each issue which are available at these rates while the supply lasts. IYRJR.)

C. B. Short, Dallas, Texas, December 20, 1978: "I just finished *Contending for the Faith* for my first time and have enjoyed the articles, reports and letters. It has seemed to me for several years that the church is progressively embroiled in liberalism, and this in more areas than just the innovations in practice, but certainly in the area of 'which Bible' is 'more to our particular choice,' if you please. It is a frightening thing to see otherwise devoted disciples accepting apparently with no reservations whatever about any 'translation' that comes along, and with little or no attention given to the possibility, the grave probability, and in many cases the absolute fact that they contain errors in strict doctrinal areas.

"In the Dallas area, for instance, the current 'way out version' is the *New International Version*, a misleading, corrupt book if ever there was such a thing.

"I have thought much about some of the things we in the church practice and endorse as perfectly scriptural — in mind presently is a word which to me is being used with a connotation that definitely cannot be corroborated by Bible exemplification. While one must realize, upon studying the Word, that this particular appellation is definitely used over and over in Scripture, it is, in spite of its appearance therein, being more and more abused within our ranks in a wrong application. The word? MINISTER.

I noticed, in this issue, the usage of this word in an undeniable connection with a preacher or evangelist. My reasoning that this is not according to Christ's teaching is that in the very same place this 'minister' is applied to letter writers, for instance, the word 'elder' is also applied to someone who obviously is NOT to be designated as a 'minister', but only the preacher, or pulpit occupier! Other letters have no designation at all, further showing that where the 'minister' is mentioned, the reference, again, is to pulpit-fillers.

"On the other hand, is it not true that a follower of the perfect example, the Lord Jesus himself (is he not our example?), in performing the appointed 'rounds' of Christian living, must of necessity be a minister, not the minister? If Jesus' followers are not to serve, at any time, anyone to whom they can render service, whether any particular 'servant' pounds the lectern and gives forth with public propounding of the Word of God, then how can it be shown that each one must 'minister'?

"I have observed many times, in letters, articles, etc., that writers almost universally, when mentioning the one publicly proclaiming the Word in a given congregation, allude to him as 'our minister'. Not only is this not a proper employment of the word, but it also (whether or not intentional on our parts) releases us 'pew-warmers' from our God-given responsibility.

"It appears to me that we are drifting ever nearer and nearer to that time when we will be designating the pulpit filler as not only THE PASTOR, but, in 'due time', also the RIGHT REVEREND so-and-so! Or, also becoming the 'in thing' apparently, is the modern almost undeniably preaching contingent having reference made to them as 'Dr. Jones.' I notice this in your photo-copy of the Central church's bulletin (I suppose): there are at least seven references to certain men as 'Dr.' this or that. I just cannot make scriptural connection!

"Obviously you do not agree with this last appellation either. But, if you will, think about my 'pet', and see if you don't somewhat agree with me."

(NOTE: "I appreciate very much your concern about these current 'way out' versions proliferating all over the brotherhood," I replied, in part, under date of March 3, 1979. "Since we are to be judged by 'the word', how strange it is the unconcern of many that the word they receive actually is the word! As regards this *New International Version*, I have been encouraging as many as will listen to order brother Foy E. Wallace, Jr.'s evaluation of same. Surely they owe it to themselves to

consider at least what this eminent scholar among us has had to say about it!

"Now at to the word 'minister', whereas, in general, it simply means 'servant', yet the way it is used in a given context sometimes appears to particularize its meaning. For example, notice Luke 4:20, 'And he closed the book, and he gave it again to THE MINISTER, and sat down.'

"On the other hand, I, too, have been aware for a long time of many ways in which brethren generally are misapplying this word. For instance, in a recent bulletin, I saw where they had 26 different 'ministries' listed as distinguished from each other. Yet, the New Testament, I discern but ONE ministry, *spiritually speaking*, as I find but ONE, *governmentally speaking*.

"Well, no doubt we need an article or two along this line, and I shall try to have something to say about it as well . . ."

Should any of our readers desire a copy of *An Evaluation of the New International Version*, by Foy E. Wallace, Jr., please send \$2.50 with your order (plus 59¢ postage) to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYRJR.**

Mrs. Elton B. Ritch, Ackerman, Mississippi, December 5, 1979: "Please keep up the good work."

Jim Saylor, minister, Newark, New York, December 17, 1979: "We have been praying for **Joe Ruiz** and **Tommy Alford** and their families (in Taiwan). The work in Newark is doing very well. My family and I just returned from visiting three of our supporting congregations in Texas. It was an exhausting trip but very informative. . . . We have gotten the United Methodist 'pastor' mad at us for teaching the truth. Obviously he must realize that we don't hold to the ecumenical plea. . . . On a different side of the coin, I received a phone call from a daily paper, the *Finger Lakes Times*. The reporter had received issues 7 and 8 (of our publication, *The Pattern of Sound Words*). He was very interested in doing a story on the church and *The Pattern of Sound Words*. . . . Obviously, the Lord's church needs only to be distinctive and we will gain much attention from the community! . . . We are praying for you and for all of our brethren who are sincerely trying to preach the pure gospel of Jesus. . . ."

Aaron Nicholas, Stamps, Arkansas, November 27, 1979: "People look upon *Contending for the Faith*, as one that is opposed to *Herald of Truth*. That is not true. *Contending for the Faith* is 100% for *Herald of Truth*; it is 100% for anyone that teaches the truth; it is 100% against false teachers, and so am I, no matter who they are or where they teach — publicly or privately."

"I certainly do appreciate the sermon of brother Ivie Powell in *Contending for the Faith* for September, 1979, on *Marriage, Divorce and Remarriage*. Why should I? Because the church is full of divorce and remarriage. If I had to point out a church that does not have adultery in it (and I mean remarriage) or members in the church that would not uphold adultery, I would not know where to go.

"What paper do you read in where a church has withdrawn from a false teacher, other than *Contending for the Faith*? . . . I am proud we have elders like the 43rd Street church, in Bradenton, Florida. I am ashamed of the Midway church for receiving brother Hillard Story into their fellowship. I am thankful for the follow-up letter of brother James W. Huggins. Wish more like him would speak out. . . ."

Patsy Moore, Richland, Missouri, October 10, 1978: "Your paper was sent to us through the kindness of someone else. My husband and I deeply appreciate it and agree with its precepts. The congregation which we helped to start is in serious trouble, being divided by the introduction of the new versions and liberalism. I am sending you the church bulletin put out by our last minister, **Robert Wells**, who has since moved to

Kirksville, Missouri. I am wondering and would like your opinion of the bottom article to which brother Wells directed our attention. Incidentally, my husband and I are some of those 'non-thinking members' who are still choking in the old, stale atmosphere — all because we still read and use the *King James* translation of the Bible, who firmly believe we must be a member of Christ's church to be saved, and teach against dancing, among other things. . . . Keep up the good work of exposing those in error, and we still try to retain our faith against great odds. . . ."

(NOTE: The article to which sister Moore referred, per foregoing, was as follows:

"DECISIONS"

"(Here are some excerpts from an excellent article by Andy Lawrence. It was printed in the *Firm Foundation*, 5/30/78. Read it well.)

...the decision of the Restoration movement was designed to keep the Christian movement from ever crystallizing. It was a decision to stop one generation from ever telling another what to believe or practice. The beauty of plowing deep in the garden of God was to be the perpetual privilege of each individual Christian until Christ calls us home. No generation of 'leaders' was to set a standard which all the rest were to follow. Even if those leaders professed and proved that everything they did was biblical! Ever, the freshness of truth was to be tasted anew by each convert to Christ. And he or she was permitted to see every 'thus saith the Lord' personally and to decide if he or she agreed with the conclusions drawn by others.

This is the curse of traditionalism. It cannot exist without a feeling of hallowed perfection. Only Christ has such perfection; therefore he and he alone can be dogmatized. The local congregation must ever breathe fresh air or it will force its thinking members to suffer or leave while its non-thinking members will catatonically continue, without question, to worship the house instead of the builder of the house.

"This is the way it was, therefore this is the way it must be." **Creedalism? Find another name, but "a rose is a rose is a rose."**

"How well I understand your distress," I replied October 28, 1978, "that the congregation which you helped to start now is being torn asunder over the new versions and liberalism. We have seen this same thing happen over and over and over again — but brethren generally will not be warned!

"As for what I think of the article by Andy Lawrence that appeared in *Firm Foundation* for May 30, 1978, it is very deceptive. If brother Lawrence even understands the restoration movement that he was describing, it is not apparent from his article. As long as I Peter 4:11 teaches us that if *any man speaks, he is to speak as the oracles of God*, then, for the Christian, that's it! To call such **traditionalism or creedalism** is to ignore the plain, simple teaching of the word of God. **Whatever it is, God said do it, and wherever it leads, the true disciple will follow.**" IYRJR.)

Douglas Byars, McMinnville, Tennessee, May 15, 1979: "It is with great pleasure that I can send you a list of ten new subscriptions to your wonderful *Contending for the Faith* magazine. The money that is extra please use to your best advantage. (\$20.00 enclosed.) I appreciate being kept informed of these liberal elements trying to make inroads into the church. By giving us their names and tactics they use in trying to destroy the true body of Christ. Please keep up the good work."

Michael W. Burns, minister, Monterey, Tennessee, November 9, 1979: "The work in Monterey progresses very slowly. We have lost three sets of young married couples in the last several months because of the non-availability of work in this area. . . ."

TWO MAJOR AVENUES READERS MAY ENTER INTO OUR LABORS

Many is the time that readers of *Contending for the Faith* write in, saying, "If there is ever anything I can do to help, please let me know."

There is. In fact, there are at least two avenues of action by which our readers may enter into our labors.

First and foremost, you are our best source for building up our circulation. If you will look on Pages 14 and 16 of this issue, you will see that a tremendous number of you already are helping in this way. So, if you really want to help, please see what you can do to bring in new subscriptions to the paper.

Secondly, if it were not for those contributing to our contending-for-the-faith fund, there would be no way for us to take the initiative for sound doctrine in the brotherhood in such an effective manner. Please let your eyes glide over the lower half of this column, see the need, and do what you can to undergird our work financially.

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING APRIL, 1979:	
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Baltimore, MD (Esses)	21.00
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TOTAL Received Via Contending For The Faith Fund, During April, 1979:	
	\$499.28

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING MAY, 1979:	
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CHURCHES OF CHRIST	
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Woodbury, TN (Wood)	25.00
TOTAL Received Via Contending For The Faith Fund, During May, 1979:	
	\$1,247.35

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Orndall H. Heavin	10.00
Ernest Haneger	10.00
John W. Hill	10.00
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Loretta McEllan	15.00
Graham M. Macpherson	100.00
Harl D. Mansur	25.00
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Mrs. W. C. Morgan	10.00
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Willard Rowlett	25.00
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Wendall Tenison	10.00
Mary & Clifford Tolbert	10.00
Dela Uhart	5.00
D. B. VanBlarcom	25.00
Virgil Vaughan	10.00
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G. A. Wakefield	10.00
Thomas Waldrum	5.00
C. H. Walker	10.00
William Wall	10.00
Leonard Watson	15.00
Bennie J. Whitehead	25.00
Cordelia Whitworth	10.00
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H. P. Womack	10.00
Jerry N. Wright	5.00
Larry T. Wyatt	40.00
Johnny Wyse	25.00
John Young	100.00
Mr. & Mrs. John Zeller	25.00
ANONYMOUS	
	26.00
CHURCHES OF CHRIST	
Batesville, AR (Harrison Street)	100.00
Woodbury, TN (Wood)	25.00
TOTAL Received Via Contending For The Faith Fund, During June, 1979:	
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GOD'S PROPHETIC WORD — by Foy E. Wallace, Jr. A series of addresses delivered in the Music Hall in Houston, Texas, January 21-28, 1945, exposing modern millennial theories. The arguments herein postulated have been assayed in the crucible of controversy and the dialectics of debate. The present edition of this work has been revised and enlarged with numerous insertions to complete the discussions of important phases of questions too involved for proper presentation and treatment in public discourse.

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1979 By Far Our Best Year Re: Building Readership For *Contending For The Faith*

Even Though We Had To Increase Subscription Rates, Beginning in October, They Still Are Not 'All That High' So Let's See What We Can Do in 1980!

As should be obvious to all, the measure of influence for the truth of the gospel enjoyed by *Contending for the Faith* is the measure of its readership. This being true, 1979 proved to be by far the best year we have had to date — especially the second half of the year; so now as we head into 1980 and the new decade ahead, let us see what we can do to build it on up. Even with the somewhat increased rates we found necessary to announce in October, they still are not 'all that high'; so see what you can do to interest others, signing up all you can. Meanwhile, we shall continue to make the paper just as informative and inspirational as possible; and, above all, we shall see to it that what we contend for is doctrinally sound and scripturally pure.

In checking through the close of 1978, a year ago, we found several who sent in lists of subscriptions not yet acknowledged. For instance, in September, 1978, **Ed Ballard**, minister at *Hustburg*/New Johnsonville, Tennessee, sent in four; **Mrs. J. E. Carr**, Decatur, Alabama, three; and **Maurice Crowley**, of Salmon, Idaho, six.

Mable R. Johnson, Sterling Heights, Michigan, sent in two during October, 1978.

Mrs. Ruth F. Sawyer, of Vero Beach, Florida, submitted three renewals and one new subscription, in January, 1979, adding enough extra to pay for one more subscription of our own selection.

David Van Hooser, of Pontiac, Michigan, renewed his own and sent in five new subscriptions, in February, adding an extra \$15.00 to pay for others.

In April, **Jim Suffal**, of Iola, Kansas, renewed his own, and sent in four new ones; **Jerry Hurst**, of Duncan, Oklahoma, sent in his own renewal, and 15 more new ones.

By June, things were picking up in a fine way. **Phil Rainwater**, who preaches at Belle, Missouri, renewed his own, and sent in three new ones — all for three years each; **A. L. Mick**, of Mason, West Virginia, six new ones; **A. A. Tipton**, of Manila, Arkansas, renewed two, and sent four new ones; **Bruce Harris**, of Garden City, Michigan, sent four; **Robert L. Worde**, minister, of Merced, California, ten; **Grady L. Scott**, of Oak Ridge, Tennessee, six; **Frank R. Williams**, preacher, Charleston, Arkansas,

ten; **Idus England**, minister, Seminole, Oklahoma, six; **Leslie J. Valanche, Sr.**, Converse, Texas, ten; and **Ellen A. Mills**, Harahan, Louisiana, three.

July was even better. **Larry Sweeney**, of Old Bridge, New Jersey, subscribed for their preacher; **Halsey A. Jones**, Huntington, West Virginia, sent in six; **Lois C. Johnson**, Bowling Green, Kentucky, one; **Brandon Burkhardt**, of Indian Mound, Tennessee, two — for six years each; **A. C. Pauley**, Sumerco, West Virginia, 12; **Dr. J. Freeman**, Corpus Christi, Texas, ten; **Jerry W. Dryden**, Leoma, Tennessee, two; **Ray D. Winn**, East Liverpool, Ohio, two; **Mrs. S. B. Wilson**, Tishomingo, Mississippi, renewed two and sent three new ones; **James S. Jones**, New Concord, Ohio, ten; **Zelpha C. Sprague**, Lawton, Oklahoma, three; **Paul Curless**, Duluth, Minnesota, renewed his own and sent five new ones; **Jo Alice Bradford**, Rayville, Louisiana, three; **Dr. and Mrs. Billy R. Wiseman**, Tifton, Georgia, six; a dear friend, **Willow Springs**, Missouri, renewed her own and subscribed for five new ones; **Elsie D. Marlow**, Reno, Nevada, three; **William E. Williams**, St. Albans, West Virginia, renewed his own and sent in five new ones; **W. D. Jeffcoat**, preacher, North Richland Hills, Texas, sent in two new ones together with his own renewal; **Walter Pigg**, preacher at Farmington, Missouri, 12; **Herbert Hurd**, Mi Wuk Village, California, one; **Mrs. A. H. Moody**, Tampa, Florida, renewed her own and sent one new one; **George E. Darling, Sr.**, Fort Deposit, Alabama, six; **Max Long**, Pochontas, Arkansas, renewed his own and sent one new subscription — both for three years each; **Mrs. Bertha Wrenn**, Memphis, Tennessee, one; **D. E. Neville**, Sidney Nebraska, renewed two for three years each; **Mrs. R. L. Sparks**, New Albany, Mississippi, six; **Minnie P. Williams**, Huntingdon, Tennessee, two renewals and four new; **Margaret Jamison**, St. Louis, Missouri, renewed her own and sent one new; **Mrs. J. E. Carr**, Decatur, Alabama, sent three renewals; **Frank R. Williams**, Sparta, Missouri, one; and **Mrs. Ray McGehee**, Palmersville, Tennessee, one for three years.

By August, 1979, they were really rolling in: **J. R. James, Jr.**, of Sikeston, Missouri, renewed his own and sent in five new ones; **Byron Steven Nash**, Grandville, Michigan, renewed two, sent five new ones; **Loyal W. Hill**, McMinnville, Tennessee, six; **Buford**

C. Holt, minister at Shelbyville, Kentucky, who had just sent in ten the week before, sent another 18, making 28 for 1979; **Walter Goodall**, three years renewal and sent one new; **Jerry & Glenda Scott**, Wellington, Texas, three; **Mrs. Eudelia H. Battle**, Warner Robins, Georgia, six; **H. A. Terry**, Troy, Texas, three; **Loren C. Fitzhugh**, Crockett, Texas, three; **Marco Aguiluz**, Dallas, Texas, three; **Samuel W. Coleman**, El Reno, Oklahoma, renewed his own for seven years, renewed two others for one year each and sent one new one; **Fred C. Johnson**, Rowlett, Texas, one; **Mrs. Doyle L. Williams**, Dresden, Tennessee, renewed for three years and sent three new ones; **Marlin Kilpatrick**, Leesburg, Florida, sent three 3-year and five 1-year subscriptions; **J. C. Roberts**, Tarrant, Alabama, renewed his own and sent in four more; **Thomas Carnall**, Sparta, Missouri, renewed his own and sent six new ones; **Carroll P. Bennett**, Piggott, Arkansas, renewed his own and one more, sent in four new ones; **Joan Crawford**, Memphis, Tennessee, renewed her own and sent one new one; **J. W. Hamby**, Plainview, Texas, renewed his own for three years, sent one new one; **Louis Rushmore**, Rosiclare, Illinois, renewed one for three years, sent five new ones; **Hartley Patterson**, Ocala, Florida, renewed two, sent in one new; **Dorsey C. Martin**, Huntington, West Virginia, ten; **Jack Gillis**, Prescott, Arizona, one renewal, two new; **H. N. Hurd**, Mi Wuk Village, California, two renewals, one new; **Edward E. Thomason**, Corinth, Mississippi, three; **Art Harris**, Bowling Green, Kentucky, renewed for three years and sent one new three-year subscription; **Dale Frazier**, Ozark, Missouri, renewed his own, sent five new ones; **Bill Crabb**, Tupelo, Mississippi, three; **Mrs. Pete Sweet**, Clovis, New Mexico, renewed for six years, sent one new one; **James D. Cox**, Tustin, California, renewed for six years, sent six new ones; **Hubert Horn**, Lonoke, Arkansas, renewed for three years, sent one new; **Raymond Geibel**, Greenville, Kentucky, two renewals; **Dr. James W. Howell**, San Diego, California, renewed his own, sent five new ones; **Kenneth H. Randles**, New Hope, Arkansas, eight new ones; **Mr. and Mrs. J. L. Cook**, Baker, Florida, renewed for three years, sent one new three-year subscription; **Bill Miller**, Huntsville, Alabama, renewed for six years, sent one new one; **Virgil G. Barnard** renewed his own, sent two new ones; **Matthew F. Ryan**, Topsham, Maine, ten new ones; **James E. Mitchell, Jr.**, Bucyrus, Ohio, renewed his own, sent five new ones; **M. W. Bynum**, Whitehouse, Texas, renewed his own, sent two new ones; **M. A. Aguiluz**, Dallas, Texas, five new ones;

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Mrs. Grover King, Cookeville, Tennessee, 32 new ones; **Steve Matherley**, Hixson, Tennessee, renewed his own, sent one new one, both for six years each; **Myrtice I. Baker**, McCamey, Texas, six new ones; **Lloyd Walker**, Mustang, Oklahoma, renewed for three years, sent one new one; **Mrs. A. H. Moody**, Tampa, Florida, renewed her own, sent five new ones; **Betty Cain**, Chattanooga, Tennessee, renewed her own, sent one new one, both for three years each; **John G. Shaver**, Jasper, Alabama, sent 16 new ones; **R. A. Bailey**, Chillicothe, Texas, sent three new ones; **J. V. Copeland, Jr.**, elder, Forest Park, Georgia, sent 20; **Jewell B. Mason**, Bartow, Florida, sent three renewals; **Keith Street**, Henryetta, Oklahoma, sent two; **Howard Harris**, Salinas, California, one; **Stanley M. Pharr**, Nashville, Tennessee, renewed his own, sent nine new ones; **Grady Arnett**, Arlington, Texas, renewed his own for six years, sent two new; **Golda M. Zumwalt**, Lawton, Oklahoma, sent two new ones; **Willie Tharp**, Portland, Texas, renewed two, sent four new ones; **Don Canter**, evangelist, Golden, Colorado, sent one new one; **J. D. Faulk**, Anaheim, California, renewed his own, sent one new; **F. A. Flach, Jr.**, Mobile, Alabama, renewed his own, sent two new; **Ernest Loomis**, preacher, Licking, Missouri, renewed his own for six years, two others for three years, and sent two new ones; **Mrs. Irene Geiger**, Oro Grande, California, renewed her own and sent five new ones; **Mrs. Willie Eubanks**, Wewoka, Oklahoma, sent two new ones; **Willie Long**, Summer Shade, Kentucky, renewed his own, sent five new ones; **Mrs. Louise J. Lavender**, Valdosta, Georgia, sent six new ones; **Oral Morgan**, Ottumwa, Iowa, renewed her own and sent one new one; **Wilber R. Girod**, Mobile, Alabama, sent ten new ones; **Park Avenue church of Christ**, LaGrange, Georgia, sent ten new ones; **Benjamin W. Olson**, Newark, Illinois, renewed for three years, sent ten new ones; **W. W. Burleson**, Mobile, Alabama, sent one new one; and **Dan Cope-**

land, Jamestown, North Dakota, renewed his own, sent ten new ones.

Subscriptions were still coming in strong in September, 1979. **Duyane Hindsley**, Corpus Christi, Texas, renewed his own, sent one new one; **Julius Coleman**, Jonesboro, Arkansas, sent three renewals; **Alton W. Fonville**, Colleyville, Texas, sent one new one; **Mrs. Oscar T. Driver**, Andersonville, Georgia, renewed two, sent two new ones; **Joseph H. Terry**, Jupiter, Florida, renewed for three years, sent one new one; **Elsie D. Marlow**, Reno, Nevada, sent three more new ones; **Elmer E. Sharp**, Barnhart, Missouri, renewed his own, sent in two more; **Harry D. Word**, APO New York, New York, renewed his own, sent one new one; **Douglas O. Shumate**, Warner Robins, Georgia, sent one new one; **Michael W. Burns**, Monterey, Tennessee, sent six new ones; **Mrs. D. H. Johnson**, West Columbia, South Carolina, sent six new ones; **M. A. Aguiluz**, Dallas, Texas, sent three more new ones; **R. Steve Miller**, Paducah, Kentucky, sent one new one; **Louis Sullins**, Casper, Wyoming, sent ten new ones; **Graham Cain**, Hurst, Texas, renewed his own, sent two new ones; **Silas Heady**, Gallatin, Tennessee, sent his own renewal and one new one, both for three years each; **N. J. "Stan" Stanford** elder, Columbia, Tennessee, renewed nine, sent three new ones; **Burton W. Baugh**, Seward, Alaska, sent three renewals; **Charles Hartwigsen**, Upland, California, sent two three-year subscriptions; **Georgia Shaver**, Warner Robins, Georgia, sent one renewal, five new ones; **Mrs. Sadie M. Lowry**, Santa Ana, California, renewed six; **Lenard Hogan**, West Memphis, Arkansas, sent two three-year and three one-year subscriptions; **Golda M. Zumwalt**, Lawton, Oklahoma, sent three more new ones; **K. C. Cain**, Alpine, Texas, renewed three; and **Harold Thomas**, Del Rio, Texas, ten new ones.

Rates had to be increased, as of October 1, 1979; however, still the subscriptions kept coming in. **Glendon W. Cantrell**, Glen,

Mississippi, subscribed for six years, and sent three other new ones; **Kenneth E. Shelton**, Crystal River, Florida, renewed his own, sent two more; **Fred C. Johnson**, Rowlett, Texas, renewed two, sent three new ones; **M. A. Aguiluz**, Dallas, Texas, sent three more; **Pete Sweet**, Clovis, New Mexico, sent three new ones; **V. O. Slaughter, Perry, Florida**, sent two for three years each; **Eddie James**, minister, Normandy church of Christ, Jacksonville, Florida, sent 13 — all new; **Paul D. Wilkinson**, Bayfield, Colorado, sent three new ones; **Myrtice I. Baker**, McCamey, Texas, sent six new ones; **Joe H. Moulder**, San Benito, Texas, sent three new ones; **W. E. Ball**, Anaheim Hills, California, renewed his own, sent in one new one, both for six years each; **Seldon Rapert**, Biggers, Arkansas, sent two new ones; **Willie Eubanks**, Wewoka, Oklahoma, sent one new one.

Christian Journal Preparing Special "Keepsake" Issue Re: Foy E. Wallace, Jr.

In his later years, perhaps no one was closer to brother Foy E. Wallace, Jr., than Noble Patterson, editor of the *Christian Journal*, of Fort Worth, Texas.

Realizing that great numbers of brethren would like to have something to keep in special memory of his passing, brother Patterson has prepared a special "keepsake" issue of the Journal, printed on high-grade paper, to which many of brother Wallace's friends have contributed their best articles. It also will include photos of our lamented brother from childhood until his passing.

Those desiring copies of this special issue of the Journal, please enclose \$1.00 for each copy and address your order to Noble Patterson, Editor, *Christian Journal*, 2709 Race Street, Fort Worth, Texas 76111.

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

You Just Can't Warn Some Brethren!

After All the Division and Heartache Among Churches of Christ Caused
By the "Crossroads Philosophy", Now the Church at West Monroe, Louisiana,
Sponsors of "World Radio", Definitely Appears to Be Headed the Same Way.

Ira Y. Rice, Jr.

It would have seemed at least reasonable to suppose that after all that was published by brethren **T. Pierce Brown, Harvey Floyd, Ira North and Guy N. Woods** about this time last year in the *Gospel Advocate* (colated with *additional* material on the same subject in *Contending for the Faith* for August/1979) that all right-thinking (or even *thinking*) brethren — brotherhood-wide — should be sufficiently warned to steer clear of further involvement with what Floyd styled the "Crossroads Philosophy".

Think so?

Not so.

You just can't seem to warn *some* brethren!

Before the calendar year was out, in their October 28, 1979, issue of *At The Crossroads* (their weekly church bulletin), brother **Chuck Lucas**, Crossroads' preacher, reported under "MINISTER'S MEMO", on Page 3, "We were blessed this past week with the visit of about 30 brethren and sisters from the **White's Ferry Road Church of Christ in West Monroe, Louisiana**. They brought seven of their eight elders, their evangelist, their bus director, their educational director, their personal evangelism director, the director of their School of Biblical Studies, most of their wives and some other interested members. That congregation has distinguished itself through its extensive mission work with 'WORLD RADIO' and the 'AMEN' program (aimed at evangelization in the military), and they have also conducted for many years one of the leading 'preaching schools' in our brotherhood. This group came to Crossroads specifically to learn about soul talks, prayer partners, and other ways and means being used here to reach the lost of our community and to build up the body of Christ. They realize keenly the need for a strong, committed, loving, evangelistic base at home and at the heart of their great efforts around the world.

"We have a real kindred spirit with these brethren and other congregations like them — **Sunset in Lubbock, Garnett Road and Memorial Drive in Tulsa,**

Williamstown, West Virginia, and hundreds of others, not to mention congregations where those we have trained for the ministry are now serving. We can learn so much from each other. All of these congregations — though many different programs and methods are used — have one thing in common: an uncompromising commitment to the Lord's mission of 'seeking and saving the lost'. Someone said recently, 'Garnett Road and Crossroads go together like 'peanut butter and jelly'!' It ought to be that way with all congregations of God's people and I believe it will be when our commitment to Christ and His Word is what it ought to be and as congregations truly become involved in the mission God has given His church. Signs of this are beginning to abound in our brotherhood! . . ."

"SAY IT ISN'T SO!"

Automatically realizing the effect that infiltration of the "Crossroads Philosophy" would have not just on the *West Monroe church*, but upon their *School of Biblical Studies, World Radio, their Amen program and all of their other programs* as well, I practically froze, when I read the foregoing statement from the Crossroads bulletin, muttering to myself, "SAY IT ISN'T SO!"

Apparently, however, it was so — for, in his "MINISTER'S MEMO" for January 13, 1980 (*At The Crossroads*, Page 3), brother Lucas further stated, "I regret that my schedule calls for me to be out of town this weekend, and therefore, I will be unable to participate in Sunday evening's budget presentation. But I will certainly be here in spirit and thought and will be anxious to hear of your enthusiastic response to it .

"Ann and I will be in West Monroe, Louisiana over the weekend conducting a Church Growth Seminar at the **White's Ferry Road congregation**. That great congregation already known for many good works — especially in *Preacher Training and World Evangelism* — has recently implemented many of the programs that have been so effective in our ministry here. We are eager

(Continued on Page 2)

WHITE'S FERRY ROAD CHURCH OF CHRIST

3201 North Seventh Street
West Monroe, Louisiana 71291
318/388-0595

FAMILY BULLETIN

Volume 8

January 5, 1980

Number 1

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Carl Allison
J. R. Baker
Alton Howard
Percy Keene
Hugh Minor
Jim Moran
Norm Rhodes
M. A. Smith

MINISTERS

Bill Smith
Pulpit
Dub DeLoach
Education
Joe Owen
Bus Evangelism
Buddy Barwick
Youth

SEMINAR ON BIBLE TALKS AND PRAYER PARTNERS...EVERY MEMBER NEEDS TO ATTEND...



Chuck Lucas

Chuck Lucas, pulpit minister of the Crossroads church of Christ in Gainesville, Florida, will be with us January 11-13, to hold a seminar on the subject of Bible Talks (Soul Talks is their terminology) and Prayer Partners. **THIS SEMINAR IS DESIGNED FOR THE CONGREGATION.**

Chuck Lucas has been with the Crossroads congregation for thirteen years. He developed in the main the Soul Talk concept. Over the years this congregation has baptized more than 2,000 lost souls into Christ. **NOT IMPRESSED?** Well, how about this fact: About 90 percent of the Crossroad membership is involved in their "Soul talks" and share on a broad base the responsibility for winning those 2,000 plus souls. **STILL NOT IMPRESSED?** Well, how about this: They have kept more than 90 percent of those saved faithful to Christ and His church. **NOW YOU ARE IMPRESSED, AREN'T YOU!**

Frankly, those of us who went to Gainesville and saw their work were deeply impressed...almost awed. So the seminar plans were born. Chuck's finest gift is the ability to communicate to just plain folks...the entire church family. His goal during this seminar is to teach and demonstrate (by the success in his home congregation and others) that "everyone" can do it. **PLEASE DON'T MISS A SINGLE SESSION.**

He is married to the former Ann Traugher. They have two daughters and a son. In addition to her role as wife and mother, Ann is involved in counseling and speaking for special women's activities around



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Jesus Christ



To Every Man In
His Own Language.

SEMINAR [Continued]

the country. For several years she has conducted a very fruitful evangelistic Bible study for women. She has just recently been added to the staff of the Crossroads church as a women's counselor. She will be speaking to the ladies in two sessions during this seminar.

The following is the schedule for the seminar:

FRIDAY, January 11, at 7:30 P.M., Chuck will speak to the whole congregation.

SATURDAY, January 12 at 9:00 A.M., there will be a breakfast for men and women in the old foyer (\$1.50 per person).

From 10:00 till 11:00, Chuck will speak to the men and Ann will speak to the women.

At 7:00, Chuck will speak to the whole congregation.

At 8:00 P.M., Chuck will speak to the men and Ann will speak to the women.

SUNDAY, January 13 Chuck will preach at both services.

We encourage every member to be present for every session as basic Biblical principles will be discussed in an exciting way.

Bill Smith

900 Echo Lane

Post Office Box 19263

Houston, Texas 77024

April 14, 1977

Wayne Geiling
Reginald Replogle
William Rush
Heritage Chapel Church of Christ
917 Woodlawn Drive
Charleston, Illinois 61920

Dear Brethren,

Regretfully, we are forced to make the following statements:

We do not feel that Roger Lamb and Kip McKean understood the seriousness of the numerous items, many of these doctrinally based that were rehearsed to them on April 4, 1977, in the presence of the Charleston elders, the Memorial preachers and elders, and the deacons on the Memorial Mission Committee.

Therefore, we are obliged to discontinue our financial support of these two men on May 15, 1977. We also are cancelling our campaign to Charleston this summer.

In addition, we plan to make this information known to the Memorial congregation before May 15.

If the Memorial elders concur with the Charleston elders on a new minister for the Charleston church, we would like the opportunity to consider supporting the new man.

It is not proper for us to continue to support men in other places that we would not support at Memorial. It appears Brother Lamb has lost his trust and confidence in the elders of his "sponsoring" church. His statements concerning our "spying", that we were on a "witch hunt", and that we were "unfair" in conducting in the manner that we did, speaks of a deepset attitude in which we cannot trust each other in the manner we should to find complete openness and cooperation in preaching the Word. The negative, defensive, evasive posture that Roger exhibited to us is one that we would not allow by anyone we support.

We believe that Brother McKean has brought unBiblical practices, peculiar language, and subtle, deceitful doctrines to Charleston from the Crossroads church at Gainesville, Florida.

Both ministers constantly refused to admit there was even a problem, and they refused to accept a warning about where some "minor departures" would lead (even in Charleston). There is a growing list of divisive situations across the nation where the Crossroads influence has permeated. There is ample evidence to attest to the dangers of their unsound doctrines and practices. These divisive doctrines must be recognized by watchmen on the walls of Zion before troubles are caused within the walls.

Without detailing the arguments, the Memorial elders, four preachers, and five deacons on the Mission Committee, are 100% agreed on their evaluation and opposition to the following items:

1. **Prayer Partner Concept as now practiced** — This includes confession of intimate sins, peer pressure to conform to human judgmental standards, and intimidation. We believe this to be "artificially supported Christianity".
2. **Emotionalism** — This appeals to the feet rather than the heart, and emotions are equated with spirituality.
3. **Power — Spirit — Growth Concept**, as taught by Chuck Lucas and Sammy Laing. We do not believe the only way to grow in Spirit is to serve others. We also grow through study of God's Word.
4. The book, **THE MASTER PLAN OF EVANGELISM**, was written by a liberal, Holy Spirit-led theologian. Its advocated methods, if followed, are dangerous.
5. **"Personal" Indwelling of the Holy Spirit** — The Holy Spirit does not miraculously indwell the Christian to sustain him individually. If He does, then He failed to

YOU JUST CAN'T WARN SOME BRETHREN!

(Continued from Page 2)

So, from their own bulletin, it is now clear that "plans to establish *Bible Talks*" (alias "*Soul Talks*" *a la Crossroads*) now have been approved by the elders for at least three segments of the White's Ferry Road congregation — their young men (designed for Seniors and Graduates), and their Senior High as well as Junior High girls).

Regardless of what the White's Ferry Road elders have "approved" and brother Barwick's opinion that the *Bible Talk/Soul Talk* concept "is one of the most well-formed ideas we've seen", it seems appropriate at this point to present several statements from other congregations who got caught up in this "Crossroads Philosophy", that the "tree" may be known by its "fruits".

Although the *Memorial* congregation, in Houston, Texas, for instance, has not been directly affected by it locally, because they were helping to support at least two young preachers at the Heritage Chapel congregation, in Charleston, Illinois, who were caught up in it. Memorial's elders had reason to look into what they were teaching at Heritage Chapel, and the following correspondence, copies of which we have on file, directly resulted:

sustain the lives of those Christians in Hebrews 6:4-6; also chapter 10:25-29.

6. "Slow Drift" Programs — Some of these may appear all right within the limits that careful supervision can set, but they will lead to wrong conclusions and practices in the hands of the exuberant and inexperienced. Roger and Kip rejected all our advice and counsel on these matters.
7. *The concept that every Christian must spend every waking hour in "sharing" by humanly set standards.*
8. *The hyper-criticism and judgments employed against our brethren in general and the wedge this drives in the church, especially between the older and younger.*
9. *Women leading in prayer in the presence of men* — Not allowing this must have more basis than "if eating meat offend". (I Timothy 2:8).
10. *The concept that someone besides Jesus has to suffer in order for men to be saved.*
11. *The judgment of humans that mature knowledge must be gained before one is allowed to be baptized.*
12. *That conversion is more than man's obedience to natural spiritual law.*
13. *The exclusion attitude, smugness, intolerance, and eliteism that is evident in the Campus Advance ministry* — This does not necessarily mean that Charleston is plagued with this attitude at this time, except as indicated by a failure on our part to "get through" to the two ministers.
14. *Staking too much on one method (THE MASTER PLAN OF EVANGELISM), one church (Crossroads), and one man (Chuck Lucas)* — Brother Lamb and Brother McKean appear to be wholly absorbed in following all three.

We love the Charleston Church, and we love and appreciate you elders. We recognize additional problems our decision will bring to you, but we are left no choice but to immediately terminate our association with both Roger and Kip. Heritage Chapel can overcome these difficulties through your own love, dedication, supervision, watchcare, and God's grace.

In Christian love,

(Signed)

Delbert Burkhart,
Chairman, Elders

Ten days after sending the above letter to the elders of the *Heritage Chapel* congregation, in Charleston, Illinois, the following statement was read to the *Memorial* congregation, in Houston, Texas:

ANNOUNCEMENT TO THE MEMORIAL CONGREGATION Sunday, April 24, 1977

It is with deep sadness that we announce that on May 15, 1977, this congregation will discontinue its financial support of Roger Lamb and Kip McKean, at Charleston, Illinois. The elders of the Charleston congregation have been advised of this decision, and of our reasons for it. As faithful Christians, you are entitled to know those reasons.

Roger Lamb served Memorial faithfully for years, and we came to love him and his family. Recently, however, we became aware of indications that Roger and Kip McKean were teaching doctrines and following practices that were not in accordance with God's Word. We were very reluctant to believe this. Therefore, we gave the matter the deepest possible study and consideration, including a trip to Charleston made by two elders, one deacon, and one minister, personal conferences with Roger and Kip, the Charleston elders, and Memorial's ministers and Mission Committee. Following all this, the elders, ministers and deacons on the Mission Committee of Memorial concluded unanimously that Roger and Kip were in fact teaching and practicing doctrines and policies which were not in accordance with the Bible. Their motives may well have been good, but these doctrines and practices were not. We asked them to change this by break-

ing away from this teaching and its source. They would not agree to do this. The elders here must account to God for your souls, and for all that is entrusted to us, including the Lord's money. Therefore, we had no choice but to terminate the support.

We will be available to meet with any of you to discuss in detail the practices and doctrines which were wrong. Also, the elders intend for in-depth lessons and information to be presented to you about this in the near future. By way of summary, however, the problems apparently originated from a congregation in the Southeastern United States. A "new" plan was developed based mostly on a book written by a man who apparently claims to have been miraculously inspired by the Holy Spirit, in the 20th Century. The result has been that, in many cases, persons have been teaching or practicing things such as these that are foreign to God's Word:

1. That a person should be refused the right to be baptized until some other human decides, or "judges", that the candidate has sufficient "mature knowledge".
2. The idea that every Christian must have a superior, or more mature, "prayer partner" to whom he or she must confess every sin, whether of action or only of thought, no matter how personal, how intimate, or how destructive that might be; also, that the one confessing may be "disciplined" in various ways until he or she satisfies standards which are established by human judgment.
3. The idea that in addition to Jesus, some human must suffer in order for another human to be saved.
4. The idea that every Christian must spend every waking hour in "sharing", as defined by standards established by humans.
5. That women may lead public prayer in the presence of men.

These are not the only unscriptural teachings and practices involved, but, as you can see, these alone would make it necessary for us to terminate the financial support.

As your elders and fellow Christians, we ask that you join your prayers with ours that in the future, Roger and Kip will use their God-given abilities to teach the pure gospel and that the Charleston elders may be strong in faith and truth to guide the congregation in Charleston, and that Memorial in some way may help that congregation to grow and be strong in the Lord's work.

COMMENT:

After the elders from Charleston were here in the meeting, they went back and met with Roger and Kip, asking them to make the necessary changes and to turn away from the false teaching and the people associated with it. Roger and Kip would not agree with their elders to do this. All this information is documented through tapes and discussions.

Within a few days of the action the *Memorial/Houston*, Texas elders thus had felt forced to take, regarding two of the "products" of the "Crossroads Philosophy", brother Eddie Hendrix, minister to the church at Colonial Heights, Virginia, was writing to the elders of the *University* congregation, of Gainesville, Florida, as follows:

April 18, 1977

The Elders
University Church of Christ
Gainesville, Florida
Dear brethren,

We have asked Chuck Lucas of the Crossroads church to participate in our Evangelism Workshop. Due to past situations, some have already raised questions regarding his soundness in the faith. Alan Bryan suggested we contact you for firsthand information similar to that which you provided the elders in Tulsa.

A particular question has been raised regarding "Lordship

baptism." Are they practicing non-scriptural baptism at Crossroads?

We urgently need a reply from you since some will not push the workshop in their churches until we have cleared this matter.

Yours in Christ,

(Signed)

Eddie Hendrix

Evidently in response to the foregoing (or at least to the situation brother Hendrix's letter concerned), brother Sam G. Hill, former minister of the University/Gainesville, Florida congregation, who since had moved to minister to the church at Ocala, Florida, wrote the following:

April 21, 1977

TO WHOM IT MAY CONCERN:

I have been asked to give my personal knowledge and views about "Lordship Baptism." This I am glad to do from my limited knowledge. About two to three years ago the term was heard in various places across the nation and especially here in Florida.

First, it is not a scriptural term or phrase. The next question — is it unscriptural or simply of a non-scriptural nature? I shall give my personal understanding from what I have heard and read, and the reader of this letter can draw his own conclusions.

"Lordship Baptism" in many ways is similar to what some call a second work of grace. In the process of obeying the Lord one might learn enough of the truth to seek baptism in water for the remission of sins. This person would generally be considered a Christian or in Christ. Lordship baptism would come later when the individual developed or matured to the point of accepting the full meaning of letting Christ be the Lord of his whole existence. In many cases this called for a second or rebaptism with the individual now accepting and obeying the fulness of the Lordship of Christ in his life. If this is not correct or if there is more to "Lordship Baptism" it has not been communicated to me.

Sincerely yours,

(Signed)

Sam G. Hill

Under date of December 19, 1977, brother George W. Merritt, evangelist of the College Avenue congregation, Enterprise, Alabama, wrote, as follows:

December 19, 1977

Mr. Ira Rice
P. O. Box 26247
Birmingham, Alabama 35226

Dear brother Rice:

It is being suggested to our elders that they and certain ones from this congregation take a trip to visit the Cross Roads Church of Christ in Gainesville, Florida. Before planning such a trip, our elders wish to ascertain the present soundness of this congregation and their work. Therefore, we are asking for your appraisal of the situation there.

Thank you for your time and effort.

Your brother in Christ,

(Signed) George W. Merritt

After giving considerable thought as to how I should reply to the foregoing, I finally wrote to brother Merritt, as follows:

January 2, 1978

George W. Merritt, evangelist
College Avenue Church of Christ
P. O. Box 893
Enterprise, Alabama 36330

Dear brother Merritt:

Your letter of December 19 came to hand last week and

I have been evaluating in my own mind how best to advise you regarding the proposed trip to the Crossroads congregation in Gainesville, Florida.

In the first place, brother Merritt, if the elders and others do visit Crossroads, I can assure you in advance that they will enjoy it. If there is one thing the Crossroads brethren understand, it is hospitality and how to make a favorable impression.

On the other hand, I continue to struggle inside with the evident thrust they are making there. They know already about my reservations regarding their so-called "soul talks". This is not just personal teaching from the Bible but is a specific program of instruction they go through which seems to fit the end product for Crossroads but seems to unfit same for congregations committed to the "old paths".

Although I nowhere find any reference to "lordship baptism" in the Bible, they make quite a point of same. In fact, should any of your faithful members come to them and try to be a part of the Crossroads congregations, they probably would first be put through the "soul-talk" process and in all likelihood have to be baptized again before they would accept them. I am not talking about your back-slidden members, but your faithful members!

Their continued use of men on their programs who are questionable teachers disturbs me greatly. They have discontinued using some questionable teachers, but the ones they choose instead are hardly any less questionable. And the part of the brotherhood they appear to be most comfortable with is those heading into Liberalism.

In discussing with the elders of the 39th Avenue congregation, in Gainesville, two months ago, I asked them what improvements they could see since the much-publicized unity meeting two years ago. They said about all they could see was that women were no longer being called on to lead in prayer at Crossroads, however, that their general thrust is still causing many problems with faithful surrounding congregations. Therefore, in the event College Avenue brethren do decide to visit Crossroads, I suggest they visit the 39th Avenue elders on the same journey, then evaluate what they find out themselves.

Thank you for writing,

(Signed)

Ira Y. Rice, Jr.

Meanwhile, back at the Heritage Chapel church of Christ situated near Eastern Illinois University), Charleston, Illinois, where the Memorial elders in Houston, Texas, already had withdrawn their support from Roger Lamb and Kip McKean for pursuing the "Crossroads Philosophy" in their ministry there, members of the congregation were in a crescendo of confusion resulting from such teachings and practices. Having previously petitioned the elders for correction of the situation (evidently to no avail), several of these members signed the following statement:

April 14, 1978

TO THE ELDERS OF THE HERITAGE CHAPEL CHURCH OF CHRIST:

As you know, for the past year we have tried to fight the Lucas Movement that is causing divisions throughout the brotherhood. We have continually warned you that this movement is causing division and you continue with it in spite of complaints from us as well as many other members. We even tried to ignore it which we found impossible to do since it is the only method of instruction at Heritage Chapel. We found, if one does not agree with the movement they had best keep their opinions to themselves, unless they want to be rebuked (without great patience). Disagreement with the program is not tolerated by the preachers. We have used scripture to show the dangers and errors of the program. We are not teaching anything! YOU are teaching; we are only showing where your teaching is scripturally wrong. We have talked directly to many people that have been spiritually hurt

Contending FOR THE Faith

Volume XI, No. 3 March/1980

Ira Y. Rice, Jr., Editor

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YOU JUST CAN'T WARN SOME BRETHREN!

(Continued from Page 1)

to share with them further and to assist them in every way possible. Please pray for us and the success of these efforts. . . ”

Realizing that we now have a brotherhood full of folks so imperceptive that they could look straight at a camel and still say “there ain’t no such animal!”, it seems almost useless to do so, but we are photographing the front-page article from White’s Ferry Roads’ *Family Bulletin* for January 5, 1980, fully bearing out brother Lucas’s report that they indeed were planning to have him for the aforementioned “Seminar” the weekend of January 11-13. Please read their exact words photo-reproduced on Page 3.

Just to keep the record straight — and to do our best to limit future confusion sure to grow out of all this — please note particularly what brother **Bill Smith**, White’s Ferry Road’s preacher and author of the *Family Bulletin* article, said, in the first paragraph, that the seminar would be “on the subject of *Bible Talks* (*Soul Talks* is their terminology) and *Prayer Partners*.” Just remember that Lucas’s “*Soul Talks*” and Smith’s “*Bible Talks*” are one and the same.

And to establish the fact that the Lucases actually went to White’s Ferry Road and carried out their purposes according to schedule, as announced both at Gainesville as well as at West Monroe, please read the following item reproduced from White’s Ferry Road’s *Family Bulletin* for January 19, 1980, Page 3, written by **Buddy Barwick**, whom they style their Youth Minister:

The past weekend with Chuck and Ann Lucas was exciting and very helpful—especially for our plans to establish Bible Talks for our youth. We have plans, approved by the elders, for three Bible talks for youth:

Young Men—Designed for Seniors and Graduates. First Meeting: January 22, 8:00 P.M. at the home of Don Hale. Leader: Buddy Barwick.

Senior High Girls—Leader: Libby Smith, Place: Libby’s house, 100 Sand, First meeting: Monday, February 4, 8:00 P.M.

Junior High Girls—Leader: Chrys Howard, Place: Chrys’s house, 205 Lakeland. First Meeting: Monday, February 4, 7:30 P.M.

Plans are not yet complete for Bible Talks for Senior High Boys and Junior High Boys. We need a host home and a leader for each Bible Talk. Monday will be the best night for teenagers. If you can be a host or a leader, please let me know.

The Bible Talk concept is one of the most well-founded ideas we’ve seen. I think these Bible Talks will really help our youth.

(Continued on Page 4)

by this movement, not by us. The constant judging by human standards, confession sessions, and setting spiritual levels, have brought about less than Christian attitudes toward brethren. A man has no right to set himself as spiritual father, placing us all in subjection to him as his "spiritual children", having to get his permission even for everyday living to the point of daily decisions and, worse yet, larger decisions such as deciding whether one is ready to leave Charleston to attend a Christian College (spiritually). Well-adjusted, active, responsible people will not tolerate being told what to do, but will make their own decisions based on the Bible. This divisive movement is causing people to break under the strain of pressure. One could not push this program on the type of congregation at Memorial Church of Christ.

Elders and preachers are not to interfere between man and God — they are only to patiently encourage, with love, following only the Bible guidelines. The spiritually strong can be depressed and the spiritually weak completely destroyed by this high-pressure, man-made movement. How many people will be spiritually injured before you stop it? Not counting more mature adults that have left, how many young people: Kim Preston, Steve North, Janet Malehorn, Gale Ritter, etc., etc.? What kind of a reputation are you building in this town? It is not coming across as love to the residents we've heard voice their opinions, but rather is coming across as high-pressure, smugness, and intolerance of other people's beliefs. We don't win people to Christ this way. Men cannot be reformed by force.

You have lost many, many intelligent people, including socially active college students, that refuse to conform to your man-made program. No amount of pressure or spiritual father here on earth will make them conform to your man-made standards.

We honestly feel with two other preachers we would have had more people brought to Christ than we have now because we could have had programs to fit the needs of all according to the Bible. The timing was right for growth here. We feel sick about the people you have scared off. We feel very strongly that we do not want this to happen to other innocent families and churches and will go to great lengths to prevent the divisiveness this movement has brought. It may be too late for us, but others can at least be forewarned. The battle may be lost, but the war might still be won. We are now in the process of reviewing the booklet, adding some things and taking some things out to get ready for mailing to those not already destroyed by this movement. We have conferred with other elders in other towns and they have told us if this happened in their church and members put their rebuttle in writing using scripture and evidence to show the objections and problems of the movement, it certainly would not be divisive on our part. The divisive part is the *movement*. Roger himself said he would not allow Carl Ketcherside in the building and would fight to keep him out, yet he will not allow us the same privilege with the Lucas movement, knowing we feel Lucas is wrong. It is very, very evident the college students (as a group) we have now will follow anything Kip says as evidenced by the Wednesday night Corporation meeting. They all voted as Kip said even though it was wrong. You knew it would be very unsettling to some members to put Roger Lamb on the board, but you went right ahead and forced it through in short order. That was scripturally wrong. You should be in the role of peacemakers. Where does it say in the scriptures that the spiritual leaders and the business leaders of the church should be one and the same?

We are not causing division. You are causing division. The Crossroads Approach is causing division. The people we have talked to were already unhappy and had expressed their unhappiness to us first. They are unhappy because of the Lucas high pressure program. People have left before us and people will leave after us over this movement; so you can see it is the movement causing the problem, not the families who left in the middle. It is tragic a cult can move in, take over elders and get rid of any objectors. But then it says in the master plan to work around the leadership if they won't mold and all but one of the deacons have resigned in the past year.

God has plans for us and if it means giving up membership

at Heritage Chapel for Him we will. (No man can really take away our membership since God added us to his body through His son.) We are now free in Christ — free from the pressures of men. Men no longer have power to frighten — when you know the scriptures. This movement is divisive and we will do all we can to stop it for His cause.

We are sorry you do not see the ultimate danger of this movement and pray that one day you will, and that not too many people will be discouraged and perhaps lost until that time comes. We are people of action and feel God is using us once again for His cause. We have come through before when the church needed a building, funds, and preachers. We are now ready to fight this divisive movement as He leads us. All this happens when we let a man tell us what to do instead of God. We hope that God will dominate and control your future decisions without interference from preachers.

We no longer want to be considered under the eldership here at Heritage Chapel. We now consider ourselves out of Heritage Chapel and we will continue to explain to people our reasons for leaving. We, with help from others, will take on a large campaign to let other churches of Christ know what happened to us and our families. Houston proved to be right in their charges. We thank God we still love Him and feel He is using us to warn others for Him, so you don't injure more of God's families. The Lucas movement is causing people to leave the church and be extremely spiritually unhappy because of men not God. We will continue to use the Bible as our guide. We hope you can review your interpretation of the Scriptures and come to realize that God is patient, loving, and tender. Human judgment will never be a substitute for Jesus.

The Scriptures have set us free, free from man, and free to tell the truth.

In Christian Love,

(Signed)

(Several members' signatures)

One of the *deacons* who resigned at *Heritage Chapel* (all but one of the deacons did so, if we are correctly informed) was brother Floyd E. Merritt, a professor of speech at Eastern Illinois University. Neither he nor his family any longer attend at *Heritage Chapel*, but attend the *Lake Land* congregation at Mattoon, when he is not preaching at Kemp.

Following is an analysis that he wrote and delivered at a meeting of the men at Heritage Chapel prior to his leaving them:

AN ATTEMPT TO ANALYZE AND SUMMARIZE SOME OF THE PROBLEMS FACING THE HERITAGE CHAPEL CHURCH OF CHRIST BASED UPON MY PERSONAL OBSERVATIONS, PERSONAL EXPERIENCES AND THE CHARGES AND REPORTS MADE IN THE ELDERS AND DEACONS MEETING SUNDAY AFTERNOON AND THE GENERAL CONGREGATIONAL BUSINESS MEETING SUNDAY EVENING, APRIL 25, 1977.

by Floyd Merritt

We have some very serious problems here at Heritage Chapel. Let no one delude himself or be deceived into minimizing them. These problems cannot be smoothed over with solicitous language nor will they go away by pretending that they do not exist.

I do not believe that these are at the moment doctrinal problems although some of the tendencies could lead to doctrinal problems. These problems are more related to methods of evangelism, emphases of preaching, and attitudes of preachers. Hopefully, for the sake of all concerned and for the advancement of the cause of Christ, these problems can be solved scripturally.

The methods of our preachers have bordered on coercion (and in some cases have been coercive). Our preachers have gone beyond the preacher's right and obligation to encourage, persuade, or even to exhort. Through announcements, preaching, and personal contact (in person and by phone)

people have been intimidated, pressured, and cajoled in such a way that they were not acting of their own free will and volition. They were not able to give their time and service as the scriptures teach, "Everyone as he has purposed in his heart, so let him give, not grudgingly, nor of necessity, for God loves a cheerful giver." (II Corinthians 9:7). They could not feel inspired and edified by their deeds, services, and attendance because they felt constrained before the act and lingering guilt afterwards. Intelligent, mature people can hear an announcement, listen to the reasons and needs presented, but they *then* must decide (1) whether they *want* to attend and (2) whether, within their constraints and obligations, they *can* attend. To bully them into attending or call them up on the phone and pressure them, or to bring them before the elders to apply pressure, or make them feel that they are letting the preachers down and are less than Christian is clearly wrong and clearly contrary to the spirit and doctrine of Christ.

New Christians and weak Christians, who should have been encouraged, supported, led, or "restored in meekness" (I Thessalonians 5:14; Galatians 6:1,2) have been gone to and treated in a scandalous way. They have been brow-beaten, humiliated, ridiculed, and cut to the heart. There are deep wounds which will be long in healing.

People have been made to feel continual guilt. Guilt is often justified and can be constructive. The guilt that many have been made to feel has in many cases been neither justified nor constructive. It was not justified because in many cases these people were doing about all that they could do and giving (in time, service, and energy) about all that they could give. It was not constructive because there was no relief from it — guilt upon guilt. When they extended themselves, they did not receive praise, or experience much relief from guilt because they were immediately confronted with some other almost unattainable goal or were charged with some other shortcoming. Many members of the congregation are frustrated; mentally, physically, and spiritually fatigued; and most certainly less than inspired or edified.

Activities are going on almost every night and often throughout the day. Workshops, seminars, conferences, etc., have been held excessively which have unduly taxed the energies, patience, and pocketbooks of the members. These have been constant, unrelenting activities. Many of the young people practically live at the church building. Many have neglected other duties, some have shown less than respect for their parents, and some have manifested symptoms of exhaustion and nervous tension. There have not, to my knowledge, been any improprieties. People cannot be always hyped up, always be on a "high" (even a spiritual high); people cannot live always on the razor edge of either excitement or tension. Many of the young people (high school and college) are always on the edge of excitement and many of the young adults are always on the edge of tension (it is the younger families rather than the older who have felt most of the pressure on their time, energies, and pocketbooks). In some cases their children have suffered from a lack of rest and attention.

The preaching has been an incessant and steady diet of "total commitment", "involvement", "count the cost", "take up your cross and follow Jesus", "sharing", etc. All of which are good, Christian topics and concepts, but every Christian needs variety and needs to be introduced to and challenged by all of the great topics discussed in God's Word. There must be a balance in one's preaching.

The attitude of the preachers has been often condescending, sometimes arrogant, and sometimes insulting. Members have been made to feel like pigmies in the presence of spiritual giants. The preachers have been unable to demonstrate any meekness or to acknowledge any mistakes or errors by judgment. They have become very judgmental in their preaching and private sessions and have used their opportunities (often doing the work of the elders) to intrude into the personal life and affairs of members. In doing this, they have often done more harm than good.

The preachers have had almost complete control of the worship service — deciding who is spiritual enough and who is not spiritual enough to participate in the services, always making sure that they had the limelight. Anyone who ques-

Would You Pay \$4.50 for Five Silver Dollars?

**Deltona Corporation Will Deed Church Property to Any
That Will Take the Oversight in Seeing That a Congregation
People Will Be Started in Their Planned Community, W**

In a Paul Harvey broadcast recently, he was chuckling over the fact that some eastern bank had offered to sell five of the new Susan B. Anthony silver dollars to anyone interested for \$4.50.

Was there a rush to cash in on this *bona fide* bonanza? You guessed it. Harvey said there were *no takers!*

However, before "we" start splitting our sides that *anyone* could turn down an offer like that, brother Fred Baker, minister to the church at Sanford, Florida, announced several months ago six most valuable pieces of property which the Deltona Corporation was offering to deed to any six of our congregations willing to start a congregation of the Lord's people in their respective planned community.

How many takers? So far, *only two!*

FOUR MORE STILL AVAILABLE

"All the property is available with the exception of Spring Hill and Deltona," brother Baker wrote us under date of January 28, 1980. "Here is the way it works:

"If some eldership, from Florida or out of Florida, would take one of these locations as a mission work (for that is what it would be, because these communities have everything except the Lord's church) — after selecting one of these locations, they would go to the location (or have me

tioned or "criticized" was "excommunicated" for a period of time and disbarred from public participation in worship until he "shaped up." The preachers met constantly with the elders, planning new programs and discussing how to get members more involved, so that the elders were unable to meet with the deacons for months or to hold general congregational business meetings.

Let no one misunderstand me. I love both of these men, I consider them men of unusual abilities, and I am in complete support of having full time, located preachers, but these things have happened, these abuses have occurred, hearts are aching, and these things must be corrected.

Evidently "these things" were *not* corrected — and we saw in a letter brother Merritt wrote to someone else a year later that he and his family, along with many families who formerly attended the Heritage Chapel congregation, already had either left or been "driven out"; whereas many more families, though deeply disturbed and spiritually wounded, were just trying to "ride it out"; and still others no longer were attending anywhere. From three elders and five deacons, the congregation was, by then down to two elders who, brother Merritt said, were completely under the control of the two preachers. He did say that the attendance

Any Congregation
of God's
Who Will Respond?

to do it for them) and reserve one of the sites. Then they would have 90 days to show the Deltona Corporation that they have the financial means to build the first phase of their building, having had the Deltona Corporation to approve the building plans only to show that the building would be complimentary to the neighborhood.

"With the exception of St. Augustine Shores (which has no 'church' of any kind), the denominations already are in the other places. The places that we would like to emphasize now, in order, are, first, Marion Oaks; next, Citrus Springs; and then St. Augustine Shores and Marcos Island.

HOW TO REACH BROTHER BAKER

Any eldership who may be interested in looking into this matter further should get in touch with brother Baker without further delay.

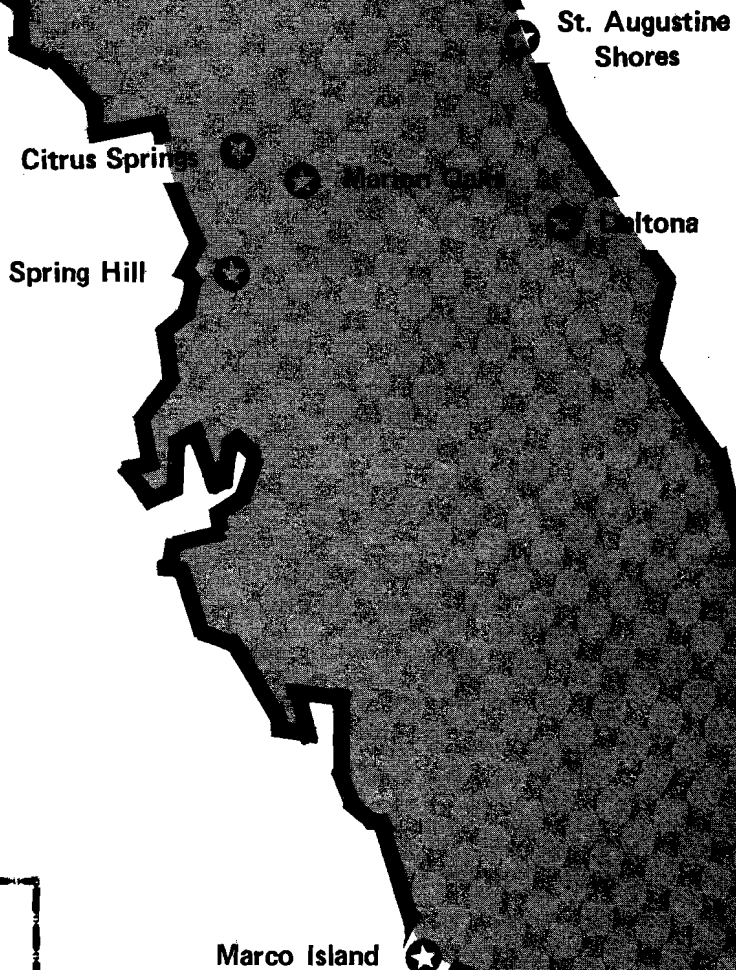
"If anyone is interested," his letter continued, "they can contact me by calling me at (305) 322-7781 (office) or 323-1123 (home), or write me at 1512 Park Avenue, Sanford, Florida 32711. We will be glad to assist them in any way that we can."

The two congregations that have volunteered oversight thus far are brother Baker's home congregation at Sanford, Florida, and the brethren at Pinellas Park, Florida. Who will be next?

of college students were still good, and that many were responding, but that he could not sanction the kind of methods, attitudes and doctrines being used.

In a still later letter, dated May 3, 1978, he mentioned that "almost all of the families that were there (Heritage Chapel) before hiring Kip McKean from Crossroads have left or if they remain are terribly demoralized but are trying to ride it out until things change. It is fourteen miles to the nearest congregation in another town and most people, of course, like to attend a congregation in their own home town ... The big, big mistake that we made at Heritage Chapel was not making a thorough check on Kip McKean and the Crossroads program even though we knew that there had been some problems where he labored with the church in Pennsylvania. We just accepted his side of the story when we should have made a very thorough investigation. ..."

May 3, 1978, must have been quite a time of investigation on the part of several re: Crossroads/Gainesville; for, in



addition to the foregoing, by brother Merritt, Malcolm Lammons, minister to the Edgewood congregation, of Jacksonville, Florida, under that date, was writing as follows:

May 3, 1978

Mr. George Stevens
4548 Prince Albert Way
Lexington, Kentucky 40503

Dear Brother Stevens:

This letter is in response to your request for information and an opinion about the work of the Crossroads church in Gainesville, Florida and their campus work in particular.

When the work there began in the middle to late Sixties, we were involved and supported the work financially in a modest way. We regarded the concept of seeking to reach young people on the college campuses as a good one. After the program had been underway for a couple of years, however, we began to be very concerned about the methods being employed by the 14th Street church as the congregation was then known) in their evangelism, some of their doctrinal positions, and the soundness of some of the brethren being used on their seminars and other training programs.

To be more specific, we were concerned about the emphasis being placed upon "telling others what the Lord has done for me", a subjective approach to evangelism, over the simple teaching of the gospel as God's means of converting souls. Further, we were concerned about the position espoused by Chuck Lucas and the elders there regarding the role of women in worship and devotional services and the operation of the Holy Spirit in the lives of Christians. Also, while I do not know the positions of the elders there, Chuck Lucas expressed views of tolerance toward proponents of premillennialism and those who use *instrumental music* that I consider to be intolerable. [On the copy of this letter that we have, brother *Clarence Lavender*, preacher and one of the elders at 43rd Street, Bradenton, Florida, wrote opposite this statement, "I was in the meeting when Chuck said these things." (Signed) *Clarence Lavender*.] Thirdly, we were concerned with the practice of using speakers such as *Don Finto*, *Roy Osborne* and *Stanley Shipp*, whose doctrinal soundness I would seriously question. These men freely expressed their view to not only the young of that congregation but to young people from all over the Southeast who were urged to attend these seminars and training sessions.

The development of these situations caused a majority of the brethren in Florida and the surrounding states affected to no longer support or encourage the work there.

About two years ago a series of meetings were held involving Crossroads and numbers of other men from various places. Out of these meetings came several concessions by Crossroads including an agreement to no longer allow the young women to participate audibly in prayers offered by mixed groups of young people. To my knowledge, there was no change in the doctrinal convictions of the principals but simply an accommodation in practice and public teaching. The details of all this can be found in back issues of *Contending for the Faith* and perhaps other periodicals or publications that published the statements of Crossroads and the other parties to these meetings.

In this writer's judgment, there are many questions to be answered and positions to be clarified before I could give this work a wholehearted endorsement. My recommendation to you is that this work and those involved should be scrutinized with the greatest of care before allowing this program to become an influencing factor on the lives of the young people at the University of Kentucky.

Sincerely yours,

(Signed)

Malcolm Lammons

On that same date, May 3, 1978, addressed to that same brother George Stevens, in Lexington, Kentucky, brother Ernest S. Underwood, who, until recently had been ministering to the 39th Avenue congregation, across town from Crossroads, in Gainesville, Florida, wrote from his new location in Covington, Tennessee, as follows:

Dear brother Stevens:

May 3, 1978

I just a few moments ago talked to you concerning the

Crossroads church in Gainesville, Florida, and its false teachings. This letter is a result of that conversation. I am just going to write as I think on the matter. Being in a hurry, since you want this by May 6, and I must be out of town the next two days, I am not going to take much time in correcting typing mistakes. Please forgive any. Also, as I told you on the phone, you may feel free to use any material I send in whatever way you deem necessary. Everything I have to say can be documented.

Let me begin by saying that the so-called restoration of fellowship meeting was a farce. I attended that meeting, and was deceived. These brethren stated in the meeting that they had sinned, and that they repented. This was accepted by us, however, in the very bulletin which announced the restoration of fellowship brother Lucas stated that nothing had changed. Either they sinned or they did not. Either they repented or they did not. His statement, the actual bulletin is inclosed, is that their belief had not changed. I take it from this, and from their actions subsequent to the meeting that the only thing that changed was the stopping of the girls from leading public prayer. As far as I have evidence this was stopped. This simply means that they still hold the same positions they were withdrawn from for.

Both before and after the above mentioned meeting I had many occasions to counsel with young people from that church. I can truthfully say that I have never found such a mixed-up type thinking in all of my 18 years of preaching. These young people had been told that they did not have the ability to run their own lives, and that if they did not allow some counsellor at Crossroads to dictate to them their course of life, that they were nothing more than second-class citizens in the church there. This attitude was portrayed by the "in" crowd at the Crossroads church by completely shunning any who refused to be guided by such counsel. One particular young man, who has since left Crossroads, was told that he must break his engagement to his girl friend, and that he would not be allowed to sit with her in services, etc. Keep in mind that she was a faithful member of the church. She, too, has left that group. This sort of regimentation has its strongest influence in the thing called "prayer partners". This involves a junior and senior partner. The junior partner faithfully reports all of the day's activities to the senior partner. If there were any arguments in the family, these must be reported. According to the young man who was defending this to me and his wife, all this information eventually gets back to either Chuck Lucas or Sammy Laing. It is about the nearest thing to the Roman Catholic Confession that I have come up against. Some young people whom I counselled who had also talked with some of the "Moonies" stated that the organizational aspect is almost the same.

This same young man and his wife mentioned above were in my office a second time. She was, and still is, a member of the Methodist Church. I had been talking to her for some time concerning the gospel and she desired to be baptized. This was the reason for the second meeting. One of the deacons of the 39th Avenue church was present in this meeting. The young man, who is a member at Crossroads, was extremely upset that his wife would not attend Crossroads, but would attend 39th Avenue. I asked him, "Do you have any objections to your wife being baptized here and attending here?" (The "here" referred to 39th Avenue.) His answer was, "If she won't be baptized at Crossroads, I had just as soon that she not be baptized at all." To this day she has honored his wishes. In tears she told me that she believed that if she allowed me to baptize her, and if she attended 39th Avenue, that it would break up their marriage. The young man told me that it just very well might do that.

There is an arrogance in that church that is certainly unChristian. Many young people, some with their elders, have been in my office seeking counsel. They had been told that if they lived in the surrounding area and did not attend Crossroads that they were in sin. One young man was told that he could not attend his home congregation only forty miles away on Sunday without sinning. This young man had never placed his membership at Crossroads but only attended

on Wednesday nights. He taught a class in his home congregation on Sunday. According to one young lady who had been baptized at Crossroads, whose husband was not baptized, if she refused to go on a "retreat" and chose to stay home with her husband on a Saturday that she was in sin. After I baptized her husband, she continued to go to Crossroads and he came to 39th Avenue. This caused all sorts of problems. She went to the elders of Crossroads about the matter. The following is an exact quotation of hers concerning that meeting. "Brother _____ told me that if _____ continued to come to 39th Avenue that I might have to leave him." After such counselling they both placed their membership at 39th Avenue. George, these are not just isolated cases. I could write pages upon pages of this same sort of stuff. One just has to live in a town where such influence is exerted to really get to know it first-hand.

A lady who was attending 39th Avenue with friends was "shacking up" with someone other than her husband. After much teaching, some others and I had convinced her that such was sinful. She stopped, and was preparing to return to her husband who wanted her back. In the meantime, she attended a "soul talk" at Crossroads. After that she decided that we were too narrow-minded, bigoted, and unloving. She stated to me, "The campus minister told me that all I had to do was to be baptized and then I could go on living with _____." She was baptized about a week later at Crossroads and three months later was an announced teacher in their VBS. I have Lucas on tape where he states that he would not refuse to baptize one in that condition.

George, I don't know where this thing will end. This I do know, if brethren blindly follow such things they are going to lead many souls to hell. I was talking with brother Thomas Warren this past Saturday about the Crossroads situation. He expressed deep concern about the things he was hearing about their influence. He stated that he personally believed that the so-called unity meeting was only a sham to give them a freer hand to wreck and deceive. I concur with his sentiments entirely.

I hope this letter can be of some benefit to you in combatting any such influence there in your area. If I can further assist please call on me.

Brotherly,

(Signed)

Ernest S. Underwood

A book Destined to be a Classic
is now Back in Print

The Arlington Meeting

This book probably will be regarded as the classic discussion of the issues involved in the sponsoring-church pattern of cooperation contrasted with those who oppose it. The material is the printed speeches of two teams of 13 men who represented the opposing views. On one hand were men such as Eldred Stevens, Gus Nichols, J. D. Thomas, Roy Lanier and the like; on the other hand were men such as James Adams, Roy Cogdill, W. L. Wharton, Jr., Robert Turner, Harry Pickup and those of similar persuasion. You will want to add this book to your library.

Price: \$7.95

(Please Add 81 Cents for Postage)

SO NOW THE GREAT "SCRIPTURE TWISTER" CARL KETCHERSIDE WILL SHOW US ALL HOW TO HAVE UNITY, FELLOWSHIP AT HUNTSVILLE

Of all the brethren less qualified to teach this divided brotherhood how to have "Unity and Fellowship" again, that single person just has to be that great scripture-twister and church-divider — **Carl Ketcherside!** Anyone who will take the time to read and study brother **Tom L. Bright's** review of Ketcherside's "*The Twisted Scriptures*" that appeared in *Contending for the Faith* for several issues the second half of 1979, can see it plainly — the only basis Ketcherside really has for unity and fellowship actually is **NO BASIS AT ALL.** All it amounts to is just *let the scriptures mean whatever you want to subjectively, agree to disagree, and each one do his own thing!* What kind of unity/fellowship would that be!

Nevertheless, in a letter we received last April, brother **Tharon Wayne Marshall** called something to our attention, which we now call to yours. "**WHAT? HERE IN HUNTSVILLE?!?!?**", his letter began. "Or maybe you will hear: 'Oh, maybe in Nashville or Missouri, or even Birmingham—**BUT NOT HERE IN HUNTSVILLE!**' But, brethren, **BEWARE!** It just might be here, if **R. L. Kilpatrick** has his way! And what are we talking about? A 'Unity and Fellowship Seminar with Open Forum' with 'guest speaker' (guess who?) **W. CARL KETCHERSIDE!**"

"Several of the Huntsville brethren have received a letter from brother **R. L. Kilpatrick** stating his desire to hold a Seminar with **Carl Ketcherside** at the Von Braun Civic Center here in Huntsville, Alabama, if enough interest is drawn. Postage-paid cards were enclosed in the same envelope in which you were to state your desire for such a meeting, and simply drop it in the mail.

"Enclosed is a copy of the letter distributed by brother Kilpatrick. Notice his open invitation to the Christian Church denomination. Notice his mention of the prayer of Jesus Christ in John 17. However, this prayer (nor does anything else in the teaching of Christ and the apostles) **DOES NOT** support the Ketcherside doctrine of "unity through diversity."

"So I say again: **BRETHREN, BEWARE!** Just such a meeting as this would further serve the purpose of giving **R. L. Kilpatrick** and the **Ketchersiderites** of this area a good stronghold. And, of course, this would please brother Kilpatrick and his followers here mighty well. . . Yours always for the Old Paths, (Signed) **Tharon Wayne Marshall.**"

Almost a year has come and gone since we received brother Marshall's letter and enclosure. Now we see in brother Kilpatrick's undermining monthly magazine he calls *Ensign*, for February, 1980, he is inviting evidently the whole brotherhood to hear "**Carl Ketcherside** in our *Unity Forum* coming to Huntsville April 15-17." Also, he says, "**We are pleased to announce that Joe Black, Birmingham, Alabama, and Don Finto, Nashville, Tennessee, will take part in the Unity Forum as Master of Ceremonies and Director of Singing, respectively. Mark your calendars and make plans to attend.**"

When we read this, our first reaction was that it needed a *good letting alone.* Such a gathering of nuts could hardly be seen! On the other hand, we thought, why not! Why not make a concerted effort to have every faithful gospel preacher from all the surrounding states to fill up row on row at that Forum. And, if it is truly to be "Open", as originally advertised, why not invite every brand of "anti" preacher to come, from anti-Bible-class, anti-women-teachers, anti-multiple-containers, anti-Christian-college, anti-orphan-homes, anti-cooperation, and anti-everything-but-ante-up! Let's just see Ketcherside put all back together again! By the time he heard from all those preachers, he'll have thought he was at the Tower of Babel!

We are not exactly "proposing" such a show-down. Okay-Corral shoot-out, brethren; however, we would like to hear your reactions. Please write by return mail as soon as you read this, addressing your letters to: **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.**

Notes & Quotes...

Carl Smith, of Lansing, Michigan, who (with his sister Gussie) is a direct descendant of old brother "Raccoon John" Smith, is one of our faithful supporters. "Brother Robert Taylor was in Lansing a few days ago," he wrote, in part, on September 28, 1979. "He spoke for us on Wednesday night. He told me he had seen you a short time back. Robert is one of the finest young men I have ever known. June and I think very highly of him. He was my 'best man' when June and I were married 29 years ago last July 17. This was right at the beginning of his preaching career . . ."

"I am enclosing a check for \$25. Use \$5 for three more years' subscription to *Contending for the Faith* for me and use the extra \$20 for anything you deem best. Gussie is sending a check for \$25 to be used to your liking. Wish we could do more . . ."

(NOTE: I feel sure that "Raccoon John" would approve. IYR Jr.)

Roy Carnal, Huntingdon, Tennessee, September 6, 1979: "I think it is a fine paper."

Keysburg church of Christ, Allensville, Kentucky: "Please put the Keysburg church of Christ on your mailing list."

Elijah G. Shelton, Wayne, Michigan, July 2, 1979, enclosing his contribution, said, "Use any way you think best."

Jeffrey N. Wesson, Kaiserslautern, Germany, September 27, 1979: "Enclosed is a check for \$5 to help you in distributing *Contending for the Faith*. I wanted to write and tell you what has been happening at Kaiserslautern. The elders have been working with some of the lead liberals who openly advocate false doctrine. I think, sad to say, that we will have to withdraw from them. I pray we would not have to but it seems as if there is no other way. We don't want the erring brethren leading others off. One of the families that we will probably have to withdraw from, I spent a whole afternoon plus many other times seeking to lead them back to the truth to no avail. I gave the elders the outcome of our discussion to help them in getting to the bottom of the problem. I wish there was more I could do to help them but there isn't. I pray to God that they will come back to the truth. It isn't very nice at all, is it. God bless you, brother. I know that it must be one of the hardest tasks in putting out *Contending for the Faith*, but it must be done. Don't get discouraged . . ."

Edward S. Curd, Hazel, Kentucky, July 5, 1979: "Please find check enclosed for \$10."

Burt Newland, evangelist, Saint Marys, West Virginia, November 10, 1979: "Please send me a bundle of 'sample' copies for my perusing and also that of my brethren here locally. Promised plans are to subscribe for 1980 and perhaps by the bundle."

(NOTE: These sample copies—paid for by our contending-for-the-faith fund—were sent. This is just one of the ways your contributions to this fund help us get the message out to others. IYR Jr.)

Ira L. Haney, of Anthony, Texas, in sending \$10 with his renewal under date of July 13, 1979, said, "Use the remainder to send paper to others or as you see fit. We really enjoy the paper. Keep up the good work."

Aaron Nicholas, Stamps, Arkansas: "One of my preacher brethren asked my brother what kin are you to Aaron Nicholas. He said he's my brother. The preacher said I've got to get in touch with him. I like what he has to say in *Contending for the Faith*. One who cares."

William Plew, Sr., Bloomington, Indiana, enclosed \$2 on July 13, 1979, saying, "To send *Contending for the Faith* to churches."

Ernest Burnette, of Norcross, Georgia, sent \$50 under date of July 3, 1979.

Gary L. Grizzell, Oak Ridge, Tennessee, December 21, 1979: "I receive *Contending for the Faith* and I appreciate so much your stand for God's truth."

Ray Hogan, West Melbourne, Florida, July 6, 1979: "In regards to sending *Contending for the Faith* to all of the churches free of cost, I don't think it is worthwhile. Sunday night I asked our preacher if he received *Contending for the Faith* and he stated he did but just put them in a stack, as he had so much to read, that he didn't have time to read *Contending for the Faith*. When I tried to tell him that it would be to his advantage if he did, he just turned away and started talking to someone else. Have also talked to some of the elders about the troubles at Highland, in Abilene, Texas. No one will listen. They claim they have been told that everything has been straightened out . . . The small check inclosed is for you to use as you see fit. Please keep up the good work you have been doing so long."

(NOTE: In my reply of August 7, 1979, I said, in part, "Much appreciation for your help on our contending for the faith fund, also for letting me know your thoughts on the mailings to all the churches. I tend to agree with you. We are cutting back these mailings quite drastically; however, when something comes along which we deem to be of more immediate, crucial concern to churches, as such, we shall send out just those particular issues. Hence, there still will be a need to help on our contending for the faith fund, though not as much as before."

"It literally astonishes me that any preacher among us could have as little concern for what is happening to the church as the preacher you mentioned there. Yes, I am sure he and the elders were told that everything had been straightened out. But who told them? The same liars who claimed there was nothing wrong in the first place! Well, they lied then and they are lying now. But when brethren refuse to be warned, what can we do!"

"Well, we'll just have to keep on trying. Please sign up all you can who will listen . . . At least some folks still care." IYR Jr.)

Jim Simmons, of Defuniak Springs, Alabama, enclosed \$15 under date of May 7, 1979, asking us to enter a one-year subscription for a third person, adding, "Use the rest of the money any way that you see fit. And keep up the good work!"

Mrs. Lois Robinson, Tallapoosa, Georgia, July 17, 1979: "I just wanted to tell you how much I've enjoyed *Contending for the Faith* . . . Keep up the truth preaching . . ."

I. C. Nance, Oklahoma City, Oklahoma, December 22, 1979: "For four years, I have been putting out my little paper, called, YOU SHOULD KNOW (because so many people DON'T KNOW!). It has created quite a 'stir' in these parts. These liberal preachers are 'fighting mad'. One of them threatened to feed me a 'knuckle sandwich' . . ."

Wendell V. Clipp, former elder, Nashville, Tennessee, July 9, 1979: "It is my humble opinion that a congregation (or elders) that have received *Contending for the Faith* for five (5) years and have not responded is a waste of effort. Chances are that the copy is not even displayed so the members can see it. Nevertheless, here is my check for \$20 to help on the good effort . . . Believe it or not, of all the literature that comes into my home, *Contending for the Faith* is the only one I read immediately from cover to cover . . ."

Jon Gary Williams, minister, Lavergne, Tennessee, June 30, 1979: "Thanks for running the article. I pray that it will have a good effect on the minds of many brethren. I've already received words of encouragement from several brethren across the country. Please keep me informed as to any adverse word coming to you. It will not be at all surprising if John (Clayton) writes in response to your invitation. If so, I would like to read it and respond. Knowing John, I don't believe he will pass up the opportunity to react! . . ."

"Enclosed is a small notice which appeared in the June 27 issue of the *Nashville Banner*. It's just another interesting fact pertaining to the Belmont situation. I talked with Don Finto a few weeks ago and learned *first hand* what he *really does believe* on several matters. For example, he and the Belmont church helped support the Billy Graham Crusade here in Nashville. He told me he thought Graham was baptized 'into Christ.' He *could not* explain the inconsistency between this and Graham's position that baptism was *not* 'for remission of sins.' He also told me that he no longer had any problem with the use of instrumental music in worship, although they do not use it yet at Belmont. He told me that although he had not seen any actual cases of healing like we find in the New Testament, yet he feels they can and do happen. He said they anoint with oil at Belmont!! I think another good article on the Belmont church is in order."

(NOTE: In my opinion, brother Williams' foregoing letter itself is a pretty good article on the Belmont church! I am not at liberty, as yet, to reveal my source of information; however, conditions for the actual introduction of instrumental music into the worship at Belmont are almost ripe. Don't be surprised if this takes place sometime soon. If they can 1) support a Billy Graham Crusade, 2) think Graham has been baptized "into Christ" regardless of his position on baptism, 3) believe in present-day miracles, 4) anoint with oil, and 5) no longer have a problem with the use of instrumental music in worship, why not go all the way! After all, did not God finally tell Balaam to proceed? Evidently the only thing that will change the direction Belmont is taking is an angel with a flaming sword. IYR Jr.)

Don and Aletha Gale, Memphis, Tennessee, June 27: "Please find enclosed a check for \$30 to be used in the *Contending for the Faith* fund to congregations of the church in America. We both find *Contending for the Faith* useful in keeping abreast of the various changes within and about the brotherhood — especially those changes that seek to undermine the basic tenets of the word of God. Please don't forget that there are still quite a few of us who support the truth."

Mrs. Geneva Lancaster, Center Hill, Florida, July 6, 1979: "Enclosed is \$5.50. Use as needed."

Eddy Dickey, Baxley, Georgia, December 29, 1979: "There is a small, struggling church in the mission field of western North Carolina's Blue Ridge Mountains that is very much in need of support and a good, sound preacher to work with them. This congregation is located in the town of Burnsville and consists of ten faithful members. Of the three male members, one is 83 and has had his voice box removed; one is about 35-40 but has been restored only recently after being out of the church for several years; and the other upon whom most of the work has fallen is only 15 years old. The congregation at present is being assisted (sending of teachers) by the congregation at State Street in Marion, North Carolina. Burnsville is the center of a three-county area in which there is not another congregation of the Lord's church. These brethren are in desperate need of assistance. I would appreciate it if you could make mention of this need in the next edition of *Contending for the Faith* . . . Churches or individuals interested in the Burnsville work may contact me by phone at (912) 367-2278 or write Eddy Dickey, P. O. Box 41, Baxley, Georgia 31513."

Bob Mayfield, elder, Highland church of Christ, McMinnville, Tennessee, July 1, 1979: "We already pay for our subscriptions and want to donate this \$100 for the year."

C. B. Short, Dallas, Texas, December 27, 1979: "What a terrible mess! I have finished all three 'Axes' now, and just have no words to express the awful, helpless feeling engendered within my heart at the 'psittacious pregrinations' you exposed in those men who at one time were apparently at peace with the Lord! And even though it must be even harder on you, who are acquainted personally with every one of them, than on one such as I, it remains a dire necessity to render this exposé in the interest of the Lord's body earthwise. Local case in point is Central, Irving."

"It would seem that such boys as Logan (Fox), in belittling 'us' for using songs and commentaries done by sectarians, have forgotten something Jesus said while sojourning here: '... do as they SAY, not as they DO.' Matthew Henry was one of the most brilliant old timers, and just because his 'exegesis' of Acts 8:38 was faulty, we should reject out of hand everything he had to offer?"

"On page 61 (#3) your quote of Sanders' words that 'Paul meant flesh couldn't be justified by law' reminds me of the later J. W. Roberts' articles, entitled, 'If Righteousness Come By Law, Then ...' in *Firm Foundation* some years ago, in which this ACU professor's arguments almost identify with Sanders' attitude. To think that such *stuff* is being *stuffed* down prospective gospel preachers' throats! ..."

"I certainly wish you God-speed in continuing to 'Contend For The Faith' as you have proven your own ministry to be, even though, as mentioned, it is just heart-breaking to think it must be done right in the middle of the Lord's own body. Yet, as the great apostle, 'We must seek to please God rather than men, for should we seek to be palliatively pleasing to men, we certainly would not be pleasing to God!' This despite the pain of doing so at the expense, possibly (or probably?) of fellowship with said men ..."

Howard Horton, of Gales Ferry, Connecticut, in renewing his subscription December 3, 1979, for another three years, added \$10.00 as a contribution to our contending for the faith fund.

Douglas Byars, McMinnville, Tennessee, December 10, 1979: "It is a pleasure to write you and encourage you in your work along with your staff in publishing *Contending for the Faith*. It is refreshing to know that there are still faithful gospel preachers that are willing to stand for and preach the truth ..."

(NOTE: I took no pleasure at all either in gathering the materials or even in writing *Axe on the Root* — Volumes I, II and III. It was simply that a conspiracy to change the church from the truth of the gospel to something else had arisen, and I could not in good conscience keep silent. Literally 1,000s of sets of these three books now are being read all over the brotherhood; and 100s more go out each year. If you have not ordered yours, we have kept the price at \$5 per set. So please send \$5 (plus 81 cents postage) with your order to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYR Jr.**)

E. B. Hudson, Port Charlotte, Florida, July 14, 1979: "We appreciate very much *Contending for the Faith*. This magazine is badly needed. Hope you continue to print it."

Fred Davis, minister, Pierre, South Dakota, July 25, 1979: "I will try to sign up the whole congregation for *Contending for the Faith*. I look forward each month to the old reliable. You are doing a great work. Never give up the Battle!"

(NOTE: Brother Davis's faithful backing is greatly appreciated. He since has moved to preach to the *Sylvan Lake* congregation, in Pontiac, Michigan; and his backing continues. IYR Jr.)

Margaret E. Griffo, West Palm Beach, Florida, July 6, 1979, enclosing a contribution in the work for the cause of truth, said, "God bless you in your work."

John A. Carter, former elder, Mayfield, Kentucky, June 27, 1979: "I am enclosing a check for \$100 to help get *Contending for the Faith* to the churches. I like *Contending for the Faith* very much. It is needed very badly to fight the great apostasy that is trying to take the church over now. Keep up the good fight. I will send more as I can ... Use this as needed ..."

Ralph and Blye Brannan, Marietta, Ohio, July 5, 1979: "Praying for the good work you are doing. The truth is needed more and more each day ..."

Mr. & Mrs. Glen Sackett, Santa Rosa, California, sent \$10.00 for our contending for the faith fund.

Willis Dykes, minister, Wylie, Texas, December 6, 1979: "I want to commend you for your love for the truth and your simple stand for God's way ... Thanks, and keep up the good work."

Lenard Hogan, West Memphis, Arkansas, November 30, 1979: "Enclosed is my check ... in the amount of \$12.00 for 60 copies of the October 1979 issue ... Keep up the good work."

Andy Harwood, Trenton, Tennessee, November 30, 1979: "You will find my personal check of contribution enclosed. This one is for November. We will be sending along one for December as soon as possible. We will try our best to maintain our present monthly contribution as we can and raise it when it is possible to do so."

"Just finished reading the last issue of *Contending for the Faith*. It was very timely and on the cutting edge as usual. You may quote me on this if you like. I agree that the marriage and divorce position of Fuqua is a very hot issue which is troubling the church in so many places. I am astounded to learn just how many brethren, even among those who one would probably number among the faithful, take the position that those who are not Christians are not amenable to the law of Christ on this point of law ..."

(NOTE: Words cannot express the deep gratitude we feel for those among us, such as **Andy Harwood**, who contribute month after month to our contending-for-the-faith fund. It is this fund which enables us to take such a strong initiative for the truth of the gospel brotherhood-wide. Please make such contributions payable to Bellview church of Christ, whose elders will send tax-deductible receipts for each contribution received. Please mark them clearly "for contending for the faith fund". There is nothing at all "commercial" about any of this. It simply enables us to send materials freely where needed which otherwise could not be made available. You may address such contributions either to **4850 Saufley Road, Pensacola, Florida 32506** or to **Post Office Box 26247, Birmingham, Alabama 35226**. It all goes to the same fund in any case. IYR Jr.)

MISSION Magazine, which, until recently was being published out of the **Central church of Christ** address, in Irving, Texas, not only has a *new address*, but also a *new editor!* According to word just reaching our attention, the *new address* and editor are *MISSION Journal*, Richard Hughes, Editor, 2071 Adolphus, Springfield, Missouri 65807. We are not sure just who Richard Hughes is; however, *anyone* having *anything* to do with *MISSION* needs to be viewed with extreme caution doctrinally.

David H. Dyer, minister, Red Boiling Springs, Tennessee, July 5, 1979: "I am greatly concerned about the direction many preachers and congregations have taken in the past few years. I appreciate the work you are doing in informing the brotherhood of preachers and congregations who are teaching error."

Wednesday, February 13th, Is Hard Day for Linwood Bishop & Mae Coss

Superstitious folks are always fearful of "Friday the 13th" — but, in the cases of **Linwood E. Bishop**, of Santa Anna, Texas, and **Mae Coss**, of Bonita Springs, Florida, "Wednesday the 13th" (of February, that is) was bad enough.

In brother Bishop's case, he came down with a heart attack on that date and had to be rushed to the hospital some ten miles away over at Coleman, Texas.

Meanwhile, in the Naples Community Hospital, in Naples, Florida, Bill Coss's wife Mae had to have her spleen removed.

Although brother Bishop still is too weak to write, he can receive cards. Those desiring to send them should address him **Linwood E. Bishop, Post Office Box 685, Santa Anna, Texas 76878**.

"I want to thank brother Rice," brother Coss wrote February 20, 1980, "for letting me use the paper to thank the brethren all over our brotherhood for their phone calls,

cards, flowers, and above all their prayers to our heavenly Father in behalf of my wife sister Mae Coss, who has been seriously ill with a blood disorder and had to have her spleen removed by surgery.

"Especially are we grateful to those who gave blood, as she has had several transfusions. May I, as a gospel preacher, say to all that have thought of my wife, who has been a faithful companion and truly a wonderful preacher's wife, who has done so much to help me preach the gospel of Christ in many hard places, who is a wonderful mother and grandmother, and who loves the church as we together have dedicated our lives to it, please continue to remember us in your prayers and that Mae will be back at my side where she has been for the last 40 years. Our brotherhood has the most wonderful people in the world who I know down deep in my heart truly understand. God bless you for thinking of us." (Signed) **Bill Coss, Post Office Box 715, Bonita Springs, Florida 33923**.

Memphis School of Preaching

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FOURTEENTH ANNUAL LECTURESHIP

MARCH 23-27, 1980

GENERAL THEME

"The Unchanging Gospel In A Changing World"

Sunday, March 23, 1980

6:00 J. F. Camp: *"Unchanging Gospel Principles"*

Monday, March 24, 1980

8:30 Harold W. Clark: *"The Word of Reconciliation"*

9:30 Mrs. Gerry Nicks: *"Gems from James"*

9:30 John DeBerry: *"The Power of God's Word"*

10:30 Ernest Underwood: *"Dangers of Perverting the Gospel"*

11:20- 1:10 INTERMISSION FOR LUNCH

1:10 Clyde Mize: *"The Truth Shall Make You Free"*

2:10 J. F. Camp: *"Unchanging Gospel Principles"*

3:10 Bob Tillman: *"The All-Sufficiency of the Gospel"*

4:00- 7:00 INTERMISSION FOR DINNER

7:00 Congregational Singing

7:30 Winfred Clark: *"The Gospel of Christ Is Indestructible"*

Tuesday, March 25, 1980

8:30 Neil Myers: *"The Whole Armor of God"*

9:30 Mrs. Gerry Nicks: *"Gems from James"*

9:30 Sorrell B. Wesson: *"Not Ashamed of the Gospel"*

10:30 Robert R. Taylor: *"Holding the Traditions Delivered by the Apostles"* (2 Thess. 2:15)

11:30- 1:10 INTERMISSION FOR LUNCH

1:10 J. W. Nicks: *"Our Source of Authority in Religion"*

2:10 J. Noel Merideth: *"A New Gospel for a New Age Not Needed"*

3:10 W. R. Craig: *"Remove Not the Ancient Landmarks" No. 1*

4:00- 7:00 INTERMISSION FOR DINNER (ALUMNI MEETING)

7:00 Congregational Singing

7:30 Guy N. Woods: *"God Hath Spoken"*

Wednesday, March 26, 1980

8:30 Skip Andrews: *"Handling Aright the Word of Truth"*

9:30 Mrs. Gerry Nicks: *"Gems from James"*

9:30 Edward Ballard: *"The Infallibly Safe Course"*

10:30 Glann Lee: *"Trouble in Israel: What Causes It?"*

11:30- 1:10 INTERMISSION FOR LUNCH

1:10 J. Noel Merideth: *"Enemies of the Cross"*

2:10 John W. Barcus: *"Walking by Faith"*

3:10 W. T. Hamilton: *"Jesus Christ, the Great I Am"*

4:00- 7:00 INTERMISSION FOR DINNER

7:00 Congregational Singing

7:30 J. F. Camp: *"Unchanging Gospel Principles"*

Thursday, March 27, 1980

8:30 Sidney White: *"The Word is Living and Active"*

9:30 Mrs. Gerry Nicks: *"Gems from James"*

9:30 Jim Franks: *"Contending for the Faith"*

10:30 Robert R. Taylor: *"Whosoever Transgresseth"* (2 John 9-11)

11:20- 1:10 INTERMISSION FOR LUNCH

1:10 J. W. Nicks: *"The Last Will and Testament of Christ"*

2:10 Guy F. Hester: *"The Certified Gospel"*

3:10 W. R. Craig: *"Remove Not the Ancient Landmarks" No. 2*

4:00- 7:00 INTERMISSION FOR DINNER

7:00 Congregational Singing

7:30 W. T. Hamilton: *"The Gospel Is Still Adapted to Man"*

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COMMENTARY ON JOSHUA — Coleman Crocker. As editor of this work, brother Crocker has sought to combine the comments made in *Elam's Notes, Annual Lesson Commentary, and Teacher's Annual Lesson Commentary*. Since these sources did not furnish comments on every verse, it was needful to secure additional comments from capable men to complete a commentary on the book of Joshua. Among the authors cited are E. A. Elam, H. Leo Boles, John T. Hinds, R. L. Whiteside, Guy N. Woods, Roy H. Lanier, Sr., Leslie G. Thomas, Rex Turner, Sr., and others.
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A CRITICAL REVIEW OF DOCTRINES OF THE PROTESTANT EPISCOPAL CHURCH — Ralph D. Gentry. The author confines his remarks to what may be regarded as the "mainstream" of Episcopalian doctrine.
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EVOLUTIONARY CREATIONISM — A Review of the teaching of John Clayton — by Wayne Jackson and Bert Thompson. The popularity of brother John Clayton's program on *Does God Exist?* would be truly wonderful, if he were faithfully teaching the truth on Christian evidences. The sad fact is that he propagates a whole host of errors foreign to plain Bible teaching damaging to the faith of our young people. This 32-page booklet responds to the need for a thorough exposure of the "Clayton Doctrine", first appearing in serialized form in *Words of Truth*.
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FORTY YEARS IN THE MORMON CHURCH: WHY I LEFT IT — R. C. Evans. Most books on Mormonism deal with the church having its headquarters in Salt Lake City. Evans' book is unique in that he was once one of the highest officials in the *Reorganized Church*, and this book furnishes more information on the *Reorganized Church* than most. Evans never became a Christian after the New Testament order; but his reasons for leaving Mormonism are valid just the same.
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HANSEN-WEBSTER DEBATE ON ESCHATOLOGY — Between Jack K. Hansen and Bruce R. Webster. Does Matthew 24 and 25 refer only to the destruction of Jerusalem? The only written debate, as far as we know, on the subject under consideration. Brother Hansen espoused the Max R. King position during the debate, but, as explained in his last negative, now has given up that view.
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ON WHAT DAY WAS CHRIST CRUCIFIED? — James Meadows. Those who take the time to study this booklet will find answers to Garner Ted Armstrong alone with others who contend for sabbath observance today. Meadows' arguments are unanswerable. He has refuted clearly and convincingly the objections to Friday as the day of the crucifixion. No loopholes are left for quibbles.
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THEISTIC EVOLUTION — Bert Thompson. The thesis of this book is that theistic evolution is a false, God-denying, Holy Spirit-denying, Jesus-denying faith — a faith of nominal Christians who cannot or will not accept the *Genesis* account as *Moses* wrote it and as *Christ* and the *inspired New and Old Testament* writes affirmed it. The issues are sharply drawn. There can be no compromise. You are either a Christian or an evolutionist; you cannot be both. **Paper (only) \$4.95**

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TORTURED FOR CHRIST — Richard Wurmbbrand. As general policy, *Contending for the Faith* does not carry items by denominational writers. Our reason for advertising this one is *not* to honor his basic *denominationalism*, but to suggest to "us" that if we were willing to suffer for the *truth* as much as Wurmbbrand has suffered for his *error*, probably the gospel would penetrate even behind the *Iron and Bamboo Curtains*. One of the most moving books we have ever read. **Paper (only) \$.95**

TRY A LITTLE KINDNESS — John W. Robertson. The central point of this new tract by the author of an earlier tract, entitled, *God's Woodshed — A Study of Church Discipline*, is that "when you show kindness, it always comes back to you!"

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WARREN-BALLARD DEBATE on the Plan of Salvation — between Thomas B. Warren and L. S. Ballard. This debate was held in Fort Worth, Texas, July 23-26, 1952. Ballard, a Baptist, was a veteran of many debates at the time, it was Warren's second public discussion. Immediately following, the church of Christ which supported brother Warren in the debate held a tent meeting with Warren doing the preaching. It was well attended with a large number of people being baptized into Christ, including many former Baptists. **Cloth (only) \$7.95**

WARREN-FUQUA DEBATE — between Thomas B. Warren and E. C. Fuqua. Nowadays, when so much is being said brotherhood-wide about "the Fuqua position", are you *sure* you know what that position really is? If you read and study this classic 1954 debate on *Divorce and Remarriage: Are Non-Christians Amenable to the Law of Christ?*, then you will know. **Paper \$3.95**

WARREN-MATSON DEBATE — between Thomas B. Warren and Wallace I. Matson. A four-night, oral debate on the *existence of God* held September 11-14, 1978, in the Curtis Hixson Convention Hall, Tampa, Florida. **Cloth (only) \$12.95**

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WHAT YOU ALWAYS WANTED TO KNOW ABOUT YOUR PREACHER BUT YOU NEVER CARED ENOUGH TO ASK — Steve Williams. Hopefully this short work will help awaken elders and the church in general to the special needs preachers have. There has been great progress in the past 20 years, but many things still need improving. **Cloth (only) \$4.00**

WHO WILL GO TO MACEDONIA? — Albert Gardner. The purpose of this book is to encourage more preachers to go into foreign missionary work and to stimulate more churches to send. **Paper (only) \$3.95**

WOMAN'S ROLE IN THE CHURCH — John Mark Hicks and Bruce L. Morton. As a result of liberationist influence in recent years, the questions of women's rights and social freedoms have been brought to the forefront of public attention. The church, too, has felt the pressure of the liberationists' proclamations. In many instances apostolic teaching concerning woman's role in the church has been equated with social injustice with which it bears no relation. This book seeks to deal with the contentions and presuppositions necessitated by a counter-reply. **Paper (only) \$2.95**

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The Version Issue Re-Examined

Calvin Warpula

(EDITORIAL NOTE: For our comments on this article, please see editorial on Page 2. — Ira Y. Rice, Jr.)

This article is a reply to "The Real Version Issue" by James W. Boyd of Jackson, Tennessee, which appeared in the January issue of this paper. I commend the editor, Ira Y. Rice, Jr., for his integrity in giving me an opportunity to present my understanding of the situation and a response to what I feel are some inaccurate accusations and misleading insinuations.

THE ISSUE IS FREEDOM IN CHIRST

I do not have any objection to anybody anywhere disagreeing with me in brotherly love and in the best interests of "the unity of the Spirit in the bond of peace." I do object to brethren causing dissension over matters of opinion where God has not legislated. The biblically-based motto, "In faith, unity; in opinions, liberty; and in all things, love," must be respected or else each Christian will end up being a church by himself because he has disfellowshipped every other Christian who disagrees with him on any subject. Among the 1,001 "questions and controversies" facing Christians today, no two preachers agree on every iota. In 1843, Alexander Campbell argued this plea with the Presbyterian Nathan L. Rice: "We long since learned the lesson that to draw a well defined boundary between faith and opinion, and, while we earnestly contend for the faith, to allow perfect freedom of opinion and of the expression of opinion, is the true philosophy of church union and the sovereign antidote against heresy. . . . It is not the object of our efforts to make men think alike on a thousand themes. Let them think as they like on any matter of human opinion and upon 'doctrines of religion', provided only they hold the Head Christ and keep His commandments. I learned not only the theory, but the fact, that if you wish opinionism to cease or subside you must not call up and debate everything that men think or say. You may debate anything into consequence, or you may, by a dignified silence, waste it into oblivion." (Page 797) In our time, Thomas B. Warren has spoken out against those who want to bind their ideas on the brotherhood: "I am not going to fall out with them as long as they do not seek to elevate their opin-

ion to being the law of Christ. As long as they do not preach their opinion as a matter of faith, I'll fellowship them and help them in every way I know how to help them. . . . But the trouble is: there are many brethren who will not do that. They say, 'This is the one and only way to study the Bible' (*Lectures on Church Cooperation and Orphan Homes*, p. 14). Further, he wrote, "We must oppose human creeds whether they are written by those in the church, or out of the church. In fact, we must oppose all human creeds whether written or unwritten. You must not allow men to elevate their opinions to the level of law and bind them on you." (Page 36). Reuel Lemmons has well said, "When one of us establishes his own code of faith and requires others to subscribe to it, he is guilty of producing a sect." (*A.C.C. Lectures*, 1956, pp. 349-350). God forbids both the adding to and taking from his word. (Revelation 22:18, 19). According to Matthew 16:18, some things are bound and some things are loosed. Theological liberalism errs in loosing what God has bound, but negative traditionalism is equally sinful because it binds what God has loosed.

On the specific point on Bible translations, each of us must follow the Scriptures and make no laws for God. We become sectarian when we bind our preferences and opinions on others. Every standard, committee translation in existence came via denominational translators. God nowhere guaranteed any translators immunity from error. All translations have their strengths and weaknesses. Only the original autographs were inerrant and infallible and of course, to our knowledge none of them exist today. Everyone who does not read Greek or Hebrew reads the Bible in translation. All translations need revision from time to time. Since God has not bound any translation, how can we be so bold as to demand one made by 48 Anglican scholars working for King James I of Great Britain over 368 years ago?

THE ISSUE IS SCHOLARSHIP, NOT THEOLOGY

The fact that Harry Orlinsky is a Jew who does not be-

(Continued on Page 3)

Contending FOR THE Faith

Volume XI, No. 4

April/1980

Ira Y. Rice, Jr., Editor

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Calvin Warpula Moving

When Calvin Warpula telephoned in January from Pleasant Valley/Mobile, Alabama, saying he felt misrepresented by brother James W. Boyd's article on "The Real Version Issue" that had just appeared in *Contending for the Faith*, I readily agreed to publish his reply to said article in our edition for March, 1980.

When brother Warpula's article came to hand, however, it was so lengthy (more than 12 double-spaced, typewritten pages) that there was no way to work it in with what already was scheduled for publication otherwise; therefore, I wrote him that it would be *April* before it could appear. Starting on Page 1, and extending for almost four printed pages, we are publishing herewith his entire reply on "The Version Issue Re-Examined".

FAIRNESS DOES NOT SIGNIFY AGREEMENT

Let no one suppose that just because we are according brother Warpula this space in which to reply that we thereby are indicating agreement with him on the basic issue involved. However much we may agree with many of the things he said in his article, nevertheless we deeply disagree with his overall defense of the *Revised Standard Version* and the *New International Version* of the Bible.

Because of this, I asked brother Boyd to get together with Robert R. Taylor, Jr., and for both of them to examine what brother Warpula had written, sending in a reply to it for publication in this same issue. Boyd's reply begins on *Page 5*. Then I sought and received permission from brother Guy N. Woods to publish the statement he made on modern versions, originally given orally in 1976 at *East Chester/Jackson, Tennessee*. (See *Page 7*.) And we are concluding Taylor's "Observations From Orlnisky" series of articles with this issue. (See *Page 8*.)

WALLACE'S REVIEW, EVALUATION RECOMMENDED

For an overall consideration of the dangers inherent in many, if not most, of the new so-called "modern speech" translations, we recommend brother Foy E. Wallace, Jr.'s *A Review of the New Versions*, which, among other splendid material, includes 176 pages just on the *Revised Standard Version* alone. It sells for \$12.00 (plus \$1.25 postage). Also, brother Wallace's *An Evaluation of the New International Version* (\$2.50, plus 59¢ postage) exposes how this version, too, changes God's word. (Please address your orders to: CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118.)

In the January 31 issue of *Pleasant Valley/Mobile's The Anchor*, we noted that brother Warpula soon would be leaving to "accept the pulpit work at the White's Ferry Road church in West Monroe, Louisiana." Inasmuch as White's Ferry Road already is instituting *Soul-Talk/Prayer-Partnerism* from *Crossroads/Gainesville, Florida* (see *Contending for the Faith* for March, 1980) — and with Warpula's warped views on the *Revised Standard* and the *New International* versions — instead of helping with the solution this new combination rapidly is becoming part of the problem.

— Ira Y. Rice, Jr., Editor

THE VERSION ISSUE RE-EXAMINED

(Continued from Page 1)

lieve in the deity of Christ has nothing to do with the quality of his scholarship, his integrity with the text, and his credibility in serving on the Old Testament translation committee of the *Revised Standard Version (RSV)*. Every gospel preacher has hundreds of grammatical, historical and theological books not written by our brethren, nor in agreement with our understanding of Bible teaching, but whose scholarship in linguistics, history, archaeology, and other critical matters is unquestioned and universally accepted. H. Leo Boles, in his commentary on Matthew in the *Gospel Advocate* series listed in his bibliography 62 different books or series of books and 19 different translations. Brother Boles no more believed everything in every detail in all these translations and books than I do, yet he respected these men as notable scholars in their fields. Guy N. Woods recommends preachers use lexicons by Thayer and Arndt and Gingrich and commentaries by Adam Clark (Methodist) and Albert Barnes (Presbyterian) as well as others. (*Questions and Answers — Open Forum, Freed Hardeman College Lectures*, 1976, p. 315). Brother Woods does not agree with everything in these books, yet he recommends their scholarship. As a Bible-believing, conservative Christian, I disagree strongly with Orlinsky's personal theology, yet respect his scholarship in the field of Hebrew linguistics and manuscripts. Brother Boyd does exactly the same thing with the *King James (KJV)* and *American Standard* versions (*ASV*). Not one of these translators identified totally with our convictions concerning baptism, communion, the nature of the church, worship, and church government. While Brother Boyd strongly supports their scholarship and integrity, he disallows their personal theologies, exactly as I do with the *RSV*.

The same goes for the songs we sing in worship to God. Over 90% of all the songs in any of our song books were not written by our people. Associate editor of the *Gospel Advocate*, Guy N. Woods, recently praised "Fanny J. Crosby, one of the truly great song writers of all time" (January 10, 1980, p. 10), yet she was not identified with us. We praise God with songs by such noted denominationalists as Martin Luther, John and Charles Wesley, Bernard of Clairvaux, Ira Sankey, and John Henry Newman. *A person's individual theology can be separated from his song-writing in the same way it can be from his scholarship in linguistics.*

Despite Brother Boyd's objection to Orlinsky serving as head of the *RSV* Old Testament committee, it is a fact that textually the *RSV* Old Testament is an improvement over the *KJV*. For example, compare the readings in the following passages: Joshua 11:13; I Kings 10:28; Judges 15:19; I Samuel 6:19; 13:23, 14:41, 2 Samuel 15:7; 12:8; 23:18-19; 24:13, Isaiah 17:3; I Chronicles 5:26; II Kings 23:29.

THE ISSUE IS LACK OF ACCURATE INFORMATION

Many are uninformed about how we got the Bible and the various translations. Every Christian ought to be familiar with *How We Got the Bible* (Baker Book House, 1964) by Dr. Neil Lightfoot, professor of Bible at Abilene Christian University. Brother Lightfoot wrote his doctoral dissertation on the *Revised Standard Version* as a student at Duke University. His book (and filmstrips and tapes by the same title) give a scholarly, balanced view. Dr. Jack P.

Lewis, professor of Bible at Harding Graduate School of Religion, gave four lectures at the Harding University Worship in August, 1978, which explain the details of the *King James*, *American Standard*, and *Revised Standard* versions. (Cassettes are available from the university in Searcy, Arkansas 72143). F. F. Bruce, renowned conservative British scholar, has written *The Books and the Parchments* (Fleming H. Revell, 1963) and *The English Bible* (Oxford, 1970) which accurately tell the story of the Bible's transmission through the ages. *The Expositor's Bible Commentary*, edited by Frank Gaebelein, Volume I, has over 700 excellent pages on such subjects as translations, canon, inspiration, and textual criticism. (Zondervan, 1979).

No translation has ever been produced in any language that has not at first had difficulty being accepted with some. When the *King James* version first appeared in 1611, some of the strongest criticism ever levelled against any translation was aimed at it. A hundred years passed before the *KJV* was well accepted and generally used. One critic of the *KJV*, Hugh Broughton, believed its translators would burn in hell for all their errors. In 382 A.D. when Jerome's new Latin version appeared, churches were known to split over it. It is no surprise today that some are still fighting new translations. Change is threatening to anyone. Before the "baby is thrown out with the bathwater" all those thus troubled should read the reasonable response to negative charges by D. A. Carson, *The King James Debate: A Plea for Realism* (Baker Book House, 1979).

THE ISSUE IS LACK OF DISCERNMENT

Brother Boyd acknowledges that the *KJV* does have some obscure words, archaic expressions, and changes that need to be made. Of course, the *KJV* we read today is a reprint of the 1762 or 1769 editions, and not the original of 1611. No average person today could read the original *KJV* because of its Elizabethan spelling and style. Since 1611, over 75,000 changes have been made in the *KJV*. In 1979, Thomas Nelson issued the *New King James Version* because of the many language changes and reading difficulties in the old editions.

I strongly deny Brother Boyd's implied charges that the *RSV* and the *NIV* contain "much false teaching and fatal doctrinal error . . . They contain rewritings, omissions, alterations, distortions, and perversions that are not found in the older version." This charge may be true of some one-man paraphrases such as Kenneth Taylor's *Living Bible*, but to lump all translations since the *ASV* of 1901 into a sweeping generalization is a gross injustice.

Brother Boyd strongly approves of the *American Standard Version*, yet (a) it has over 5000 textual changes ("rewritings, omissions, alterations") from the *KJV*, and (b) it has exactly the same textual base as the *RSV* and *NIV*. **Every "rewriting, omission, and alteration" found in the *RSV* and *NIV* is also found in the *American Standard Version!*** The *American Standard* was the first translation to take advantage of the three greatest Greek manuscripts (the Alexandrinus, Sinaiticus, and Vaticanus) and the *RSV* and *NIV* follow the *ASV* perfectly here. One preacher charged the *RSV* with 300 "rewritings, omissions, and alterations," yet in the same article praised the *American Standard Version*. How he would have been surprised if he had only checked his data to see that **every one of these condemned 300 "rewritings, omissions, and alterations"** is exactly the same in the *American Standard*. Also, the *ASV* has 36,000

translation changes from the *KJV* in the New Testament and 5,000 in the Old Testament.

In years of study, I have never found one deliberate, dishonest "distortion and perversion" in the *RSV* or *New International Version (NIV)*. They have their weaknesses, but so do the *KJV* and *ASV*. An uninformed person reading Brother Boyd would get the idea that the entire motive behind the *RSV* and *NIV* was to destroy the integrity of the Bible and to lead people wholesale into infidelity. I emphatically deny this! I am willing to publicly answer in this paper (or any other where so permitted) such false charges. The following premises are demonstrably true:

1. Any doctrine taught in the *KJV* and *ASV* is also just as clearly and plainly taught in the *RSV* and the *NIV*.

2. The *RSV* and the *NIV* are just as textually reliable as the *KJV* and the *ASV*.

3. Any verse or verses in the *RSV* and/or *NIV* that may possibly be theologically prejudiced, like Psalm 51:5 and the rendering of "sinful nature" for *sarkos* in Romans 8, can be offset by using the same version in other verses to show that such ideas were not a part of the Biblical doctrine.

4. The *KJV* is equally liable to the charges of doctrinal errors. Jack Lewis' article, "Doctrinal Errors in the King James Version," (*Restoration Quarterly*), 14 (1971), pp. 142-154 lists many problems affecting doctrine in the *KJV* brother Boyd so stoutly defends. If brother Boyd can use and endorse the *KJV* with its doctrinal problems, then why can't someone else use and endorse the *RSV* and *NIV* with their doctrinal problems?

THE ISSUE IS "GUILT BY ASSOCIATION"

Because my bulletin carried a lengthy article by Robert G. Bratcher, noted Bible translator, defending modern translations since the *KJV*, brother Boyd immediately charged me with promoting everything in Bratcher's one-man translation, *Today's English Version (TEV)*, or *Good News for Modern Man*. For the most part, I feel that the *TEV* is well done, but there are some problems that need to be corrected. It is unfair for brother Boyd to theologically line me up with the Jew Orinsky because he worked on the Old Testament *RSV* and with Bratcher's rendering of some verses in the *TEV*. I emphatically do not support doctrines teaching denominational faith only, the Lord's supper on other days than Sunday, premillennialism, pentecostalism, and the denial of the deity of Christ and the inspiration of Scripture. In these charges brother Boyd has lumped together all his reactions to all modern translations and has dismissed all of them, and me as well, by "guilt by association." Any weaknesses in Bratcher's *TEV* do not diminish my respect for his scholarly, articulate article I printed in our bulletin. Brother Boyd's response to Bratcher's article in my bulletin did not note one single thing wrong with the 39-paragraph article, only with Bratcher's *TEV* which is *not* referred to in the article nor ever endorsed in its weaknesses. This type of journalism would automatically label every preacher who quoted the Congregationalist J. H. Thayer as being "Congregationalist," the Lutheran Arndt-Gingrich as being "Lutheran," the Methodist Adam Clarke as being "Methodist," the Brethren F. F. Bruce as being "Church of the Brethren" or the Jewish Josephus as being "Jewish." Whatever happened to Christian ethics? I feel brother Boyd has done this very thing in his "Bratcher-Orinsky-Warpula" line. And, by the way, if brother Boyd can quote me approvingly (which he

does near the end) and not agree with me on everything, then why can't I quote Robert Bratcher on some things and not agree with him on everything in his *TEV*?

When brother Boyd says some modern translations teach error and in the next line says Calvin Warpula believes in modern translations, he leaves the implication that I endorse all modern translations and all errors. This type of illogic is called "the fallacy of the undistributed middle." For example, the Catholics believe in the Trinity, I believe in the Trinity; does that make me Catholic? Mormons believe in prayer; I believe in prayer; does that make me Mormon? Or again, a monkey has a head; I have a head; does that make me a monkey? Brother Boyd implies, "The *Living Bible* is a modern translation; the *NIV* is a modern translation; therefore, the *Living Bible* and the *NIV* are the same thing." That's as sensible as saying, "Jimmy Carter is a man; Pope John II is a man; therefore, Jimmy Carter is the Pope." All modern translations cannot be lumped together any more than all men or all churches can be lumped together. Since all translations are made by uninspired human beings, they must be judged on their own merits, not on the merits or demerits of others.

THE ISSUE IS SCHOLARSHIP INTEGRITY

Possibly the strongest opposition to the *RSV* has been its rendering of the Hebrew *almah* in Isaiah 7:14 as "young woman" whereas the *KJV* says "virgin." Several false impressions have arisen during the prolific negative oratory that do the *RSV* an injustice:

1. The *RSV* definitely and clearly teaches the virgin birth of Jesus Christ in all the New Testament references where the virgin birth is taught in any translation (see Luke 1:23,35 and Matthew 1:18,20,23,25). All the misrepresentations that the *RSV* denies the virgin birth are plainly contrary to the *RSV* text itself.

2. The Isaiah 7:14 passage has been difficult to translate and interpret for hundreds of years, even going back to the ancient church fathers. (See John T. Willis, "The Meaning of Isaiah 7:14 and Its Application in Matthew 1:23," *Restoration Quarterly* 21 (1978), pp. 1-18). If the Hebrew word *almah* here means "virgin" and refers to a child born in Isaiah's time, then we have two virgin births in the Bible, and thus a virgin birth would not necessarily prove deity. If it means "virgin" and refers strictly to Jesus' birth 700 years later, it is difficult to understand how this could have been a sign to the people of Isaiah's day as the passage seems to indicate.

3. The *American Standard Version*, which brother Boyd supports, recognized the problem with the *almah* translation as "virgin" and placed the reading "maiden" (which is the same as the *RSV*'s "young woman") in the marginal note. On the other hand, the *RSV* placed the reading "young woman" in the text and the word "virgin" in the marginal note. Both recognize that "virgin" may be doubtful, and both, either in the text or the marginal note, read something else. The difference between placing a reading in the text and the marginal notes is only determined by the majority and minority votes of the translators. The *NIV* says "virgin" without any footnote.

4. Jack Lewis in his lectures at the August, 1978, Harding University workshop pointed out several Old Testament passages and translations of where *almah* is translated with precision and accuracy as "young woman" or "maiden." The *KJV* and *ASV* do not consistently render *almah* as "virgin" in all its seven occurrences in the Hebrew Bible.

The *KJV* translates *almah* as "maid" in Exodus 2:8 and Proverbs 30:19 and as "damsel" in Psalm 68:25.

5. For the *RSV* to translate *almah* as "young woman" (or for the *ASV* to place it in the footnote) is no discredit to Jesus Christ, because while a "young woman" may or may not be a virgin, she indeed may be, and Mary is definitely said to be by Matthew and Luke in the *RSV*. The Greek word in the New Testament for "virgin" (*parthenos*) is always translated "virgin" in both the *RSV* and the *NIV*.

6. There is no doubt in the *RSV* and the *NIV* that Jesus was definitely born of a virgin according to Matthew and Luke, but the question is, Does a passage 700 years before the fact demand that the word "virgin" be in the translation? The Old Testament should be translated textually and contextually accurate without regard to the theological usage of the passage 700 years later in the New Testament. Isaiah 7:14 has a primary meaning in its own historical context of a young woman of Isaiah's day having a baby. Hundreds of years later, Matthew uses the same prophecy *typologically* and gives it a *parthenos* (virgin) meaning to refer to Mary and Jesus. This typological fulfillment of prophecy is also used by Matthew when he speaks of "out of Egypt have I called my son" (2:15) and Rachel weeping for her children (2:17-18), Old Testament quotations that in their original context did not refer to the coming of Christ.

7. The virgin birth of Jesus Christ does not depend on Christian manipulation of Old Testament Hebrew to force a meaning not necessarily implied in the Old Testament usage of *almah*. The virgin birth is amply stated in the *RSV* New Testament as much as any translation. No Christian doctrine ever rests on one controversial, disputable text. Of the more than 750,000 words in our English Bibles, surely we shall not split the brotherhood over *almah* in an obscure Old Testament text, while other *RSV* verses plainly defend Christ's deity.

THE ISSUE IS ACCURACY

The Pleasant Valley elders want me to clear their name on the previous article brother Boyd said our bulletin printed accusing one man of splitting churches over the translations and then "admitting" that we did not know who this was or any churches split over the issue. This makes us look like we deliberately print articles without justification and make blind charges in ignorance. We did print an excellent article by a well-known, faithful preacher

stating those anonymous facts. When brother Boyd wrote us for specifics, the elders told him they did not know who the author had in mind and that he should contact the author whose name and address we gave him. Personally, I fear that some of the articles that have been printed in this paper on the translation issue border on spreading strife, dissension, and mistrust among brethren and misrepresent the position of faithful men of God. If we had the spirit of Alexander Campbell, who in 1826 called for a new translation, having listed 357 spurious passages in the *KJV*, and the need for a modern language Bible, then maybe we would cease this needless fratricide over translations and get on with the work of practicing the Bible we do have, whether it be in *KJV*, *ASV*, *RSV*, or *NIV* terminology.

I deny the truthfulness of Boyd's statement: "If Warpula preaches what these versions teach in many places, he will teach false doctrines. He will have to leave them to teach the whole counsel of God." I have been preaching from the *RSV* for twelve years and never have had to leave the *RSV* text to teach the whole counsel of God.

The *RSV* and the *NIV* are not perfect; they need improvement and revision plans are underway. A new *RSV* is to be issued by 1985. The United Bible Societies suggest a major new translation every fifty years. The new *RSV* will correct the inconsistent practice of referring sometimes to Jesus as "you" and other times as "thee" depending on whether the translators thought the verse was referring to his human nature or his divine nature. A translation ought to use all old English pronouns for everyone (like the *KJV*) or all modern forms for everyone (like the *NIV*). There is no difference in the Greek and Hebrew pronouns referring to God and man. These and other changes will improve the *RSV*.

Truth has nothing to fear from investigation, scholarship, honesty, and integrity with the text. Let us be people of God who deal with facts, not insinuations; issues, not personalities; logic, not emotionally-charged outcries; and ethical principals, not guilt by association, or any other misrepresentation. J. W. McGarvey said, "I believe that this is the word of God insofar as it has been correctly preserved and translated." Let's make sure we are promoting these same aims. "The word of the Lord abides forever."

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Examining "The Version Issue Re-Examined"

James W. Boyd

In this issue is a reply by Calvin Warpula to articles that have appeared in *Contending For The Faith* by Robert Taylor and me regarding versions. Warpula claims the articles "border on spreading strife, dissension, and mistrust among brethren and misrepresent the position of faithful men of God." He said my article on "The REAL Version Issue" (*Contending for the Faith*, January 1980) contains "inaccurate accusations and misleading insinuations." His reply is long, but touches the issue only once or twice in the whole thing.

The issue is not "freedom in Christ." Whether we are dealing with a matter of faith or mere opinion is the ques-

tion. Not all "versions" are reliable by his own admission.

He claims that absence of the original autographs nullifies the possession of a Bible immune from error. But the *nature* of the "errors" deserves consideration. As for inspired translations, see the two articles in the *Gospel Advocate*, 1979, pages 526, 547.

THE ISSUE IS ALSO DOCTRINE

The issue is theology as well as "scholarship," especially when "scholarship" is so shaded by theology. While some accept Orinsky's scholarship, we question the scholarship and integrity of any man who asserts that Mary was a temple prostitute and that such is the meaning of "*parth-*

enos," therefore justifying the removal of "virgin" from Isaiah 7:14. He calls it a Christian manipulation of the Old Testament Hebrew. (Warpula called it the same thing in his reply.) We are concerned with what is proposed to be the Word of God, having read and heard the "scholar's" own expressions of *intent* and *attitude* toward the Bible, Christ, and such like. You may wish to defend Orlinsky if you choose, but I do not.

I looked up every Scripture Warpula cites as "improvement" in the *RSV* over the *KJV*. Not one is significant. If an improvement, just where and how? Such passages are not the kind to which we raise objection anyway. Nobody I know who rejects the *RSV/NIV* demands any *one* version.

It is not a matter of information regarding how we got the Bible, nor the slowness or quickness with which any version may or may not have been accepted or rejected. That is totally irrelevant to the objections raised against the *RSV/NIV*.

It is not a matter of whether we are reading the original *KJV* today or not. That has absolutely nothing to do with the objections to the *RSV/NIV*. Acknowledging the value of *revision* is not the same as giving license for *perversion*.

DO THEY TEACH FATAL ERROR?

Warpula finally touched the issue when he denied that the *RSV/NIV* teach false and fatal doctrinal error. I say they do. Here is the issue. Many articles have been produced that reveal the doctrinal errors of the *RSV/NIV*, such as Foy E. Wallace's *A Review of the Modern Versions*, my articles in the 1975 FHC lectureship book, tracts by V. E. Howard, Charles Pledge, study sheets by Roy Hearn, an extended series in *The Defender* by Robert Taylor, articles in the *Gospel Advocate* by Guy Woods, G. K. Wallace, B. C. Goodpasture, Noel Merideth and others. Also writings by R. C. Foster, Oswald T. Allis and others document the objections. Everyone should read them. Space prohibits that dissertation here. Warpula recommends the *RSV/NIV*. None of the above do. That is the issue.

Nobody I know objects to all modern versions to the same degree and for the same reasons, even though the widely distributed ones (*TEV*, *NEB*, *RSV*, *NIV*, *LB*, and the like) are sufficiently objectionable to reject them all. In that sense they can be lumped together.

That I strongly approve the *ASV* is to overstate the case with me. Many do. I strongly approve of the *KJV*, but know of no fatal doctrinal error taught in the *ASV*. Warpula is mistaken when he says the *RSV/NIV* are like the *ASV* in crucial points of objections, or that they all come from the same text. Not so. The many "textual changes" he mentions are often matters of no consequence whatever and are not of the character by which these versions are rejected. There are different kinds of "changes."

"WEAKNESSES" — OR FALSE DOCTRINE?

Warpula emphasized, "Every 'rewriting, omission, and alteration' found in the *RSV* and *NIV* is also found in the *American Standard Version*!" Comparison of them will prove this very wrong. Such a statement indicates a lack of information regarding the versions and the points of objections raised. What Warpula calls "weaknesses" are nothing less than *false doctrine* and *fatal error* of a perverted book! He may not think he finds dishonest distortions, but great Greek scholars, some not of our brethren, have charged it.

It is naive to think that all motives for these new versions were pure and holy. The *RSV* is the Bible of liberal Protes-

tantism, the National Council of Churches, and produced by their own admission to advance their positions. In addition, whatever be the motives behind their production, the fruit borne is sufficient to reject them.

IS LACK OF DISCERNMENT THE ISSUE?

Consider Warpula's numbered comments under the sub-heading, "The Issue Is Lack of Discernment," and note:

1) While a doctrine may be taught in *other* places, by what authority does any man have to remove it from *any* place where it is taught? That it is taught *elsewhere* is not the issue. That men have *removed* it from places where it *is* taught is tampering with God's Word. But that which is even worse than *omitting* truth taught in a passage is *changing* it to teach something different and even opposite from what is taught.

2) The *text* is not the issue we raise, even though there is a distinction between the *Textus Receptus* from which the *KJV* comes, and the Westcott-Hort text from which comes the *ASV* and *RSV*. The *NIV* comes from an eclectic text different from the other two. The issue is *translation*. The *RSV* translators admit in their introduction that the differences they have made in their product are *not* the result of *text*, but *translation*.

3) All he proves here is that there are *contradictions* in the *RSV/NIV*. God's word never "offsets" God's word. *Interpretation* is not the issue anyway. *Translation* is the issue.

4) Here is a point at the heart of the issue — distaste for the *KJV*. Lewis' comments of "doctrinal error" in the *KJV* have been refuted many times over. His objections are trite and more often just matters of syntax, spelling, archaic words and trivia. (The reader will be interested in the article, "Liberals, Listen", in the *Gospel Advocate*, 1973, page 511. We agree with the position stated there even though we do not accuse the author of now believing it.)

"GUILT BY ASSOCIATION" — OR RELIABILITY?

The issue is not "guilt by association" with men, but acceptance of unreliable Bibles. Warpula said, "... brother Boyd immediately charged me with promoting everything in Bratcher's one-man translation, *Today's English Version (TEV)*, or *Good News for Modern Man*." Warpula ought to retract this. **IT IS JUST NOT SO.** I never said anything of the sort. Warpula feels the *TEV* "is well done." Few so-called versions mutilate God's Word than this one. Yet, he feels it "is well done." Well, I do not. The "problems" in it are not minor. It teaches fatal and false doctrinal error in *many* instances.

I did not accuse Warpula of believing faith only, the Lord's Supper on other days than Sunday, premillennialism, Pentecostalism, or such like. It is false to so charge me. Indeed, "What happened to Christian ethics?" I did not line him up theologically with Orlinsky. I did not say Warpula endorses all modern translations and all errors. His "fallacy of the undistributed middle" is a straw man of his own invention and his charge of what I implied, with him putting words in my mouth, is false to the core. He ought to retract it. But the "Bibles" he recommends contain some of *these* false doctrines as well as *other* things not listed here.

Bratcher's contention for revision is best understood in the kind of "revision" he produced — the *TEV*. I do not think it is "well done" but heartily repudiate it as a tampering with God's word.

As for quoting Warpula, I quoted him on a point where

he is right. But Warpula did not present what he was saying as God's word like translations do. If he had, he would have been out-of-bounds. He can quote whomever he wishes, but how can he say their perversions of God's Word are "well done" and recommend them? This is the issue.

WHAT OF INTEGRITY AND ACCURACY?

Integrity of scholarship is part of the problem, and so is the accuracy of translation. Warpula's view of Isaiah 7:14 is mistaken. Because of limited space, let the reader study what has been written by Alan Highers, 1973 FHC lectureship book, and also the Third Annual Fort Worth Lectures.

I would expect Warpula to agree that *parthenos* means "virgin." This is Matthew's inspired definition of *almah* in Isaiah 7:14. But Orlinsky denies that meaning. He claims the word *almah* being translated "virgin" was a Christian manipulation of the Old Testament Hebrew, exactly what Warpula called it. Warpula said, "The RSV definitely and clearly teaches the virgin birth of Jesus Christ in all New Testament references where the virgin birth is taught in any translation." Not so. See Luke 1:34, John 3:16 — the deliberate distinction between "you and thee" which Warpula dismisses as a mere "inconsistency." Why only the New Testament references anyway? Why remove the Old Testament ones? Orlinsky denies the prophecy-fulfillment element of the Bible altogether and has removed it in several places.

It is no small concern to me that material has been distributed to young preachers in one of "our" schools that neither *almah* nor *parthenos* necessarily means virgin. Some have absorbed this Orlinsky idea far more than others. Defense of such distortion will lead the church away from the truth.

In my sermon on the virgin birth I cite fifteen (15) Old Testament and New Testament passages that affirm it. Over half of these have been so changed in modern versions that they could not be so used anymore. By what right do men do this? How can we uphold them in it?

All the contention for the correctness of translating *almah* with merely "young woman" on the basis of scholarship is offset by a superior and believing host of scholars who say otherwise, including the translators of the *KJV/ASV*. In addition, there is Matthew's inspired meaning of it in Matthew 1:23. That settles it for me.

Since Matthew says the passage 700 years old means "virgin," who are we to subscribe to the infidel's view that

it is not so? The invention of a young woman and child in Isaiah's day to fulfill the prophecy is but an attempt to protect the removal of the inspired prophecy of the virgin birth of Christ; and an alleged earlier "fulfillment" is a compromise unbecoming to sound teaching.

WARPULA STORY IS INCOMPLETE

Regarding the previous article by Pleasant Valley and the correspondence, Warpula failed to complete the story. They published the article which I questioned. They wrote me admitting they did not know to whom the article referred, suggested I write the author and gave me his address. Here Warpula stopped.

I then wrote Pleasant Valley and told them I had written the author even before I had written them and received no reply. I suggested since they printed the article they needed to know what they were reprinting. Whether they found out or not, I do not know. The article they reprinted is a transparent smear against opposition to the modern translations. (All this happened before Warpula — soon moving to *White's Ferry Road*, West Monroe, Louisiana — went to *Pleasant Valley*/Mobile, Alabama.)

I did not say he preached everything in the modern versions. I said he will not preach all the Scripture reveals *if* he uses his *RSV/NIV* and that he will also teach things false *if* he teaches all that they teach. He will have to go elsewhere before he can declare the whole counsel of God as God gave it. Another retraction is due.

He said we should get on with the work of practicing the Bible we do have. I have never stopped. But I have had to add to my work the opposition to new "Bibles" that teach things differently from the reliable ones we have used. It is not a matter of mere terminology and different but synonymous words, but a matter of different doctrines! *This* is the issue. If "fratricide" exists over it, it is because there are those who uphold the unreliable as acceptable.

I believe the word of God will endure. But if we accept these new things, we will have to accept something different from the Word of God. We will have to accept commentaries, paraphrases, rewritings, omissions, alterations, distortions and perversions as the Word of God. I, for one, am not willing to do it. Others will have to answer for themselves.

This is written in the spirit expressed by Paul, I Corinthians 4:14: "I write not these things to shame you, but as my beloved (brethren) I warn you."

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Guy N. Woods' Statement On Versions Of The Bible

The following was transcribed from a tape of a lecture given in 1976 at the East Chester church, Jackson, Tennessee, by Guy N. Woods on the versions of the Bible. Brother Woods affirmed that it was his belief that the *American Standard Version* "more nearly conveys" the Greek text than any other version. Then he added:

"But having said that I should like to add that it is my conviction that a person who hasn'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."

Later he said, "However in so far as the knowledge of truth is concerned, pertinent truth, truth essential to our

salvation, I believe that it is to be found in the *King James* translation. It will be responsible for populating heaven more than all the other translations of our generation, in fact of our century put together — that noble, able work. And it pains me no little to note that some of our own brethren are today expressing contempt for that venerable translation. I can only feel sorry that they have allowed themselves to be influenced by the liberal denominational theologians to the point that they are moving away from that base of loyalty and dedication to truth that formerly characterized all of us. When I was a young preacher, any preacher who would have recommended a translation that cast doubt upon the virgin birth of our Lord, or that

raised any questions regarding it, would have been regarded as an unsound and dangerous teacher. I should like to emphasize, friends, this significant fact. All of us ought to want to know what God's will is. The men who translated the *King James Version*, the *American Standard* translation, were men who believed in the inspiration of the Bible, who accepted it as a revelation from God. Now they were not Christians in the sense that they obeyed the gospel. They were not Christians at all. Many of them were not. But insofar as their position on inspiration is concerned they believed much the same as we do today. The differences were differences with reference to interpretation, not with reference to the manner in which the Bible came to us. However, without exception, the so-called modern-speech translations were done by men who did not have that attitude toward the word of God, who question the inspiration of the Bible. Some of them are people who reject the New Testament as a revelation from God entirely. One of the translators of the so-called *Revised Standard Version* is what we would regard as an infidel. Not only did he reject the virgin birth of Christ, rejects the Deity of our Lord, he does not believe that the New Testament is a revelation from God to man. Now is a man of that category safe in handling the translation of the book that you want to read and want your children to read? These are serious matters, friends, and they disturb me. Now the question may be raised. Is a person necessarily unsound in the faith because he quotes from these? I do not consider

such. I do not believe that a person is on that basis unsound because he may on occasion cite one of these versions. I, for example, have on occasion cited the Baptist manual because there might be something in that manual that was the truth, and I could use it effectively. But that, friends, is a far cry — get this distinction now — that's a far cry from *recommending* it. Let me tell you this. I would quote from the Baptist manual some statement that I believe to be true. But I would never recommend the Baptist manual as a sane, sound source of information. Hence, while a man may be sound who uses modern speech translations, (and I put them all in the same category — every one of them), I am prepared to show from the Greek text that everyone of them is dangerous in nature, beginning with the *Revised Standard*. While a man may not be unsound who uses it occasionally, or who cites it for the reasons that I have given, I believe that it is dangerous to recommend it. And I want to say here and now, though I am certain to many it will not be of any concern at all, **I will not recommend any preacher, or book, or institution that recommends the use of modern speech translations for their people. Now I do not know how to make it any plainer than that.**" (Emphasis, his).

Brother Woods continued to emphasize that his remarks were applicable to the *RSV* and *NIV*, saying specifically of the *NIV* that it was "shot through with dangerous things" and proceeded to give examples. —Ira Y. Rice, Jr., *Editor*

Observations From Orlinsky (No.3)

Robert R. Taylor, Jr.,

(Concluding Article of a Three-Part Series)

In early January of 1978, Harry M. Orlinsky, professor of Hebrew Union University and the oldest living member of the RSV Committee, gave a two-hour lecture on the West Coast relative to male-oriented language in the Bible and a variety of other matters as touching Biblical attitudes and translational procedures. Brother Archie Luper was on hand for this speech and recorded the Jewish professor's remarks. This three-part series is taken from this speech. This concluding segment will deal with Orlinsky's observations about the virgin birth of Jesus Christ. This phase of the discussion was triggered by an excellently worded question from our courageous and versatile Archie Luper.

BROTHER LUPER'S QUERY

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

THE JEWISH PROFESSOR'S INFIDELIC RESPONSE

The Professor responded immediately by quipping, "That's a *three-part* lecture." He then spent a few moments in supplying the context of Isaiah 7:14 in regard to Isaiah, the prophet of God, Ahaz, the king of Judah, the crucial danger that frightened and besieged Judah faced from the smoking firebrands of Rezin and Pekah, kings respectively of Syria and Israel and what God planned as aid. Then he dealt briefly with *almah*, the son and the sign in Isaiah 7:14. Quite specifically the Jewish Professor detailed how

the *RSV* came to inject "young woman" in the place of the virginal rendering and to drop the virgin to footnote status. He stated that anybody who desired could read the alternative which they placed in the footnote and not what they preferred for the actual text. He stated that the committee preferred the "young woman" rendering over virgin. Again he called the *RSV* **"the official Bible of the liberal Protestant community in this country."** He should know where the product belongs, and I have no debate with this chosen category!! It was rather revealing that he could not remember whether the Hebrew text demanded AN *almah* or THE *almah*. The definite article belongs in Isaiah 7:14. Some of us who have never tampered with this verse do not have any trouble remembering whether the definite or indefinite article attaches to *almah* in the Hebrew text.

Professor Orlinsky then went into a lengthy discussion about the uproar that this change created in the religious community. He detailed some of the persecutions the committee endured as a result of the decided change. They simply reaped what they sowed!

Professor Orlinsky next denied that the *almah* and her conception had future reference. He affirmed that she was very much pregnant at the initial giving of the prophecy and perhaps was already in her seventh, eighth or even ninth month. In fact he says she "is good and pregnant already and is about to bear."

He denies that there is any virginity at all in the term *almah*. Furthermore, he says, "There is no element of

chastity in there at all." He next associates the term with a naughty past. He says, "We now have the word *almah*, by the way, also in Canaanite literature, used as a parallel to prostitute."

Pertaining to the word *oth*, a Hebrew translated sign in this passage, he said, "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."

Professor Orlinsky next denies any connection between *parthenos* in classical Greek and virginity. He says that "*parthenos* does not mean virgin in classical Greek. *Parthenos* means 'young woman.'" By the time he finished with *parthenos* he had her a temple prostitute and her male offspring as a bastard. He says, "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 *parthenious*. The *parthenious* one who is born from a *parthenos*."

By the time he concluded his answer he had denied that *almah* meant virgin; he had denied any virginal tone to the term *parthenos*; he claimed that political power imposed on the term *parthenos* its virginal aspects; he claimed that *parthenos* was a temple prostitute and her offspring by another other than her husband was simply a bastard. He denied any predictive or future aspects to the passage in Isaiah 7:14. He denied that *oth* has any supernatural connection at all. He said that the new Jewish translation renders Isaiah 7:14, "Behold, the young woman has conceived or is pregnant and is about to bear." Again he affirmed that there is "no future action at all" in Isaiah 7:14. And what he and his translational colleagues did to Isaiah 7:14 some of my brethren defend and promote!

He closes with the observation that the *RSV*, 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." There you have his modernism spelled out in clear, unmistakable terms!

MY OBSERVATIONS ABOUT ORLINSKY

If I have any discerning powers at all and any logical recognition relative to premises laid and conclusions either drawn or implied, then here is where Professor Orlinsky's views lead: 1) *Almah* does not mean virgin. 2) *Parthenos* does not mean virgin. 3) There is no predictive prophecy in Isaiah 7:14. 4) The woman in Isaiah 7:14 was already pregnant and was about ready to bear her child. 5) There is nothing supernatural or miraculous about the Hebrew word *oth* in Isaiah 7:14 which is translated sign. 6) Isaiah did not have his eye fixed on a virgin and a virgin-born Son at some indefinite time in the future. 7) The angel who spoke to Joseph in Matthew (1:22-23) lied when he connected Isaiah 7:14 with what was about to happen to Joseph's espoused but not yet official wife — Mary — in Bethlehem. 8) Matthew lied when he penned Matthew 1:22-23 as a majestic, minute and straight line fulfillment of Isaiah 7:14. 9) The Spirit of truth became the Spirit of falsehood in prompting Matthew to record these words in Matthew 1:22-23. 10) God the Father and Christ the Son practiced falsehood in prompting the Holy Spirit to record Matthew

1:22-23. 11) There is no virgin birth prophecy in the Old Testament. 12) Mary was neither a virgin at Jesus' conception nor a virgin at his birth. 13) Mary was with child either by Joseph or by some unnamed and now unknown man. 14) Jesus Christ was not virgin-conceived; he was not virgin-born. 15) We have no Son of God in Jesus of Nazareth; we have no Saviour or Redeemer in the Galilean Prophet. 16) Without Jesus Christ there is no redemption either for Jew or for Gentile. 17) The virgin birth doctrine has been totally destroyed from the Bible. 18) The *RSV* can never, Never, NEVER extirpate itself from the inexcusable position of helping to lay the devious groundwork for the destruction of the cardinal concept of the Bible. The chickens have now come home to roost as far as the *RSV* of the liberal Protestant community is concerned. Why that *thing* has one single, solitary defender among "us" is more than I can fathom!

LET US NOW HEAR FROM

THREE RENOWNED BIBLE SCHOLARS

R. C. Foster was an internationally recognized Bible scholar in his day. He was a fierce foe and unrelenting objector of the modernistic *RSV* that Orlinsky and his liberal colleagues produced. In his classic and scholarly work, *Studies in The Life of Christ*, Foster devotes Chapter Six to THE VIRGIN BIRTH. He quotes Isaiah 7:14 and in an early section deals with the meaning of *almah*. He says, "But it is certain that the word does mean virgin in this passage and that the full significance of this prophecy, like many others of the Old Testament, was not understood at the time it was spoken. Note, as to the meaning of the word, that Matthew affirms it is a prophecy of the virgin birth; the other six times *almah* is used in the Old Testament it does mean virgin; the Jewish scholars who translated the Septuagint version of the Old Testament in 285 B. C. rendered *almah* (Isaiah 7:14) by the Greek word *parthenos* which can only mean virgin. Professor Willis Beecher says: 'There is no trace of its use to denote any other than a virgin.' Martin Luther declared: 'If a Jew or Christian can prove to me that in any passage of scripture *almah* means a married woman, I will give him 100 florins, although God alone knows where I may find them. James Orr in his great book *The Virgin Birth* quotes Luther and adds the significant comment that the 100 florins have never yet been claimed.'" (pp. 246-247.) Foster had real Bible scholarship behind these sage statements. He was writing as a believer in and a staunch defender of the virgin birth — not an infidel and arrogant blasphemer toward such as was true with Professor Orlinsky out on the West Coast in January of 1978.

Edward J. Young was a Bible scholar of first and foremost caliber. He wrote a three-volume commentary on Isaiah. In Volume I he deals with the word *almah* and says on pages 288-289, "In the light of these considerations it appears that Isaiah's choice of '*almah*' was deliberate. It seems to be the only word in the language which unequivocally signifies an unmarried woman. No other available Hebrew word would clearly indicate that the one whom he designates was unmarried. Consequently, no other word would have been suitable for fulfilling the requirements of the sign such as the context demanded. None of these other words would have pointed to an unusual birth. Only '*almah*' makes clear that the mother was unmarried.

"If, however, the mother is an unmarried woman, a

question arises. Was the child illegitimate or not? If the child were illegitimate, would the birth be a sign? The whole context, indeed the whole Biblical context, rules this out. On the other hand, if the mother were a good woman, then the birth was out of the ordinary, an unusual birth. The mother is both unmarried and a good woman. When this fact is understood, it becomes apparent that in all history there is only one of whom this can be predicated, namely, Mary, the mother of the Lord." Young not only refutes Orlinsky's blasphemous views but totally refutes our own brethren who deny Isaiah 7:14 as a straight line or an exclusive Messianic prophecy and Matthew 1:22-23 as its one time and ONE TIME ONLY fulfillment. Why should Young have the truth on this passage when so many of our college professors have missed it a country mile and then some? How exceedingly strange!

Our own beloved, brilliant and scholarly **Guy N. Woods**, Associate Editor of the *Gospel Advocate*, has said so ably, "Moreover, that the Hebrew word *almah* signifies only an unmarried woman, and a true virgin, is clear from an induction of its entire biblical usage, Psalm 68:25 (damsels); Exodus 2:8 (maid); Proverbs 30:19 (maid); Genesis 24:43 (virgin); Song of Solomon 1:3 (virgins); 6:8 (virgins); Isaiah 7:14 (virgin). A careful analysis of these passages — all in which *almah* (translated virgin in Isaiah 7:14) appears — reveals that the term is never applied to a married woman, never designates a non-virgin, never alludes to an impure

woman . . . Matthew's unequivocal assertion that the birth of Jesus to Mary, 'the virgin', fulfills the prophecy of Isaiah, (a) establishes the Messianic character of Isaiah 7:14; (b) identifies the virgin of the passage with the virgin Mary; and (c) proves that any translation of Isaiah 7:14, which renders the Hebrew word *almah* by words indicating anything less than virginal character (as do most of these so-called Modern Speech Translations), is wrong, and propagates grievous and dangerous error." (*Gospel Advocate*, Vol. CXV, Number 8, February 22, 1973.) AMEN AND AMEN!!

CONCLUSION

I have heard brother **B. C. Goodpasture** tell a number of times how he heard the infidel **Clarence Darrow** speak in Atlanta, Georgia, many years ago. Relative to Mary and the virgin birth of Jesus, Darrow said it was just a case of a Jewish girl who got herself in trouble and that was the best story she could concoct! Will someone tell me wherein Orlinsky's attitude toward Mary and Jesus differs one bit from Darrow's? Again will someone tell me why a man like **Harry M. Orlinsky** was ever chosen to be on a Biblical translational committee that should have loyally honored Christ and Sacred Scripture? In the third place will someone please tell me why our brethren endorse as reliable what a Jewish infidel calls the "liberal official Bible" of the Protestant community?

Baptists Protest *The New Living Bible*

G. K. Wallace

While some of my brethren are shouting praises of the *New Living Bible*, the Baptists are protesting. *THE NASHVILLE TENNESSEAN*, under date of December 10, 1973 tells of Baptist preachers leading a demonstration against the Baptist Book Store in Nashville, Tenn., for selling the *New Living Bible*. They charge the book—*The New Living Bible*—as being a vulgar book containing a paraphrase of Dr. Kenneth Taylor's theology. Their main objection to the *New Living Bible* is its vulgarity.

1. **The New Living Bible is a vulgar book.** If you doubt this take the Bible and compare Genesis 3:4 with the *New Living Bible*. Then, make a careful comparison with I Samuel 20:30 and II Samuel 11:2-5. The language of the *New Living Bible* is so risqué that I would not ask brother Goodpasture to publish it and he would not do so if I did.

2. **The New Living Bible is doctrinally corrupt.** It does not claim to be a *translation*. It *does* pretend to be a *paraphrase*—but this is a false claim. To paraphrase is to restate a text, passage, or work giving the meaning in **another form**. This *New Living Bible* does not always state the meaning in another form but instead puts a *new meaning* in a *sectarian* form. It makes God say things he did not say. It makes the Holy Spirit declare things he did not reveal. It does, however, make a clear statement of the doctrine of *John Calvin* in many places in the guise of a revelation from God. Satan had to use only one three-letter word to change the entire course of man—he said thou shalt "*not*" surely die. Mr. Taylor writes the creed of *John Calvin* in the text as the word of God and

has the audacity to call it a paraphrase. In I Corinthians 2:14 he makes Paul say that one cannot even *understand* the Bible until he *gets the Holy Spirit!* He makes Paul say that a Christian cannot understand the word of God unless the Holy Spirit *dwells* in him and *leads* him. In this passage Mr. Taylor puts his creed that man must have salvation *bestowed* upon him by a *special work of grace* to which he may testify. He makes Paul teach that a Christian is led by the indwelling of the Holy Spirit separate from the word. He says that if a Christian does not have the Holy Spirit he cannot understand what the Holy Spirit means. Mr. Taylor makes Peter say that one is *baptized* to show to the world that he was saved *before* he was baptized. (I Peter 3:21). In Romans 6:3, he has Paul teaching that we first become Christians and then we are baptized. In Romans 1:7; 3:28; John 1:12, 13 he makes the Bible teach that salvation is by faith only—"all those who believe this are reborn." (John 1:13). He says, "God makes us ready for heaven—makes us right in God's sight—when we put our faith and trust in Christ to save us." (Romans 1:17). He makes the Bible teach that the Holy Spirit operates in some mysterious way and that "we do not know on whom he will next bestow this life from heaven." (John 3:8 *NLB*). Here is Calvinism pure and simple.

Mr. Taylor says he rewrote the Bible because his children "understood little of what they were asked to read in the *King James Bible*." We admit that this would be confusing to hear Calvinism preached by their father on Sunday and then try to find on Monday what he said in the *King James Bible*. Mr. Taylor should give up his theology

and not change the Bible to fit his theory.

When Mr. Taylor brought out his *New Living Bible* he lost his voice. He could not speak a word. His doctors told him there was nothing at all wrong with him physically. A psychiatrist told him that God sent a curse on him for tampering with the Bible. (See *Newsweek*, October, 1971, "Religion.") I do not believe that God sent a curse upon Mr. Taylor but I do believe that the wrath of God in the judgment day will be upon any man who tampers with the word of God.

It is time that brethren cease allowing false teachers to invade class rooms and pulpits under the guise of new Bibles. The *New Living Bible* is **not** a Bible at all.

—*The Gospel Advocate*
December 27, 1973

Putting Others Down

James Pilgrim

Preaching the pure doctrine of Jesus Christ (II John 9) will cause some to act, while bringing reaction from others. For example, when our Lord preached, great multitudes followed him. (Matthew 4:17-25). Some acted upon what he said, and they became his disciples. (John 4:1). However, others reacted, that is, they were offended. The Pharisees are examples of this latter class. They were continually trying to find fault with the incarnate (I Timothy 3:16) Christ's (Matthew 1:21, 23) words. Even some of the Lord's "disciples went back, and walked no more with him" because of his "hard saying." (John 6:60, 66). The context reveals the words described as "hard saying" by Christ's disciples as a message of life in Christ. (John 6:22-71). He clearly states, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (v. 53). This statement authorizes all accountable persons this side of the cross to eat his flesh and drink his blood to have life. Those who refuse to do so will not have life.

Today, as in the first century, when the words of Jesus are delivered with the same clarity, some rejoice at hearing the truth, and they obey. Others, like the Pharisees and others, are offended. Recently, I ran several articles on things wrong with denominationalism. The articles were written in love, with meekness and fear, and to the point. Response has been good. However, one, a delinquent member, called to request that no more bulletins be sent, stating, "I don't believe in putting others down." This apostate person went on to say that we should be trying to save those who did not go anywhere, rather than trying to steal members from other churches (denominations). The backslider then began to do the very thing being objected to, that is, to put others down. The church of Christ was really put down for its teaching.

HOW DO YOU FEEL ABOUT IT?

One wonders how many feel as does the person just described, whether non-members or body parts. Do you? Do you think teaching the truth, trying to get others to see and obey truth is putting others down? When one is wrong, and when we factually, lovingly present the truth (Ephesians 4:15), whether to non-members or erring brethren, do you feel we are putting them down?

I set up an appointment with the fallen Christian herein mentioned to try to reclaim the soul. However, the following

observations were made over the phone. First, one who feels that we should not try to win religious people cannot follow the Bible, for Paul, multitudes of the Jews, and others were converted from Judaism to Christianity. (Acts 9, 22, 26; 7:7; 8:26-40). We must try to convert every person who is wrong whether he is religious or not.

Second, it was pointed out that those who do not wish to read our bulletin because it speaks of others' faults cannot be consistent with their own reasoning and read the Bible. It very definitely points out faults in the lives of specific persons (Acts 8:13-24) and all in general. (Romans 3:23). Paul said, "The Creteans are liars, evil beasts, slow bellies." (Titus 1:12). Was the inspired man putting them down? Will the objector to such an approach not read Paul's writings (really the Spirit's) again?

MUST FOLLOW SAME PATTERN

Third, it was stressed that preaching the truth is done to lift sinners up, to edify the saved, not to put anyone down, not to make people miserable. Jesus came to seek and save the lost. (Luke 19:10). He did so by showing them their errors (Matthew 15:7-9; 23:1ff; John 6:29), and his righteousness. (Matthew 6:33). We must follow the same pattern.

Fourth, in answer to the objection that we should not judge others, it was pointed out that such is true in areas where we cannot know for sure. (Matthew 7:1, 2). However, John 7:24 must also be considered. Jesus said, "Judge righteous judgment," that is, by their fruit (Matthew 7:20), or facts. (I Corinthians 5:3, 12; 6:2, 5).

Beloved, let us realize that all gospel preaching is designed to pull lost mankind out of Satan's grip, to open their eyes, to turn them from darkness to light, and from the power of Satan to God. (Acts 26:18). This requires pointing out the dirt of sin, whether moral or doctrinal. May God help us to make our lost neighbors aware of their separation from God. May he give us wisdom to do so in the best possible way. May we read the book to see how this was done so effectively in the first century. May we remember that the varied approaches being promoted today are not inspired, and that some may be more effective in filling our buildings than saving souls.

TAKE A VACATION – BUT NOT FROM GOD!

1. If you have a regular job at church, be sure your place is filled before you leave.

2. Take your Bible with you and read it and pray every day.

3. Attend services of the church along the way, and plan your trip so you will not miss one Lord's Day worship service.

4. Remember that wherever you are, 24 hours a day, 7 days a week, you are a Christian, a member of the church, a representative of Christ in the world, and that your light is shining. Do not do one thing or go one place Christ or you will be ashamed of, but be sure that you can come back home and work with clean hands, and a clean conscience, happy and glad to get back into your place.

5. While you are meeting new friends on your trip, look for opportunities to tell them about Jesus and His church.

Vacation time is the time to have a good time. Be sure that it is a GOOD time!

—The Southside Newsletter

Contending For The Faith In Huntsville!

Tharon Wayne Marshall

About a month or so ago, the Seventh Day Adventist Church concluded a meeting that lasted for 40 nights. They advertised a great deal, and, from the advertisements they had, it looks as if there was a tremendous amount of false teaching going on. Their biggest advertisement appeared in a local paper under date of Saturday, August 11, 1979. It was a full page ad concerning the Sabbath. In it, scripture after scripture was wrested. Verily the Word of God was grossly misrepresented. Even Alexander Campbell was brought into their act, but was taken out of context and badly misrepresented.

After this ad appeared, two gospel preachers, brethren R. L. Burgess and Bruce Webster, and I went down to the "Big Gospel Tent" (as it was billed) during one night of the Adventist meeting. The speaker, E. C. Ward, who "pastors" the large Seventh Day Adventist church here in Huntsville, "preached" a "sermon" on "Twelve Marks of a True Prophet" (regarding which Ellen G. White, their founder, would have failed miserably!).

When the meeting for the night was over, brother Burgess asked Ward for a public debate — to be recorded, transcribed, and published. Ward, an ex-Baptist (but apparently not wanting to give up Baptist doctrine) simply "big worded" himself out of a debate and reported that "Well, you know that we are all saved by grace anyway, and we just do the best we can!" What a statement from one who declares that those who worship on Sunday have the mark of the beast and are lost!

Brother Webster had typewritten a five-page reply to the arguments on the Sabbath that had appeared in the newspaper ad. This he presented to Mr. Ward, asking that Ward review the replies and then answer anything that he felt in error. To this day there has been no reply. Later, Carrol Sutton, from Albertville, issued a challenge to the Seventh Day Adventists (but to Ward in particular). The challenge was issued under date of Saturday, September 22, 1979, publicly in the pages of the local paper, for a public debate on the Sabbath question. Ward probably will not meet the challenge. All talk. Which seems to be characteristic of the Seventh Day Adventists wherever they go.

So much for error *from without*. Now to error *from within*: **R. L. Kilpatrick**, editor and publisher of the EXTREMELY LIBERAL publication now known as "*The Ensign*" (he has dropped the "*Fair*"), which incidentally is published from right here in Huntsville, Alabama, is working diligently (and with some success, I'm afraid) toward acquiring none other than **W. Carl Ketcherside** for a "Unity Forum" which currently is scheduled to be held at the Von Braun Civic Center, during April 15-17, 1980.

Every serious reader of *Contending for the Faith* is all too familiar with Carl Ketcherside. This anti-gone-extreme-liberalist needs no further introduction. This man has done more to rend asunder the Lord's church than any one person of his generation. His fair speeches and clever words have beguiled many. Even now, though later in years, he continues actively in his vile pursuits and continues to beguile many.

WE DO NOT NEED A "UNITY FORUM" IN HUNTSVILLE! Brethren do not need a thing of this nature *ANYWHERE!* If indeed one *DOES* come about (and it looks as if it is going to), FAITHFUL BROTHERS MUST GET BUSY *NOW* IN AN EFFORT TO EXPOSE THE FALSE TEACHINGS OF W. CARL KETCHERSIDE. Whatever *can* be done in the realm of scripture *must* be done in exposing false doctrine — not just from *OUTSIDE* the Lord's church, but from *WITHIN* as well! We must take the whole armor of God, having our loins girt about with truth, having on the breastplate of righteousness, our feet shod with the preparation of the gospel of peace, with the helmet of salvation, the shield of faith in one hand the sword of the Spirit in the other. Thus being clad, we must earnestly contend for the faith and quench the fiery darts from within as well as from without.

Let us not be slothful. Let us not simply sit idly by while this man Ketcherside and others like him enter among us to do their evil deeds causing further strife and division within the body of Christ in this area!

1583 Ryland Pike
Huntsville, Alabama 35811

Notes & Quotes...

Forest Park church of Christ, of Forest Park, Georgia, sent in 20 subscriptions, August 7, 1979 (4 renewals, 16 new ones), adding on an extra \$100.00 "as a donation to the work."

Mrs. S. B. Wilson, Tishomingo, Mississippi, July 30, 1979, in sending in two renewals and three new ones, mentioned a visit with brother **J. C. Choate**, in May, saying that he plans to print a book of sermons by her father, written about 1900.

Zelpha C. Sprague, Lawton, Oklahoma, sent farther in the church than anyone could realize, saying, "You are doing much good with your paper — opening the eyes of many of our good members who have neglected to learn about the Liberals who are undermining the church of our Lord. Keep up the good work."

Grady L. Scott, of Oak Ridge, Tennessee, enclosing six new subscriptions, under date of June 29, 1979, said, "I am a student at the East Tennessee School of Preaching and Missions at Knoxville, Tennessee. I am writing to commend you for your work. Liberalism has advanced farther in the church than anyone could realize. I believe that overall you have done a commendable job in revealing error in the church!"

Manly Luscombe, of Sikeston, Missouri, put out one of our subscription campaign coupons, with a note attached, saying, "Sign here if you would like to take this paper." *Eleven Sikeston folks signed!*

Mrs. Nell Ward, Barlow, Kentucky, August 22, 1979: "Enjoy it very much . . ."

Herbert N. Hurd, Mi Wuk Village, California, in sending in a subscription for **Dick Watson**, of Newark, California, July 11, 1979, described him as one who "dares to know the truth." The Watsons will be moving up here soon, as they are building here and will retire before long . . .

Mrs. A. H. Moody, of Tampa, Florida, enclosed \$10.00 with a new subscription, July 10, 1979, admonishing us to "be sure that my subscription does not run out. I'll try to send a regular contribution each month as long as I'm able to work . . . I have just returned home from a trip to Tulsa where I attended a congregation that about as well have had the sign on the front saying "Assembly of God" as "Church of Christ" as far as the worship was concerned."

Flo Compton, Memphis, Tennessee: "Received *Contending for the Faith* and cannot put it down it is so interesting. I am glad to know that you are culling out those who do not respond . . . Some people are giving such enormous sums. It is just remarkable . . ."

N. J. "Stan" Stanford, elder, Columbia, Tennessee, December 6, 1979: "I was very favorably impressed with brother Ivie Powell's article on Marriage, Divorce and Remarriage. I was also impressed by his statement, 'What folks need to do is stop reading all of those man-made books and read the Book of Books!' He is talking my language and sentiments . . . I'll be 73 on January 31, but I'm still in good health and hope I can help support your work for a long time as long as you keep contending for the faith . . ."

Tharon Wayne Marshall, Huntsville, Alabama, March 7, 1979: "Needless to say, I enjoy *Contending for the Faith* very much. It is depressing, of course, that we have those within the brotherhood that would leave 'the Old Paths' and embark upon their way down the 'superhighway of Modernism and Liberalism' that can be only another lane on the broad way that leads inevitably to destruction.

"On the other hand, it is equally encouraging that there are those of us that do much good in exposing error and marking such, that by earnestly contending for the faith we may stand always ready in defence of the gospel. With magazines such as *Ensign Fair*, *Integrity*, *Restoration Review*, and the no-longer-in-print, but still just as alive and as strong in the hearts of many, *Mission Messenger*, *Contending for the Faith* is a real blessing to me, a source of encouragement, a useful tool against the 'wiles of the Devil', and also a good 'reference' for the class on Modernism and Liberalism that I plan to start in the not too distant future.

"Keep up the excellent work. I am looking forward to back issues of the eight volumes (plus Volume IX for 1978), and, too, my regular monthly editions. Thank you, and I bid you God speed."

(NOTE: We are most grateful to brother Marshall for his encouraging comments. Since he wrote, of course, we not only have received ready for delivery both Volumes IX and X—although Volume I now is no longer available. For those desiring single copies of Bound Volumes II, III, IV or V, they are \$4.00 per volume (plus 81¢ postage); Volumes VI, VII, VIII, IX and X are \$6.00 per volume (plus \$1.03 postage). Or, if you want the entire set, Volumes II through X, send just \$36.00 — a \$10.00 savings on the set — plus \$2.56 postage. Please address all orders to CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYRJR.)

Ordell H. Heavin, Springfield, Missouri, May 21, 1979: "I hope you understand my concern for the whole truth with our solid brethren. I want above everything to preach and teach it. I want a home with my Lord in heaven after this life is over and the only way is to believe and teach only truth.

"The elders here at National and High have taken on the sponsorship of Herald of Truth here in Springfield. I cannot support it in any way. My work here is teaching in the homes, teaching a Bible class, hospital and nursing home visiting, preaching part time in rural towns, as I am partially disabled. In this work I am always looking for subscriptions to *Contending for the Faith*.

"Here's the question — and it's older than I would like to think: How can you worship when you give of your means without contributing to Herald of Truth? This bothers me, since they took it over, as I am not working here for pay, just trying to lay up in heaven for the eternal life. I hope you understand, as I had no idea it would bother me so bad. They know how I feel about it . . . John Wilson's father is a member here, so I think that's all I need to say about that. I pray God you continue to oppose error as time goes on . . ."

(NOTE: "I appreciate your concern for the truth of the gospel as it is in Christ Jesus more than I can say," I replied, in part, under date of June 23, 1979.

"It is simply tragic that the elders there at National and High have taken on the sponsor-

ship of Herald of Truth there in Springfield. There is hardly enough truth preached on that program any more even to justify the expense. I oppose it as much for what is *not* said as for what *is* said that is wrong. But when you consider how far from the truth the Highland/Abilene church has gotten away, it means that even those who contribute to Herald of Truth are having fellowship with their error.

"I deeply sympathize with your puzzlement of what to do about your own contributions there locally. If it would help (though otherwise I would not even suggest it), if you want to send your contributions to Pensacola to help us contend for the faith, I am sure the Lord would be pleased with that. You could address them c/o The Elders, Bellview church of Christ, 4850 Saufley Road, Pensacola, Florida 32506. Your checks could be your receipts. I am sure the elders at Pensacola would put your contributions to proper use rather than to the support of Herald of Truth (?).

"However, brother Heavin, you use your own judgment in this matter. Certainly, I would not encourage you or anyone else in anything improper. In any case, please keep those wonderful lists of subscriptions rolling in . . ." IYRJR.)

A Sister in Memphis, Tennessee, whose name we withhold, under date of May 30, 1979, sent in a subscription for another sister in Christ, saying she had a check made out to Herald of Truth, but after the teacher of her class brought up our April edition, "she tore up her check and did not send it. We had lots of response from that one class in the auditorium."

The teacher, in turn, gave his copy of aforesaid edition to one of the elders, as they had announced the elders' meeting on Monday night following. "They haven't done anything about it," the sister reported, "at least we haven't heard a thing from it. Those spineless elders won't do a thing about it . . ."

Well, if not, they'll have lots of company. It is hard to get *most* elders to do *anything* on behalf of *sound doctrine* or *practice* any more.

Daniel H. Meredith III, Nashville, Tennessee, November 3, 1979: "I appreciate the work you are doing, although I believe that at times brother Rice is a little strong on some of our brethren. But error needs to be taught against, and even if you are sometimes a little strong on points, that is more than many will do who stand by and watch the Lord's body given over to error . . ."

(NOTE: "If we are too strong on some of the brethren," I replied under date of December 4, 1979, "such surely is not our intention. If brethren were not so stiff-necked and determined to teach error, it would be a pleasure to deal with errorists among us more gently. However, after trying to get this apostasy turned back around over the past 13 or 14 years, we have found that those teaching falsely wilfully seem to understand only the strongest terms—if then!

"Of course, those who may have been led off into error unintentionally, that is a different matter. When we know such to be the case, we take a kinder attitude as many can attest.

"In the meanwhile, thousands sent in their subscriptions during the second half of 1979. Please introduce the paper to your friends and let's try to sign up thousands more in days, months and years just ahead. We are just as determined that the truth of the gospel shall survive this generation among the churches of Christ as those bent on teaching error are that it shall not. We look to God for the victory . . ." IYRJR.)

Church of Christ, 991 Wesphal Avenue, Columbus, Ohio, paid in advance for a bundle of 25 copies to be sent each month for 12 months.

Mr. & Mrs. J. L. Cook, of Baker, Florida, enclosed two three-year subscriptions, August 11, 1979, adding on \$5.00 to their check, saying, "Use the other \$5.00 where needed."

John L. Toney, Tornado, West Virginia, November 16, 1979: "Keep up the good work in *Contending for the Faith*. I only wish all brethren would read this paper and learn of the false doctrine that is being taught by many of the so called Gospel preachers. It has been my experience that those who have fallen for this liberal teaching will just trash-can the truth and go further and further into apostasy. It takes courage to take a stand for the truth as it is in Christ Jesus and point out these false brethren. We have too many who write or speak that 'some of them' are teaching this or that but never saying who 'some of them' are. May God bless you and yours in everything for right . . ."

(NOTE: "You were so right in what you said of those who have fallen for this liberalistic teaching," I replied under date of December 4, 1979. "They never seem to come back, but go farther and farther into apostasy.

"I don't know if it is a trend or not; however, we have received literally thousands of new subscriptions to add to our circulation just within the past few months. With concerned ones, such as you, continuing to sign up still others who are still standing for the truth, we hope to become one of the strongest possible influences for truth in coming years.

"Thank you for your encouragement. Please call the paper to the attention of others and sign them up as new readers." IYRJR.)

Elbert R. Garretson, Palmdale, California, November 10, 1979: "Appreciate your good work!"

Samuel T. Corley, Chattanooga, Tennessee, November 19, 1979: "I enjoy reading your publications and refer back to them as research material for classes. Have you considered adding a yearly index? Or better yet, how about an index on all the past subject matter today, updated yearly?"

(NOTE: "Thank you for what you said of the paper," I replied under date of December 4, 1979. "Yes, we have considered a yearly index. So far that is all that we have done about it though. If I can ever get the time to work it up, this really would help. Also, the index you mentioned on past subject matter. We just don't have the paid staff to do all that we would like to do along that line. Maybe later." IYRJR.)

Mrs. Kenneth Lynn, of Cookeville, Tennessee, in sending in two new subscriptions, December 12, 1978, said, "I recently read the August issue of *Contending for the Faith*. I enjoyed it immensely . . ."

Randy Mathews, preacher, Flour Bluff church of Christ, Corpus Christi, Texas: "Please send a bundle of 12 copies of *Contending for the Faith* each month."

W. L. Totty, preacher, Indianapolis, Indiana: "I wish that more people were interested in reading all good publications, such as *Contending for the Faith*; but, unfortunately, it seems that it is difficult to get them to take time from other activities for profitable reading. I pray God's blessings on your work."

Roy J. Hearn, director, Memphis School of Preaching, Memphis, Tennessee, January 23, 1979: "We need some earth-shaking articles written in all of our brotherhood papers. It seems to me that many of them are simply seeking notoriety, prestige and honor, and in some cases business, rather than to see the propagation of the truth, and the defense of the church against the onslaughts of error. If, and when, I get to feeling better and have the time, I would propose to do some more writing for your paper."

George S. Wilkins, preacher, Blythe, California, March 3, 1978: "I . . . enjoy each copy . . ."

Charles F. King, of Lapine, Alabama, contributed \$10.00, marked, "use as needed."

Jackie M. Stearsman, minister, Clearwater, Florida, August 1, 1978: "We appreciate your interest in the cause of the Lord and have profited greatly from *Contending for the Faith* and your efforts in it."

Marvin L. Johnson, minister, Kansas City, Missouri, November 28, 1979: "I read with much interest the sermon on Divorce and Remarriage which appeared in the October issue of *Contending for the Faith*. It left me with the same feeling I get when reading most of the material written by our brethren on this subject.

"Matthew 19:9 and Matthew 5:32 do not constitute the whole of the New Testament teaching on Marriage, Divorce and Remarriage. John 16:12-13 tells us that Jesus did not give all the truth during his life time. Until those who write and speak on the subject consider and handle the teaching in I Corinthians 7:15 and also verses 18-28 they are failing to teach the whole truth on the matter. The word translated 'loosed' in the KJV means 'divorced' according to *Thayer's Lexicon*.

"This may be the reason so many ignore this passage — they do not see the word 'divorced' in their Bible so this passage does not apply. But they are supposed to be scholars and should be aware of this.

"Now, don't take me wrong. Marriage is supposed to be for life. I agree whole-heartedly with most of the article. But it is what they leave out that bothers me . . ."

Mrs. Sarah Smith, Putnam, Texas: "I am sending \$2.00 for an order of *Contending for the Faith* magazine as the church . . . does not want to receive it any longer. I like to read it myself. I think it is a good magazine to read these days of digression from the Bible."

Arthur Bailey, Tampa, Florida, November 30, 1979: "I have become increasingly alarmed and disgusted with so many of our churches today — even the most 'straight-down-the-line' congregations — over the church music, i.e., the songs so many song-leaders choose and which people seem to enjoy the most. I long to hear the 'good old songs' (should I say 'oldies but goodies?'). Somehow I don't have my heart lifted closer to God by a song with a dance tune to it . . . I seldom, if ever, hear 'There Is a Fountain Filled with Blood.' Whatever happened to 'Jesus, Savior, Pilot Me', 'Sweet Hour of Prayer', 'Take the Name of Jesus With you', 'Meet Me There', 'My Faith Looks Up to Thee', 'I Am the Vine', 'Wonderful Story of Love' and on and on?"

"I know a man who has been a Christian only six or seven years, and who is an excellent song leader, but who told me he had never heard 'There Is a Fountain Filled with Blood'!! A grand old roof-shattering song, 'Meet Me There' — I can't get anybody to lead it now. Churches don't seem to want the old, reverent, soul-stirring hymns and songs. I'm not a preacher, but one of these days, brother Rice, I'm going to get good and mad and write out a sermon, entitled, 'Is The Fountain Still Filled With Blood?' And although I'll never get a chance to give it from the pulpit, I'm going to let somebody have it with both barrels! I am sick of having to try to sing some of the jazzed-up, rock-tune excuses for praise to Almighty God. They have no place in church worship, and I find no one willing to speak out against them. I wonder sometimes if it is indicative of the direction we are going, toward modernism (we won't sing about the 'blood') or Pentecostalism (we want songs of happiness, not joy), chopped up, almost rock-tune songs loved so well by the young, while the old hymns are eased out of our hearts and minds.

"Knowing, from your family's recording of some beautiful songs, that you are an excellent singer, I wonder if this problem has ever arisen for you? I have a tape with two of your records on it, and you and your family do some of the best harmonizing of anyone I know. But, I believe, brother Rice, if I ever ran across a recording of your group singing, 'If the skies above you are green, you are feeling so purple', I'd be sorely

tempted to smash the record right there!

"Keep up the good work!
"Brother Rice, "Is the Fountain Still Filled With Blood? . . ."

(NOTE: Brother Bailey has a point. There may be some songs that I might approve that he would not; however, so far, I think he would not smash any of the four long-play records *The Rice Family Singers* have produced. Our first such album, entitled, **MANSION OVER THE HILLTOP**, included the title song, *The Glory Land Way, Just a Little While, Be With Me Lord, What a Savior, Victory in Jesus, 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 and Sing to Me of Heaven*. In our second such album, **BEYOND THE SUNSET**, in addition to the title song, we sang *Nearer, My God to Thee, Heaven for Me, Glory for Me, Crossing the Bar, Abide with Me, Asleep in Jesus, Near to the Heart of God, An Empty Mansion, Beautiful Isle, and Land of Fadeless Day*. Our third album, **WHERE ROSES NEVER FADE**, had the title song, *Jesus Paid it All, Lead Me to Calvary, Where Could I Go?, Jesus, Hold My Hand, Paradise Valley, The New Song, Jesus, Lover of My Soul, Whispering Hope, In the Garden, Will You Not Tell it Today?, and If We Never Meet Again*. And our fourth album, **I WALK WITH THE KING**, just produced, includes the title song, *Our God, He is Alive, Each Step I take, Can He Depend on You?, He Lifted Me, Flee As a Bird, Ten Thousand Angels, A Beautiful Prayer, His Grace Reaches Me, Redeemed, O Master, Let me Walk With Thee, and How Great Thou Art*.

For those wishing to order these albums, they are \$6.00 each (plus \$1.00 for each order for postage and handling); or you may have the set of four, if ordered at one time, for \$21.95.

Cassettes of each of the four titles are available for \$7.00 each — or, if ordered all at one time, the set may be had for \$25.95.

Eight-track tapes of each of these four titles are \$8.00 each — or, if ordered as a set, all four at one time, \$29.95.

Please don't forget the postage for each order. You may address your orders to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYRJR.**

Miss Audrey Van Fosson, Lowell, Ohio, November 19, 1979: "I am 85 and enjoy your paper and so do my friends."

Art Harris wrote, "Sorry I didn't make it under the deadline, but *Contending for the Faith* is still a bargain at the new price. May God bless you richly for standing for the truth."

Eddy & Theresa Ee, of the *Jurong* congregation, in Singapore, wrote during 1979, "We do really appreciate the *Contending for the Faith* to keep us informed of the dangers that face the church and also the good works you are doing. We know that the task of exposing the errors of false teachers has not been easy, but we know that the Lord will be with you and help you to overcome whatever obstacles you face. We want you to know that we pray for you daily and the good works you are doing.

"Recently we had a wonderful meeting with brother Ken Sinclair, and the Lord added seven souls to his kingdom. The church is just about to pay off the pews which we ordered recently, so that we have better facilities to worship God. The pews cost us \$3,600 (one pew cost \$150, Singapore money). The Lord has been very kind to us and has blessed us tremendously throughout this year . . ."

O. W. Weeks, of Fitzgerald, Georgia, sent us \$10.00, July 13, 1979, "toward the indebtedness on *Contending for the Faith* to the churches."

Arthur Pauley, of Sumerco, West Virginia, sent in ten new subscriptions July 25, 1979, inclosing \$12.00 extra for our contending for the faith fund.

Frank R. Williams, of Charleston, Arkansas, mailing in a list of ten new subscriptions, under date of June 8, 1979, said, in part, "I received your letter about the church mailing list. I have some points to make on this subject, knowing that you really were not asking for them. However, due to my own looking the matter over, I feel that something should be said along the following lines . . ."

"There are a good number (this, how many, no one really knows) of churches who have a strange way in which they receive their mail. Here at Charleston for one case. The person who receives most of the church's mail doesn't know for sure if they received a *Contending for the Faith* or not. I called him to ask; he could not remember the last one, but thought they had received some once in a while.

"If this is the manner this paper is received in a large number of congregations (and I for one believe that it is), then the paper, the work and the money are not used to their best good. If I had the money, please understand, I would help you in this matter anyway, for it is not my judgment to make. I am going to try and get the mail-receiving changed here. I know what to do with good papers like *Contending for the Faith* — see that someone gets to read them!

"However, with the little money that I have, it is my belief the best good would come from putting names on the mailing list. Therefore, I am enclosing ten such names. I pay for these myself, hoping that the next year they will see the need to order the paper for themselves.

"If a congregation who has received *Contending for the Faith* from 1970 until now does not see the need to have the paper mailed to them (after all, it only cost \$2.00 a year), just maybe they are not wise enough to receive it. Just some personal thoughts . . ."

(NOTE: In acknowledging his foregoing letter, under date of July 9, 1979, I said, in part, "It was a joy to read. Also thank you for inclosing the ten new subscriptions you did; and I am grateful to you for valuing the paper enough to pay for these yourself. You are a true yoke-fellow . . . Please continue introducing the paper to as many as possible, signing up all you can as new subscribers . . ." IYRJR.)

Leslie J. Valanche, formerly an elder for 12 years, at the Northwest congregation, in Phoenix, Arizona, presently living at Converse, Texas, paid for a list of ten new subscriptions himself, saying, "Keep up the good work."

Ellen Mills, Harahan, Louisiana, June 6, 1979: "I have just read a copy of *Contending for the Faith* for the first time. May I say how impressed I am. I would like to order three subscriptions, all for Father's Day gifts . . . Keep up the good work."

Larry Sweeney, Old Bridge, New Jersey, July 28, 1979: "I received your letter concerning the nationwide mailings of *Contending for the Faith* (which I all but dive on when delivered). Enclosed you will find \$20.00. I enjoy *Contending for the Faith* so much."

Lois C. (Taylor) Johnson, Bowling Green, Kentucky, July 18, 1979: "I trust the response . . . for congregations was ample to continue your great journalism effort . . . God continue to bless your efforts . . ."

Jerry Hurst, preacher, Duncan, Oklahoma, April 10, 1979: "Thank you very much for your courage and zeal and love for the purity of the Lord's church." (NOTE: He enclosed a list of 15 new subscriptions. IYRJR.)

A.L. Mick, Mason, West Virginia, in sending in a club of six new subscriptions, June 11, 1979, said, "We were given some copies of your paper, and it is good. Keep up the good work."

Robert L. & Cookie Worde, of Merced, California, in sending in a list of ten new subscriptions, June 29, 1979, said, "We thank God for you and your love for the truth. Cookie and I are happy to have fellowship with you in building up the circulation of *Contending for the Faith*."

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We were rather astonished, as 1979 was drawing to a close, how many renewed their subscriptions **SIX YEARS IN ADVANCE** — and three brethren even for **TEN YEARS!** Among the six-year renewals (or subscriptions) were **Ernest M. Bradley**, of Austin, Texas; **Harry Akers, Jr.**, of Anchorage, Alaska; **Kenneth R. Darnell**, of Benton, Kentucky (who said, "I deeply appreciate the work"); **Ray C. Bartholomew**, of Littleton, Colorado; **Robert W. Doak**, of Apache Junction, Arizona; **Olden Cook**, of Sherman, Texas; **Gilbert S. Holt**, of Bloomington, Indiana; **Perry Hall**, Denton, Texas (who said, "Deeply appreciate your paper"); **David Wright**, Mount Enterprise, Texas; **Gary L. Herridge**, Washington, West Virginia; **Leslie K. Page**, Sealy, Texas; **John P. Gibbon**, Mitchell, Indiana; **John C. McCoy**, Fayetteville, Tennessee; **Central church of Christ**, of Dalton, Georgia; **James D. Cox**, of Tustin, California (also enclosing six new ones for others); **Charles L. Atkins**, Kansas, Alabama; **Foy Vinson**, Plano, Texas; **Travis Williams**, Memphis, Tennessee; **William H. Watson**, of Florence, Alabama; **Dennis Gulledege**, Jackson, Tennessee; **Reuben E. Willis**, San Antonio, Texas; **William D. Gunter**, West Plains, Missouri; **Bill Northam**, Shreveport, Louisiana; **Mrs. Charles R. Dillon**, Springfield, Missouri; **James D. Burns**, Geneseo, Illinois; **Mrs. Sam D. Keele**, Manchester, Tennessee; **Homer Mathis**, Seagoville, Texas; **Joe A. Moore**, Pulaski, Tennessee; **David O'Connell**, Farmington, Connecticut; **Andrew M. Connally**, Springtown, Texas; **Loyd L. Smith**, Allen, Texas; and **McLean church of Christ**, McLean, Texas. Those renewing for **TEN YEARS** included **Louis Sullins**, of Casper, Wyoming; **Lee W. Matthews**, Rock Falls, Illinois; and **Sam W. Bookout**, of Long Beach, California.

All of these, of course, are deeply appreciated. If we missed naming others who did the same, it was unintentional.

.....
R. D. McBee, of Perryville, Arkansas, not only renewed his own subscription December 8, 1978, and sent in a new one, but he sent in "extra" in his check, saying, "Use the rest as you wish to carry on the work."

Billy R. Wiseman, Tifton, Georgia, sent in six new subscriptions, July 10, 1979, inclosing an extra \$5.00 for our contending for the faith fund.

Benjamin W. Olson, of Newark, Illinois, renewed his own subscription for three years, August 28, 1979, and enclosed ten new ones.

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George E. Darling, Sr., Succumbs To Heart Attack at Fort Deposit

Grown men wept unashamed at the funeral service conducted for our beloved brother George E. Darling, Sr., conducted March 29, 1980, at the church auditorium where he ministered at Fort Deposit, Alabama.

Following the eulogy by Ira Y. Rice, Jr., and an address by Ernest Underwood, the funeral sermon was delivered by William S. Cline. Prayers were offered by Gerald Miles, John Priola and Winston Temple; scripture readings were by Priola, Daniel Denham and Emory Hardin.

Songs that had been requested by brother Darling before his passing included "We'll Understand It Better By and By" and "Victory in Jesus", led by Rice; and "Heaven Will Be Worth It All", led by "Toog" Barganier.

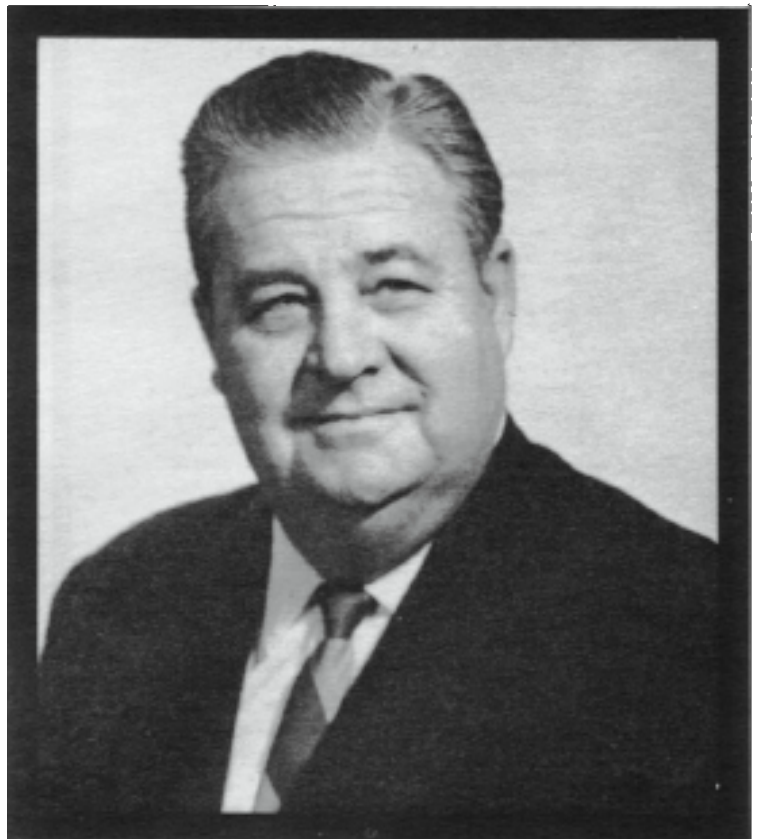
Survivors of brother Darling (who died from a massive heart attack two days earlier), include his wife, Mrs. Doris Darling; a son, George E. Darling, Jr., of MacClenny, Florida; and four daughters, Mrs. Darlene Bruno, of New Jersey; Mrs. Judith Clifton, of California; and the twins Karon and Sharon Darling, still schooling at Freed-Hardeman College, in Henderson, Tennessee — all of whom were able to attend; and six grandchildren, who were not present.

Burial took place at the Myrtlewood Cemetery, of Fort Deposit.

Eulogy to George E. Darling, Sr.

Ira Y. Rice, Jr.

If I ever had a dearer, more trusted, more dependable friend in this world than George E. Darling, Sr., at least I am not aware of it. Born the son of a State Evangelist for the Baptist Church in the State of Mississippi, he and his widowed mother moved to California when George was but a youth. He never did accept her Pentecostal doctrines; however, he was not ashamed to give Aimee Semple McPherson, founder of the Foursquare Gospel Church, credit for his and his mother's physical survival, when Mrs. Mc-



Pherson and the Foursquare church fed them during the Great Depression.

How I personally came to know brother Darling, I was preaching at Mercedes, Texas, at the tail end of the Depression, back in 1942. World War II had broken out the previous December with the attack on Pearl Harbor. Brother Fred McClung was serving as an army chaplain at Camp Roberts, just north of Paso Robles, California. When he appeared at the Abilene Christian College lec-

(Continued on Page 3)

Contending FOR THE Faith

Volume XI, No. 5

May/1980

Ira Y. Rice, Jr., Editor

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'Bibles-for-China' Fund Reaches \$28,000-Mark; Let's Make It \$50,000!

As was announced a year ago upon our return from the China mainland, brother Archie W. Luper conceived a plan for publishing an initial printing of 5,000 Bibles and 10,000 New Testaments in the new, simplified Chinese characters now generally used there — to be made available for distribution by Christians visiting the Peoples Republic of China.

Inasmuch as my wife Vada and I both speak and understand Mandarin Chinese, having studied the language both at Yale University as well as in the Far East — and have had wide-spread dealings with Chinese people for more than 30 years — he asked us to head up the actual publishing and distribution of these Bibles and New Testaments once the “*Bibles-for-China*” Fund had been collected.

COLLECTION TAKING LONGER THAN HOPED

Although the initial response to this idea — first, published by the *Gospel Advocate* and later by *Contending for the Faith* — has been wonderful, of the estimated \$50,000 needed for this first printing, only a little over \$28,000 has come to hand thus far. This fund is being overseen and banked by the elders of the Santa Paula church of Christ, in Santa Paula, California, in which congregation brother and sister Luper maintain their membership.

By far the greater part of this fund has been contributed by individuals and smaller-to-middle-sized congregations to date. Although brother Luper had hoped that some of the widely-publicized “100 largest congregations” in the brotherhood would undergird this effort in a great way, only one of them has contributed anything at all for “Bibles for China” thus far.

PLANS PROJECTED FOR OCTOBER

Each year, in both Spring and Fall, the China government stages a huge, worldwide trade fair in its largest southern city — Canton (Kwangchow). Of course, it is too late for us to do anything this spring; however, if enough money has come in by September, Vada and I plan to head for that trade fair, in October, to see if we can persuade the China government to let us do the actual printing and publishing of these Bibles and New Testaments from *inside China itself!*

If so, this would facilitate their overall distribution among the Chinese mainlanders enormously. However, the key to all this is our having the necessary funds already “cash in hand”, so the China government will know we are ready to “do business” and not just “talking about it.”

On Page 11 of this issue, we are publishing a special article by brother Luper, entitled, “China — One Billion Lost Souls!” Please read his article carefully and prayerfully — then respond to it as generously and as sacrificially as the Lord enables.

— Ira Y. Rice, Jr., Editor.

GEORGE E. DARLING, SR., SUCCUMBS

(Continued from Page 1)

tuership that February, pleading for someone to come to Paso Robles to serve as a civilian preacher-contact for the Christian soldiers at Camp Roberts, I alone responded. At Paso Robles, while I was preparing to move there in April, brother Darling was the one they selected to correspond with me. My first acquaintance with him, therefore, was when he wrote confirming my invitation to come. I was struck at once by both the strength as well as the beauty of his handwriting.

"WHEN YOU GET SETTLED"

In that first letter, he said something about "when you get settled" we'll begin to do thus and so at Paso Robles. In my reply, I assured him that the moment I got off the train in Paso Robles I would be about "as settled as I'll ever be." This was to set the tone of our relationship across the years. Instead of having to "get ready" both of us *stayed* ready across the years — "ready unto every good work", that is.

Hospitality was the watch-word in George and Doris's home. They had two precious little girls in those days — Darlene and Judy. They could not have made me feel more welcome as I moved in with them those first several weeks while I was searching for my own place to live.

Although George had been preaching on a strictly part-time basis for several months prior to my arrival (at San Luis Obispo, 30 miles south of Paso Robles), he was making his living as a butane plant engineer at the time.

SENSE OF RESPONSIBILITY

It was in the Darling's dining room that the building-fund for the church at Paso Robles had its inception. The church was meeting then in the Women's Club Building on the corner of 13th & Oak Streets. George was wondering how we could get going with a fund to have our own building. I suggested that he and I start one by putting up a contribution each — then ask the brethren to have a special con-



IN RESPONSE TO an urgent appeal by U. S. Army Chaplain brother Fred W. McClung (center, above) Ira Y. Rice, Jr., moved, in April, 1942, from Mercedes, Texas, to Paso Robles, California, to serve as his civilian-preacher co-worker near Camp Roberts. Rice is shown (see right) together with George E. Darling, Sr., and beside the sign (below) that he and brother Darling erected inviting Camp Roberts soldiers to services in Paso Robles.



DARLENE AND JUDY Darling are shown (see left) watching their daddy, George E. Darling, Sr., erect a question box for Ira Rice, Jr.'s gospel meeting, April 19 through May 3, 1942, in the Women's Club Building, at Paso Robles, California.

tribution for the building fund once each month. This was done. And eventually Paso Robles got its building.

One day, after several months had passed, I asked brother Darling, "Did I ever tell you that you are going to hell?" "No, why?" he wanted to know. "Anybody who can preach like *you* can and doesn't do it full time *ought* to go to hell!" I replied. He said he would have to discuss it with Doris.

A few days later he came back, saying, that he and Doris had talked it over and that she told him she had not married him to be a preacher. He was making \$300.00 per month at the time; no doubt she must have wondered if they could make it on a preacher's salary!

THEIR FIRST WORK — AND ABOUT TO STARVE

Be it said to Doris's eternal credit, however, that once she agreed to George's full time preaching, she never looked back; she was as wholly committed to it as he was and was with him all the way.

I had left Paso Robles, after 14 months, to complete a bachelor's degree in journalism at the University of Oklahoma. While there, one day, here came a postcard from George, saying, that I was hearing from the newest full time preacher in the brotherhood — that he had given up the \$300.00 per month as a butane plant engineer to accept \$60.00 per month as full time preacher to the church at Coalinga, California — and that they were about to starve him to death. He suggested I come to Coalinga as soon as school was out, hold them a gospel meeting, and see if they couldn't increase his support enough at least for him and his family to live. I agreed to do so.

Seldom have I ever had such a wonderful gospel meeting as the one we had at Coalinga. It was back in the days before weekend meetings or even five-day meetings were even heard of. We carried it on for two full weeks and 15 precious souls were baptized during the meeting.

Things were running at such a high pitch that George said we just *must* finish it off in a great way. Even though he had to have all of his teeth pulled the day before it closed, he had new plates put in on the raw flesh of his gums so that he could conduct the singing that closing night. (He had one of the most golden baritone-tenor voices I ever heard; and even in that condition could out-sing and out-lead anyone otherwise available.) He said Earl Warford was "the best pray-er we have" and asked me to call upon him for prayer. I did so — but by time for prayer Earl was so excited that he started his prayer by saying, "Lord, we thank thee for the halms and the symns . . . Lord, we thank thee for the symns and the halms . . . Anyway, Lord, we thank thee for the spiritual songs . . ." That was one time he just couldn't seem to get his "psalms and hymns" straightened out!

A FREE MEETING PROMISED

In any case, we did have a fine meeting; and the closing night was no exception. In my closing announcements just before it was over, I congratulated the congregation on it, saying, however, that just one thing took something away from it for me — knowing that brother Darling had sacrificed his \$300.00-a-month job at Paso Robles to come there for full time work, and that they were starving him to death on \$60.00 per month. "You are going to pay me for *this* meeting," I said; "but you are going to have a business meeting tomorrow night and raise his support at least to \$150.00 per month — or I'll be back to start a *free* meeting with you Tuesday night that you won't forget."

Well, I must have made believers of them; because, sure enough, on Monday night they got together and decided to raise his support — to \$150.00 per month (bare subsistence even then for a family of four). That was the last time I ever preached at Coalinga — 37 years ago; and probably the stringent measure I resorted to was the cause of it. However, they were not even *about* to raise his support *otherwise* — and I have neither regretted nor repented of going after them the way I did to accomplish his raise in support. In fact, were it to be done all over again, under the circumstances then existing, I'd still do it today the same way I did then! I never have understood brethren being



CENTRAL OAKLAND, CALIFORNIA'S first property (*see above*) purchase of which was successfully initiated by George E. Darling, Sr., in 1945, was an old, two-story dwelling on 20th Street. Proceeds from sale of this property later helped with purchase of Central's present building (*see below*), also initiated by brother Darling.



unwilling to sacrifice *with* a preacher and his family as George and Doris clearly were doing at that time.

ALAMEDA AND CENTRAL OAKLAND

After completing my degree in journalism that summer, I accepted a call to San Rafael, California, in the San Francisco Bay Area. While there, I learned that the work at Central Oakland was available, and suggested they invite brother Darling to move there for his *second* full time work, which they did. They lived at Alameda while working at Central Oakland.

At the time, they were meeting in a rented hall over a beer tavern. Well do I recall George and Doris having to sweep out the beer bottles every Lord's Day morning in order to have services.

Remembering how we did it at Paso Robles, George

started a building fund — and an old house was purchased on 20th Street, which could be remodeled into a place of meeting.

Soon, yet another building, some five blocks north, became available. This time it was not a *dwelling* house, but a *proper church building*, which could be bought well worth the money. Brother Robert R. Price, then preaching at 36th and MacDonal, in Richmond, joined forces in fund-raising with brother Darling; and soon Central Oakland was able to move out of its 20th Street address into these newer, larger, more suitable quarters. So zealous had Price and Darling become in raising the money for this new building it was rumored that if they met each other on the street they would take up a collection from each other! The Central Oakland brethren *still* meet in that building to this day.

LARGEST YOUTH MEETING, YOSEMITE CAMP MEETING

So opposed was brother Darling to “tooting his own horn,” about his *own* accomplishments that many of the brethren nowadays little realize what an effective worker for the Lord he really was.

For example, in August, 1945, he and I began holding inter-congregational youth meetings every Friday night in Downtown San Francisco. We had 65 young people turning out from four congregations that first Friday night. By the second Friday night, we had 78. Then Robert R. Price wanted to know why we couldn't come to Richmond the next Friday night; we did, and 111 turned out.

From then on it began to snow-ball. We pulled 725 to the Scottish Rite Auditorium through a driving rain that filled San Francisco streets curb deep. At Sacramento, more than 1,000 came; at San Jose, over 1,250.

Then brother Darling wanted to see what he could do at Central Oakland. He pulled out all the stops, arranging for the Oakland Civic Auditorium Theater, which seated



SO ENTHUSIASTIC were brethren George E. Darling and Robert R. Price (shown left and right, above), ministers respectively at Central Oakland and at 36th & McDonald, Richmond, California, toward the purchase of the new property for Central Oakland, that they were rumored to be taking contributions from each other! Shown with Darling and Price (left and right, center) are Linwood E. Bishop and Beryl Bodenham.

1,952. Brother George S. Benson had agreed to fly out from Arkansas to be our speaker; but he took down with influenza; so Albert Lovelady flew up from Los Angeles to speak. Invitations had gone throughout the State of Cali-

(Brother Darling greeting the Albert Loveladys upon their arrival from Los Angeles for largest youth meeting in the Western States to that time.)





THE LARGEST SINGLE SERVICE ever conducted by churches of Christ in the 11 western states up to that time was promoted by George E. Darling, Sr. It transpired the Friday night of October 18, 1946, at the Oakland Civic Auditorium Theater (see left and right, below). With some 1,640 present (by actual count), it was literally impossible to get the entire audience into focus with but a single "shot" of the camera. There-

fornia and as far away as Oregon and Nevada. By mid-afternoon that Friday, cars and chartered buses began to arrive, until by service time it took more than three acres just for parking! By plane, by train, by bus — any way they could get there — they came. By actual count, we had 1,640 people in the auditorium that night. Up against some of the attendances being reported nowadays, this may not seem like a lot — but, at the time, it was by far the largest assembly from the churches of Christ in the history of the State of California, if not indeed the 11 western states. That was in October, of 1946.

Also, while the Darlings still were at Central Oakland, it came their turn to sponsor the great Yosemite Camp Meeting. It was passed around among the churches in California in those days (in fact, I never have come clear as to why it is not *still* done that way!). And when George Darling took hold of it, in 1947, attendance that year was enormously larger than it ever had been until then — jumping from about 600 to nearly 1,500, as I recall. It seemed like everything he did, he did with all his might — and the Lord blessed his undertakings.

BEST MAN AT MY WEDDING

When, at long last, I finally decided to get married (when I was nearly 30) on June 19, 1947, whereas Robert R. Price performed the ceremony, George E. Darling was "best man" at my wedding.

In the years intervening since that time, he preached in

some 20 states of the U.S., doing local work in Texas, Florida, Mississippi, Louisiana and Alabama in addition to California.

George's missionary zeal never wavered. Not only was he willing to go *anywhere* and *everywhere* he was called, but he always was raising support for *others* so *they* could go, too, believing it is more blessed to give than to receive.

Across the more than 25 years that Vada and I have served as missionaries both *to* and *for* the Far East, we always knew that we could count on George's and Doris's support. Even as late as *last year*, he was influential in getting the church at Fort Deposit to commit itself to the regular support of the Tommy Alford's, so they could go to Taiwan, where they now are.

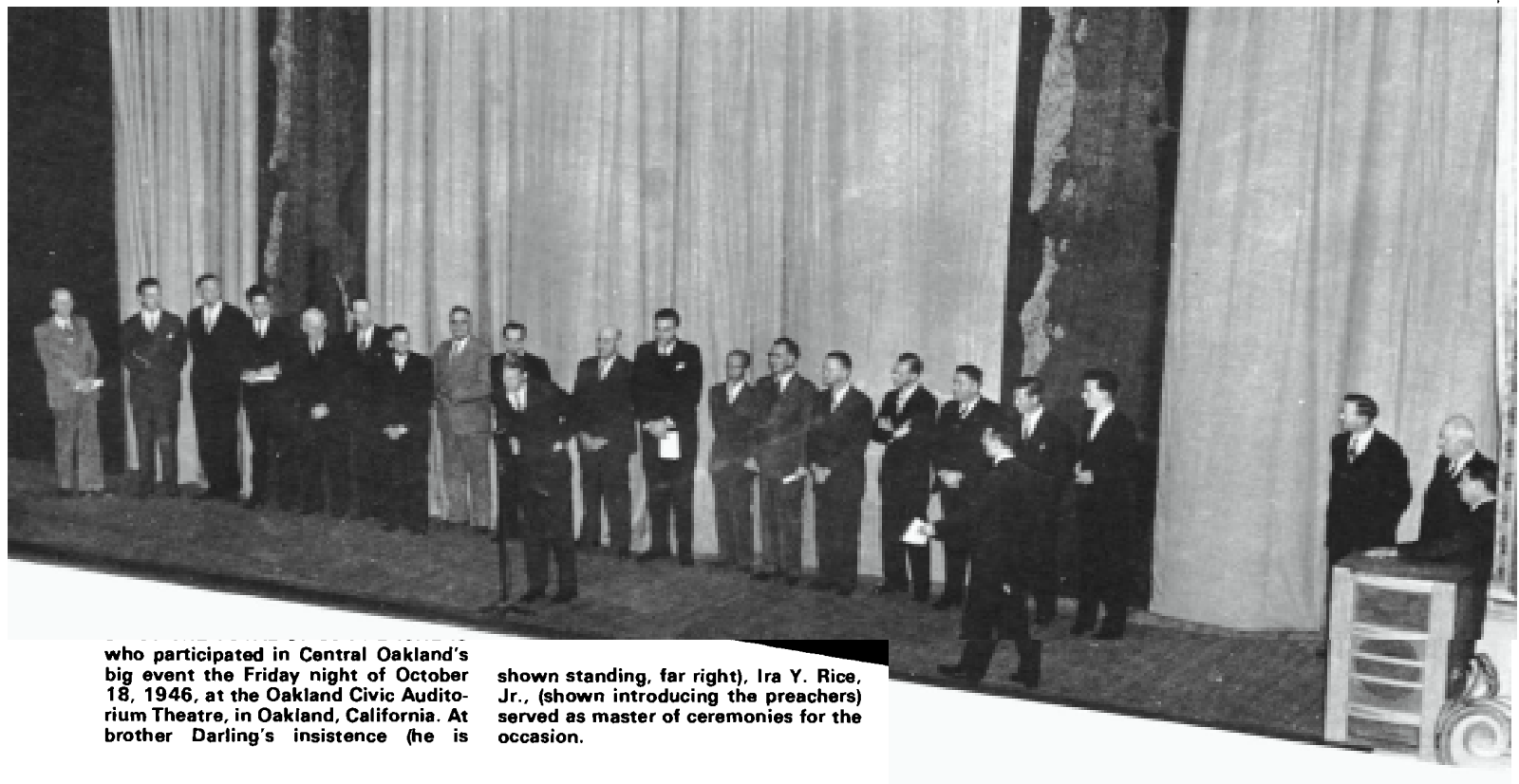
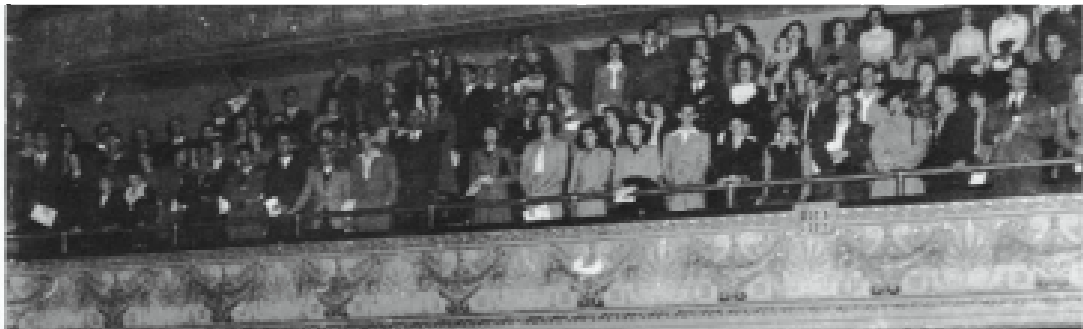
A VOICE OF GENUINE CONCERN

Although brother Darling was deeply concerned at all times for his *own* salvation and that of his *immediate family*, if anything, his concern for the *church* and the *cause of truth* was even greater.

There were just two things he considered of paramount importance: 1) to live for Jesus with all you have while here below, and 2) to be ready to go to heaven when you die. In his view, it would be better never to have been born than to lose your soul!

Because of his concern for the truth of the Gospel as it is in Christ Jesus, George encouraged brethren to purchase my books *Axe on the Root* — Volumes I, II and III — every-

fore, our photographer made two shots — one looking toward the southwest corner of the auditorium; the other toward the northwest corner. This was the best he could do — however, even then, he was unable to get the entire audience into the pictures. The corners of the auditorium both left and right of the focal range of the camera also were packed *solid* with people.



who participated in Central Oakland's big event the Friday night of October 18, 1946, at the Oakland Civic Auditorium Theatre, in Oakland, California. At brother Darling's insistence (he is

shown standing, far right), Ira Y. Rice, Jr., (shown introducing the preachers) served as master of ceremonies for the occasion.

where he went. He was a staff writer both for *The Defender*, of which William S. Cline, of Pensacola, Florida, is editor; and also for *Contending for the Faith*. To strengthen the brethren doctrinally, he was forever signing up some new Christian family as a subscriber, thus helping to build our large and growing circulation.

Not only was his concern for the church always based on a "thus saith the Lord", but his special friends also were always like-minded.

EVEN THE TOWN FOLKS LOVED HIM

It was evident from the way folks from all around Fort Deposit turned out for his funeral (the auditorium was packed), that they all loved him. The Baptist and the Methodist preachers both knew that he thought they were lost – but they came anyway!

The lady across the street from the Darlings, whose husband had died recently of cancer, so appreciated George's love and concern shown by his continual visits in their long months of crisis that she contributed a plot in the Myrtlewood Cemetery, in Fort Deposit, large enough for both him and Doris.

Sister Darling handed me a copy of George's final church bulletin, which he had distributed the previous Lord's Day

at Fort Deposit. It contained a copy of *The Tommy Alford's Taiwan Report*, which had been published and provided by the elders of the *West Concord* congregation, in Hueytown, Alabama, their sponsors. He was zealous for the cause of Christ right on up to the very end.

As I saw the remains of my old friend – than which I had no greater – laid to rest that misty noon of Saturday, March 29, 1980, there were times when I thought I could not stand it. However, our Lord has provided us with the words Paul wrote in I Thessalonians 4:13-17. Wherefore, in view of the great resurrection, when we all shall be together once more, let us comfort one another with these words.

I am just thankful to the heavenly Father that I had the privilege of knowing such a valiant, courageous, faithful, generous, hospitable, zealous, visionary, responsible, self-sacrificing, humorous, melodious, clear-sighted, princely yoke-fellow and fellow-contender-for-the-faith and gospel-preacher as my great and good friend and brother – George E. Darling, Sr. – who now has ceased from his labors and is waiting for me "just over there."

(I could have searched the world over and not have found a better man than George Darling to be "best man" at my wedding!)





BOTH A FISHER OF FISH as well as "fisher of men", George Darling, together with his close preacher-friend Linwood E. Bishop and an elder-friend Ned Hearston were only too happy to accept Dalton P. Ellis's invitation one day in 1949, to go trolling for striped

bass in the Sacramento River, near Decker Island, Rio Vista, California, Ellis, Hearston, Bishop and Darling (shown left to right, above) made no attempt to hide their pleasure and excitement over such a catch. Photo was taken at Stockton landing in front

of Dalton's boat, named for his wife, Willie Lee. In photo, below, George exhibits a 8½-pound bass caught years later near Fort Deposit, Alabama. His No. 1 fishing buddy in later years was William S. Cline, of Pensacola, Florida.

MY BELOVED FRIEND, GEORGE E. DARLING

Linwood E. Bishop

I first met George Darling very soon after moving to Salinas, California, during the late summer of 1942. From the time of our meeting a bond of brotherly love and true friendship began to grow between us; and it has continued to grow and flourish across the years. From the very beginning we had so much in common — and we thought and reasoned so much alike — that it was rare indeed for us to disagree on anything. When we did find ourselves in disagreement there was always enough love and mutual respect to enable us to work out our differences in a way satisfactory to both of us. I often have thought of our friendship as being similar to that of David and Jonathan.

Especially in those early years, our families were near enough the same ages that it became a family friendship. We went many places and enjoyed many happy hours together with our families. Even though they all have grown up and gone their separate ways, yet ours, at least, still think and talk about those great times we enjoyed together. We always have loved Doris as we did George.

Besides being a truly great preacher and a true Christian in every respect George was a man of great faith. I knew him well over a period of 38 years. We worked together through many difficult and soul-trying situations; yet I have never known his faith to waiver. It is my honest conviction that he would rather have sacrificed his life than to have compromised the truth. This is no guess-work with me. I



actually have seen him through situations which would have ruined men of lesser faith. There is not a doubt in my mind but that George Darling loved the Lord, the truth and the church above all else. It is my hope and prayer as well as my considered expectation that we shall meet again on the other side of the river.

—Post Office Box 685
Santa Anna, Texas 76878



LAST FAMILY PHOTO of George and Doris Darling was at their family reunion, in 1976, at which the entire family (including all the grandchildren) was present. Living as she did in the benevolent shadow of her great and good husband, Doris did not often appear in photographs with George.

Nevertheless, as brother Ernest Underwood expressed it so eloquently at the funeral service, Doris never doubted that she was George's "lady". They worked together as a "team" — with Doris as the silent, though loving and effective, partner. Shown in the photo, left to right, *bottom row*, are grand-

daughters Felecia Bruno, Natalie Darling, and Cecily and Carina Bruno; *middle row*, grandson Mark Clifton, George, Doris, and grand-daughter Giovanna Bruno; *top row*, daughter Mrs. Judith Clifton; son and daughter-in-law, George Jr., and Janice; twin daughters Sharon and Karon; and daughter and son-in-law Darlene and Tony Bruno.



ALL BUT ONE in photo (left) taken at the funeral for George E. Darling, Sr., took part in the ceremonies. Both Ernest Underwood and William S. Cline spoke, the latter delivering the funeral sermon. John Priola read several passages from the scriptures and led in prayer. Winston Temple delivered the closing prayer at the grave side. Shown in the photo, left to right, are brethren Temple, Underwood, Cline, Sr., Cline, Jr., and Priola. Others participating in the services included brethren "Toog" Barganier, Gerald Miles, Daniel Denham, Emery Hardin and Ira Y. Rice, Jr.

CHINA — One Billion Lost Souls

Archie W. Luper

To those of you who read these lines and have not had a part in the "Bibles for China" program, Jesus has said to you, in Mark 16:15, "Go ye into all the world and preach the gospel to every creature." A part of that world Jesus was making reference to is a nation of more than **one billion lost souls: The Peoples Republic of China**. A nation whose people, for the past years, have been persecuted, deprived, and even jailed, for having in their possession a copy of God's Holy Bible. Today things are changing for China. May God bless those who have brought about this change.

January 17, 1979, while visiting in the Lokang commune, which is located about 40 miles from Kwangchow, in southern China, by the providence of God, in the middle of a narrow dirt street, I literally "bumped" into a Chinese lady pushing a young child on a bicycle. At this time, little did I know, this Chinese lady was a teacher of English and Accounting in this commune. Little did I know, for 31 years, how much she and her family had suffered — even being jailed, for trying to live the Christian life. Little did I know, the completely worn out Chinese Bible (it's pages falling apart) she placed in my hands was the only Bible in a community of 28,000 lost souls. Little did I know (as I saw the tears in her eyes as she said, "Mr. Luper, when you get back to your home, would you please send me a Chinese Bible and an English Bible?") that my faith was so little (Matthew 6:30 — last line), when I told her I would send her 1,000 Bibles. Little did I know, this one precious soul would put God's people in direct contact and communication with literally thousands who are pleading for, and are most receptive to, the gospel of the Lord Jesus Christ.

100s OF ITEMS ALREADY SENT

Since that time, a constant flow of informational letters has been written, sent and received by this precious soul in far away China and me.

Since that time, hundreds upon hundreds of Bibles, New Testaments, commentaries, books, tracts, teaching aids, and such like, have been sent, received, and now are being used in China.

Since that time, articles have been written and published, explaining in detail the longing need for Bibles and New Testaments by thousands who have waited so long for a copy of God's holy and divine will.

March 7 and 8, 1980, there was a nation-wide meeting called for the purpose of evangelizing mainland China. Elders, preachers, missionaries and concerned Christians, from New York to California assembled at the Airport Marina Hotel located at the Dallas/Fort Worth Airport to discuss what God's people could do in taking the gospel of Christ to the nation of China. Three most important developments came from this meeting. 1) George Tien, who is one of the most brilliant translators of the Mandarin Chinese language we have in the church today, will edit the translation of Bibles in the new Chinese characters. We then can be assured the Bibles that will be printed will be true to the original Greek and Hebrew. Brother Tien is being sponsored by the Airline Drive congregation in Bossier City, Louisiana, where he is deeply involved in translating teaching materials into Chinese. 2) The most successful Four Seas College of Bible and Missions in Singapore

will be asked to begin, in the near future, special classes for the study of the Mandarin language. 3) At least three of those present expressed their desire to study the Mandarin language in preparation to go into Mainland China as missionaries.

PECOS, TEXAS GIVES \$2,000 FOR BIBLES

I never have attended a meeting where there was more enthusiasm and dedication for the cause of Jesus Christ than this one meeting. Brother Richard F. Baggett spoke the following Monday night in Pecos, Texas, on the "Bibles for China" program. The brethren there gave \$2,000.00 for Bibles for China.

Our two-part goal of \$100,000.00 for Bibles and New Testaments has been set. The first part — of translating, printing and distribution — will total \$50,000.00. We now have \$28,800.00, which only leaves an additional \$21,200.00 to complete the first part of our goal.

These Bibles (in the new simplified Chinese characters) can be translated, printed and delivered into mainland China for \$4.65 for each copy. The New Testaments can be translated, printed and delivered for \$1.35 for each copy.

HOW MANY BIBLES, TESTAMENTS WILL YOU SEND?

Brother George Tien will write and translate the gospel plan of salvation and describe the church of Christ by scripture in the forward pages of each Bible and each New Testament. By sending these Bibles and New Testaments to China, this will be one way all of God's people can obey the command of Jesus in Mark 16:15.

Please write to the **Church of Christ, 276 West Santa Paula Street, Santa Paula, California, 93060**, attention the elders. Tell them how many New Testaments (\$1.35) and Bibles (\$4.65) you wish to send to mainland China.

For 30 years the gospel of our Lord Jesus Christ was taken from one billion souls. God opened that closed door for us. (Matthew 24:35). This thrilling responsibility now is ours. By His grace our goals will be reached; the victory and the glory will be His. *Amen*.

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**A book Destined to be a Classic
is now Back in Print**

The Arlington Meeting

This book probably will be regarded as the classic discussion of the issues involved in the sponsoring-church pattern of co-operation contrasted with those who oppose it. The material is the printed speeches of two teams of 13 men who represented the opposing views. On one hand were men such as Eldred Stevens, Gus Nichols, J. D. Thomas, Roy Lanier and the like; on the other hand were men such as James Adams, Roy Cogdill, W. L. Wharton, Jr., Robert Turner, Harry Pickup and those of similar persuasion. You will want to add this book to your library.

Price: \$7.95

(Please Add 81 Cents for Postage)

Notes & Quotes...

R. M. Merriman, Detroit, Michigan, February 14, 1980: "I thank God for brethren . . . that stand for the truth. We are living in a time when the church, the Lord's people, no longer stand for the truth. . . ."

(NOTE: Brother Merriman is a gospel preacher. He has been preaching seven years full time, since graduating from Memphis School of Preaching. He is looking for a congregation to preach 'part time' within a radius of 50-70 miles of Detroit, Michigan — part time only. Interested brethren may reach him by writing *Ron Merriman, 5711 Farm Brook, Detroit, Michigan 48224.* IYRJR.)

Quentin Dunn, minister, Floresville, Texas: "I am surely glad that 1,800 new families have been added to your readership for *Contending for the Faith*. I hope that more brethren will want to read it. I deeply appreciate the paper. However, I wish some writer would tell the readers what triune baptism is. Many, many brethren don't know what it is. It is highly commendable to expose error. Readers need to understand what error is being exposed. . . ."

Tom L. Bright, preacher, Sapulpa, Oklahoma: "Garnett Road, in Tulsa, where **Marvin Phillips** preaches, has had two elders resign and about 50-60 families to leave. From all that I can gather, it is Liberalism and the 'elders have no authority' nonsense. . . . Needless to say, we have other false teachers in the Tulsa area. . . ."

Bill Coss, evangelist, Bonita Springs, Florida: "Everywhere I go I try to encourage the taking and reading of *Contending for the Faith*. I believe that one day faithful members of the New Testament church will look back and see what this paper has meant in keeping the restoration movement of the New Testament church from completely falling into denominationalism. Brother **Ira Y. Rice, Jr.**, should be thanked from the bottom of the heart of all those who love the truth and commended for his courage in keeping this great paper in the hands of those who love the church and are willing to stand for the truth against so many odds. . . . I will continue to do all I can to see that the paper is spread abroad in our brotherhood. . . ."

Herman J. Smith, Jackson, Tennessee, November 30, 1978: "On page 2 of September, 1978, *Contending for the Faith* you state that 40% of Pepperdine Board are non-Christians. . . . On page 13 of current issue of *Contact*, brother **Gatewood** states that Pepperdine is governed by a board who are all loyal members of churches of Christ, the majority of which are elders. . . . Please comment."

(NOTE: In my reply of January 16, 1979, from Hong Kong (en route to Peking, China), I replied, "Re: your recent inquiry, brother **Gatewood** is in error. I got my information through Pepperdine's own publications. Would you say that **John Wayne** or **Pat Boone** are 'loyal members of churches of Christ'? BOTH are on Pepperdine's board!! I suggest you write to Pepperdine directly, ask for a list of ALL board members and the religious affiliation of each. If they send you such a list, it should establish what we reported in *Contending for the Faith*" — IYRJR.)

O. H. Wright, Jr., Huntsville, Alabama, September 24, 1979, in ordering 100 copies of our special issue on the Crossroads apostasy, wrote, "Huntsville is being torn apart by this insidious, communistic, cultic deception."

Jack Overall, of Killeen, Texas, whom we had known since World War II days, when he was stationed with the U.S. Navy, in the San Francisco Bay Area, passed away October 17, 1979, with a heart attack. He was a fine man and a faithful Christian.

Aaron' Nicholas, Stamps, Arkansas: "I certainly do not enjoy reading the criticism that people are sending you, a man that has risked his life to carry the gospel of Christ across the world. They could do a good deed by sending a monthly offering to support your program; then I could rejoice."

J. Loyd Rice, Bryson, Texas: "I am with you in this battle for truth and righteousness. However, I fear that we shall have to follow the example of Alexander Campbell, and start a new movement. I see such a wide-spread infiltration among our congregations. We have just begun to fight. 'Don't give up the ship!'"

Leonard Watson, Memphis, Tennessee: "I would like to comment on the letter from Mrs. **Carl Tedrick**. . . . I, too, feel that too many members of the church are like the world in observing 'religious' holidays. Even if we know we are not observing the holiday for the same reason as the world, what about the example we are showing the world? I think an article in *Contending for the Faith* on this subject would be beneficial to all readers."

"Another item that might be of benefit to readers would be a general index of all of the *Contending for the Faith* in regard to subjects, authors and individuals who have been mentioned in your articles. . . ." (Contribution enclosed.)

(NOTE: "I like your suggestion for an index of subjects, authors and individuals mentioned in the articles," I replied, in part, "If I can get someone to go through all the volumes and do this, we just might publish a general index when bound-volume No. 10 comes out — then every five years thereafter. If so, remember, it was your idea!" IYRJR.)

Linda Coss, Allen Park, Michigan: "Please send us the IX bound volume of *Contending for the Faith*. I am especially interested in facts concerning **Landon Saunders**. He has been visiting congregations getting support for his work. One congregation in particular is **Decatur, Georgia**. My sisters attend there and believe his work is a good one."

"My husband and I are brother **Bill Coss**' son and daughter-in-law. We are familiar with Mr. **Saunders** from Abilene, Texas, when he taught the Wednesday evening college class at the Highland congregation in 1971-72. We had no idea he would become such a heretic. I was very sorry to hear that his 'Heart Beat' radio program was still on the air. One morning while getting ready for work in Allen Park, Michigan, we heard one of his broadcasts. We were completely taken aback! . . ."

"We appreciate all you have done for the Lord's church and for brother and sister **Coss**. They are truly two of the Lord's hard workers!"

(NOTE: "I could not agree with you more regarding brother **Landon Saunders**," I said, in part, in my reply. "He is so heretical nowadays it is hard to believe he ever was a sound, faithful teacher of the word. . . . Your in-laws, the **Bill Cosses**, are as dear friends as I have in this world." IYRJR.)

Brother Hugo McCord, who met an elderly Christian in England who had walked three miles to worship, complimented the 72-year-old man for walking the three miles. This was the response from the elderly Christian: "Somebody died for me and he expects to meet me here every Lord's Day."

—Flushing Reminder
Flushing, Michigan

Quinton Addison, Winfield, Alabama, March 24, 1979: "I am one of the elders at Brilliant, Alabama. I was 26 before obeying the gospel. I obeyed under the impression that the Bible was a book that could be trusted. After being a member a few years some of our preachers were in the pulpit asking for everyone to accept the Bible and trust it. Before the lesson was over they were telling that the book had some error. **Leroy Garrett** was first. Since then many."

"I believe it is coming from schools where people study to try to come up with proofs instead of having faith in the word. We at Brilliant, in the assembly, use the *King James*. If a person cannot understand that book he has nothing to worry about. There is an article in the March issue — *Religious Confession*, by **William L. Scurrah**. I can understand why he would write as he did, an unbeliever; but I cannot understand such writing from brethren that claim to be preachers of the gospel. They ask the people to accept the Bible and then point out where it is in error, such as *Caution & A Recommendation*, by **Michael D. Stone**. He writes: Please keep in mind that there is no perfect translation in the English language."

"In the *Word of Truth* paper, in February, another brother recommended this *Mr. Williams*' translation. He was recommended as being a Baptist preacher, and **Billy Graham** as another standing for his translation."

"By brethren not being consistent, the faith we have in the Bible is being weakened by unbelieving preachers. . . ."

(NOTE: "Thank you for what you said of *Contending for the Faith*," I replied, in part, April 26, 1979. "I could wish we had more elders like you. So many nowadays are much more concerned with keeping the peace than with keeping the truth of the gospel."

"You are correct that much (perhaps most) of our doctrinal trouble nowadays is coming through our schools."

"Although I cannot say that it would be impossible to translate the Bible into modern speech correctly, like you I have no trouble at all with the *King James Version*. This is the one I quote from and have used from childhood. Brethren should be sure that whatever version they use or recommend is accurate in translation. . . ." IYRJR.)

Keith Marshall, Rankin, Texas, October 19, 1979: "We have just finished a meeting with **James Willeford** doing the preaching. He has not completely recovered from surgery he had almost four years ago, but did us a beautiful job of preaching the Old Paths. He stands for the truth and makes no compromise of it. . . . I have some articles in the making dealing with many of the 'strange' things we are hearing and reading over the brotherhood. The battle is on and preachers and elders are being forced to make up their minds where they are going to stand. They can't hide their feelings for too long. . . ."

(NOTE: Brother **Marshall** enclosed four new subscriptions for *Contending for the Faith*, saying, "I will try and get more as time goes along." IYRJR.)

Mrs. Annette Parrett, Jackson, Mississippi, October 29, 1979, enclosed two subscriptions, saying, "I'm particularly interested in the last article published. . . . regarding the Crossroads church in Florida. I'm most interested in keeping up with this. I pray that things will get straightened out there before long. . . ."

(NOTE: "Great numbers," we replied, in part, "are finding out that they can keep informed of significant matters concerning the brotherhood by reading *Contending for the Faith*, not available from any other source. Please continue signing up new readers. Several thousand more were added to our circulation during the closing months of 1979. We hope to build the number right on up during 1980. Almost all of our new readers come to us by concerned readers such as you introducing the paper to them and signing them up. See what you can do." IYRJR.)

The Best Source of Reliable Information Concerning the Rise and Spread of the Present Apostasy among "Us"

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Axe on the Root

and our Nine-Volume Set of BOUND VOLUMES OF

Contending for the Faith

By the time that Volume III of Rice's *AXE ON THE ROOT* series of doctrinal exposes had come from the press in 1970, it was clear that just the publication of occasional books was inadequate to cope with the present runaway apostasy over Liberalism, Modernism and Neo-Pentecostalism running rampant among the churches of Christ practically brotherhood-wide. Hence the decision to bring out a monthly periodical, which we entitled, *CONTENDING FOR THE FAITH*.

CONTENDING FOR THE FAITH — Volume I (for 1970) now is COMPLETELY SOLD OUT. However, you STILL MAY ORDER the REMAINING BOUND VOLUMES, as follows:

CONTENDING FOR THE FAITH — Volume II (for 1971) calls for a general withdrawal from **Wesley Reagan**, **Pat Boone** and like heretics thus cleansing the Restoration Movement doctrinally once more . . . **B. C. Carr** confronts *Campus Evangelism* with 23 questions . . . **Boone's** involvement with the *Assemblies of God* re: Brazilian campaign . . . **Bob Miller's** Pentecostalism . . . **Camp Shiloh** as seed-bed for false teaching . . . **Reuel Lemmons** mourning demise of doctrinally-corrupt *Campus Evangelism* . . . **Scott Boulevard** / Decatur, Georgia — a harbinger of false teachers . . . **Teenage Christian** changes hands, promising to correct its false-teaching ways.

CONTENDING FOR THE FAITH — Volume III (for 1972) describes so-called "**Jesus Movement**" as mammon and Satan . . . **Finto/Rice** exchange of correspondence after Rice's visit to *Belmont* / Nashville . . . So-called "**Campus Ministries**" being infiltrated by Liberalism, Modernism and Neo-Pentecostalism . . . **John F. Wilson** documented as false teacher . . . *Campus Journal* under his false doctrinal control . . . **Jim Bevis** fellowships *Presbyterian Church* . . . *New Magazine* deceptively named *Integrity* . . . **Paul Logue**, **Harold Key** marked for giving forth "uncertain sound" . . . **Pepperdine** continues as hot-bed of doctrinal error . . . *Mission Magazine* undermines our Lord's church . . . **Firm Foundation** hails apostate *Belmont* / Nashville as example to brotherhood! . . . **Pepperdine** features *instrumental music as worship* . . . **Granny White** / Nashville withdraws from **Pat's** parents — the **Archie Boones** . . . **Abilene Christian College** features known false teachers on *World Evangelism Workshop* (including **Jim Reynolds**, **Don Finto**, **Landon Saunders**, **Stanley Shipp**, **John F. Wilson**, **Tony Ash** and **Lynn Anderson**) even though forewarned what these false brethren were teaching.

CONTENDING FOR THE FAITH — Volume IV (for 1973). **Stevens/Rice** correspondence re: **Abilene Christian College's** departures from the faith . . . **J. D. Thomas** flaunts false teachers **Don Finto**, **John Scott**, **W. Carl Ketcherside** and **Leroy Garrett** as speakers on **Abilene Christian College's** then-annual so-called **Preachers' Workshop** . . . Reasons given why faithful brethren no longer should support **Pepperdine University** . . . **Camp Shiloh's** mentors **Clinton Davidson** and **Clinton Rutherford** under the influence of **Oral Roberts** . . . **Highland** / Abilene, Texas, apostatizes, fires **E. R. Harper** . . . **Herald of Truth** representatives (including **Art Haddox**, **Batsell Barrett Baxter**, **Landon Saunders**, **Lynn Anderson**, **Harold Haislip** and others) confronted by 150/200 preachers, elders from surrounding states at **Memphis Meeting** . . . **Lynn Anderson** fired, rehired without either repentance or correction . . . Three former **Highland** elders expose **Highland's** false report . . . **Voodoo** and the occult invades **Pepperdine University**.

CONTENDING FOR THE FAITH — Volume V (for 1974). **H. A. (Buster) Dobbs'** 95 questions . . . **Highland** / Abilene divides — faithful begin congregation at **Fifth & Grape**, including ALL who originated

Herald of Truth who are still living . . . **Highland compounds** errors rather than *correcting* them . . . **Chalk** participates as speaker in *Christian Church* convention . . . **Reuel Lemmons** perversely describes our efforts to get **Pepperdine**, other, to correct errors as "blackmail" . . . **Norvel Young** refuses to discuss . . . Should **Shipp Shape Up** — Ship Out? . . . **E. R. Harper's** detailed review of **Highland's** false report . . . **White Station** / Memphis has **Roy Osborne** (or is it the other way around?) . . . **Herald of Truth** taken off the air in **St. Louis** . . . **Archie W. Luper's** 52 questions (and 55 sub-questions) to **Norvel Young** and **Pepperdine University**.

CONTENDING FOR THE FAITH — Volume VI (for 1975). **Gospel truth** no longer is of major concern at **Abilene Christian College** . . . **W. Carl Ketcherside** linked with **Harold Thomas** at Westchester, California . . . **Ernest Underwood** exposes false teaching at *Crossroads* / Gainesville's *Florida Evangelism Seminar* . . . *Sacramento Bee* blows whistle on **Norvel Young's** and **William S. Banowsky's** questionable financial dealings at **Pepperdine University** . . . **Highland** / Abilene's perfidy costs so much brotherhood support they have to drop 26 of 140 TV stations re: *Herald of Truth* . . . **Juan Monroy**, **Highland's** Spanish *Herald of Truth* speaker, documented as fellowshipping the **Pope**, **Baptists** and other **non-Christians** . . . **Lynn Anderson** compromises by allowing "communion service" in wedding . . . False church begun at **McDonough**, Georgia . . . **West Hill** (now called *Gateway*) / Pensacola, Florida, follows *Crossroads* / Gainesville, Florida, into error . . . **Groton**, Connecticut returns to doctrinal soundness . . . *Florida Avenue* / Tampa, Florida, withdraws from *Crossroads* / Gainesville . . . **39th Avenue** and *Crossroads* reconciled . . . **Pat McGee** nails six theses to **Larry Hunter's** theological door.

CONTENDING FOR THE FAITH — Volume VII (for 1976). **Parker Henderson** says Gainesville reconciliation "Brotherhood's Finest Hour" . . . **Tuck Andrews** questions settlement . . . Annual *Mid-America Mobilization Seminar* questioned . . . **Jim Reynolds** openly espouses *direct operation of the Holy Spirit* . . . **Pepperdine University** names 40% of Board of Trustees from among **non-Christians** . . . *LeMay/McKnight Road* restore fellowship in St. Louis . . . **Ketcherside** styles New Testament as "love-letters from Christ" . . . What about fellowshipping **Park Row** / Arlington, Texas? . . . **Bobby Duncan** exposes **Mission's** false teaching . . . **W. N. Jackson** warns against *Sweet* literature . . . **Gus Nichols** — a man to remember . . . **Akers/Rice** correspondence . . . **University** church, in Abilene, Texas, has heretic **Roy Osborne** for meeting . . . **Getwell** / Memphis has first annual *Spiritual Sword Lectureship* . . . **Farley** / Huntsville, Alabama, marks, withdraws from **R. L. "Pat" Kilpatrick** as false teacher . . . Progress report re: *Crossroads* / *39th Avenue* reconciliation.

CONTENDING FOR THE FAITH — Volume VIII (for 1979). **E. R. Harper** re: **Roy Osborne's** heresy . . . **Harding Graduate School's** new "Doctorate of Ministry" program poses major threat to cause of truth . . . **W. D. Jeffcoat** reviews **Jim Sims'** perfidious *Integrity* article . . . Liberalism spreads in Michigan . . . **Dan Jenkins** on *Married, Divorced, Re-married and Baptized — What Then?* . . . Brotherhood concern for Utah . . . **Premillennialism** in the light of God's word . . . **Quentin Dunn** considers "gay rights" and homosexuality . . . **Dean Buchanan** questions desire for the spectacular . . . **John L. Wheeler** reproaches

Ruel Lemmons for his far-left editorial . . . **Franklin Camp** on "open fellowship" . . . **Robert R. Taylor, Jr.** on "The Version Issue, Moderation and the Church-Splitting Contention" . . . **Rodney V. Rutherford** asks if there must be "a new gospel for a new age"? . . . **Harding Graduate School's** doctoral program begins . . . **John Scott's** infamous article on "The Morality of Abortion" . . . **Gaston D. Cogdell:** "Abortion is Still Murder" . . . **James W. Boyd** styles *Revised Standard Version* as "unreliable and perverted" . . . **Frank Morgan** on "law" in letter to Galatians.

CONTENDING FOR THE FAITH — Volume IX (for 1978). Battle for truth among churches of Christ enters ninth year . . . Why will some brethren not be convinced regardless of evidence? . . . Apostasy of **Jim Reynolds, Dick Batey** and **Don Finto** . . . Their continued use by *Christian Student Center* sponsored by *Highland*/Memphis where **Harold Haislip** preaches . . . Also their use of other apostates such as **Landon Saunders, Stanley Shipp** and **John F. Wilson** . . . **Archie W. Luper** exposes **Harry Orlinsky** re: *Revised Standard Version* committee . . . *Mission Journal* threatens us with lawsuit . . . **Walter W. Pigg, Jr.**, gives reasons he no longer can support *Herald of Truth* in present condition . . . **Gaston D. Cogdell:** "Is Abortion Murder?" . . . **Foy E. Wallace, Jr.:** "Watchman, What of the Night?" . . . The threat of Liberalism to World Evangelism . . . **Roger E. Dickson** on "Direct Operation of the Holy Spirit in Conversion and Sanctification" . . . **Foster L. Ramsey** on "Biblical Authority" . . . **W. N. Jackson:** "Why Do Elders Not Require Sound, Distinctive Preaching?" . . . **Bill Coss:** "We have No Right to Change the Gospel" . . . Should our first loyalty be to *schools* — or *Christ*? . . . **Fred House:** "Should Churches Support a Non-Religious Program?" — such as "Heartbeat"? . . . **Wayne Price** questions "Ecclesiastical Pep Rallies" . . . **Maurice Crowley** and "A Bag of Feathers" . . . **William S. Banowsky** leaves

PU for *OU* . . . **J. T. Marlin** on **Foy E. Wallace, Jr.'s** latest book, *The Present Truth* . . . **Don Preston:** "Raid on Orlinsky's Speech" . . . **Floyd Decker** on "Junior Churches" . . . With Liberalism infecting Dallas area churches right under their noses, why no hue and cry from preachers, elders?

CONTENDING FOR THE FAITH — Volume X (for 1979). **David Reagan** and *Central*/Irving, Texas continue toward apostasy . . . **M. A. Aquiluz, Clif Werhan** and **Joe Moulder** speak up . . . **Pat McGee:** "May Women Lead Prayer in Worship?" . . . **Jim Bullington** on "Robins, Buzzards and Buzzard Hunters" . . . **Leon Cole** on "Marks of False Teachers" . . . **Rice/Luper's** initial visit to the People's Republic of China . . . Second annual "Fort Worth Lectures" on *The Holy Scriptures* . . . *Highland*/Abilene's **Lynn Anderson** leads denominational "church growth seminar"; other leading Highlanders promote *disco-dancing-drinking country club* . . . *Highland* features false teacher **Roy Osborne** in "special day" . . . **Luper** initiates "Bibles for China" program . . . **Stevens, Dockery, Evans** and **White** killed in plane crash . . . What does **John Clayton** believe? . . . **Pat McGee** questions **Lynn Anderson** for building up the things God would have destroyed . . . Is **uninformed brotherhood** causing present apostasy? . . . Tracing *Ketcherside's* "twisting" through **Finto, Bevis, Reynolds** and **Reagan** . . . Is *Crossroads* a cult — or not a cult? . . . The "total commitment" evangelistic movement . . . Helping the wicked and loving them that hate the Lord . . . **Ivie Powell** on *Marriage, Divorce and Remarriage* . . . Mutual honoring of disciplinary actions essential to general peace . . . "Macedonian call" all the way from *Scotland* to *Taipei* . . . Are *Highland* elders *deceiving* — *being* deceived? . . . *Youth Worship* — right or wrong? . . . *Contending for the Faith* completes first ten years of publication.

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Paul Sain, minister, St. Louis, Missouri: "We are trying to stand. Appreciate your publication greatly. Let us help if ever possible."

Pat McGee, minister, Abilene, Texas, April 16, 1979: "I got a secret phone call early yesterday morning telling me to keep my long nose out of other people's business! Brother Harper calls me brother 'Long Nose' now."

Kenneth R. Darnell, Benton, Kentucky, October 10, 1979: "I really appreciate the fine work you do with this paper. . . . I have finally obtained a copy of the denominational *NFD Newsletter* published by **Don Wildmon** of the National Federation of Decency. Wildmon is *Methodist*. Unfortunately, many brethren are aligning themselves with this apparent interdenominational society. On Page 11 of the issue I am enclosing, you will find a letter from **Art Haddox**, elder, Highland church of Christ, Abilene, Texas. This letter is certainly indicative of their (Highland's) 'embrace everybody' attitude. . . ."

(NOTE: In my reply, of October 21, 1979, I said, in part, "Every evidence (including the *NFD Newsletter* you sent me) is that **Art Haddox** and **Highland** are ready to 'embrace everybody.' I telephoned brother **Pat McGee** (in Abilene, Texas) and read him what brother **Haddox** had said in that *Newsletter*. He was not at all surprised." IYRJR.)

Chester Estes, Muscle Shoals, Alabama: "I want you to know that I do appreciate your efforts to stay the tide of liberalism through *Contending for the Faith*. I have witnessed a great departure from the faith during the more than 56 years I have been preaching the gospel. . . . There are many things about your paper that I like, such as your firm stand, the format, the arrangement of your main articles, etc. Some papers have recently become in appearance like the magazines you see displayed at the counter in the grocery store. You are commended in giving space to your readers to report their work. It used to be that when we turned to read one of 'our journals' we would first look for the news about the brethren. Now there is not found such a medium in these religious papers. In my opinion you would do well to develop this medium in your paper. If so, I believe that many will rally to its support. . . . I regret very much that I had to, after so many years, discontinue *The Evangelist*. I will perhaps be sending you some articles later for your consideration. . . ."

(NOTE: After thanking brother **Estes** for the kind things he said about our efforts to stem the tide of liberalism, I continued, "Sometimes it seems almost futile — so many seem determined to go that way. However, I keep remembering God saying that his word would not return unto him void, so keep on pressing on."

"Regarding our giving space to our readers to report their work, and the like, I recall how offended I was when the *Firm Foundation* first began cutting back on this feature. Then others followed suit. I was determined to bring that back if I could. . . ." IYRJR.)

* * * * *

Keep in mind the up-coming Warren-Barnhart Debate on Utilitarian Ethics Vs. Biblical Ethics, November 3-6, 1980 at North Texas State University, Denton, Texas.

* * * * *

Mrs. W. E. McGue, Defiance, Ohio: "I enjoy and look forward each month to receiving *Contending for the Faith*."

Mrs. Glen Brown, Shelbyville, Tennessee: "Please remove my name from your mailing list. I do not wish to receive your material."

Gerald Johnson, Mendon, Illinois: "Please keep sending me *Contending for the Faith*. Thank you for the fine material in past issues and look for more. . . ."

Bill Phillips, Paducah, Kentucky: "Are back volumes of *Contending for the Faith* still available? . . . It seems virtually impossible to find out from any other source what is really happening."

(NOTE: "We are entirely grateful for what you said as well as for your help," we said, in part, in our reply. "I have never seen the situation as it is today practically brotherhood-wide. Most brethren (including elders and preachers) seem to have almost no idea of what is happening to our great restoration movement — and my observation is that most appear determined not to find out! However, the price of truth is eternal vigilance. So let us all (who still care) keep on contending earnestly for the faith as it was once delivered."

For those desiring bound volumes of previous years, although our supply of Volume I is exhausted, hence is no longer available, we still can supply Volumes II, III, IV and V at \$4.00 (plus 81 cents postage) for each volume, and Volumes VI, VII, VIII, IX and X at \$6.00 (plus \$1.03 postage) for each volume. Or, if you want the entire set of nine bound volumes — Volumes II through X — send \$36.00 (plus \$2.56 postage) for the entire set. Please address all orders to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYRJR.**)

Jerry Miller, minister, Rio Vista, Texas: "I would like to personally commend you for the wonderful job you have been doing in alarming the brotherhood to the dangers of liberalism. My only regret is that so many continue to sleep through that alarm."

"I was . . . reading the book *I Believe* by **Batsell Barrett Baxter**, and he mentioned a situation which reminds me of the problem with liberalism. In a paragraph dealing with the relationship between evidence and proof he states, 'Evidence does not necessarily prove. It constitutes proof only when the mind is open and honestly considers the evidence.' He continues by illustrating this point with the following story of two boys who had a contest to see which one could scare the largest number of rats out from under a barn. 'The first boy placed his friend on the opposite side of the barn, took a long pole and rattled it loudly beneath the barn. Rats scattered in every direction. The first boy called to his friend, 'Did you see any rats?' The answer came back, 'No, not one.' How was that possible? There had been more rats running in every direction than one could count, visible to anyone who would look. The first boy went around the barn to see why his friend had seen no rats, only to find him with his eyes tightly closed. He had seen no rats, not because there were no rats to see, but because his eyes were closed."

"It is evident that this is the situation in the church today. There are many rats being scattered by your pole-shaking, but few people are looking for them. Keep that pole shaking, and keep the rats running. Maybe the noise will wake the brotherhood up."

(NOTE: Brother **Baxter** is a prime example of his own point re: what has been happening at Highland/Abilene for more than a decade. IYRJR.)

Hebron church of Christ, of McMinnville, Tennessee, placed a standing order for a bundle of 18 copies to be sent each month.

Keith Hukle, Durham, N. C., March 10, 1979: "We enjoy the paper very much and do not want to miss a single issue."

James Mettenbrink, stationed near Kaiserslautern, Germany, renewed his subscription for six years, August 25, 1979, saying, "I am gratified that error is being exposed through *Contending for the Faith*. It has helped me to recognize it in seed form as I move from place to place in the United States Air Force. May the Lord continue to bless this great work."

Fred D. Whitelaw, evangelist, Leslie, Arkansas, January 13, 1979: "For several years I have subscribed to CFTF. Also I have borrowed and read in years past, all three volumes of *Axe on the Root*. Recently I ordered all the bound volumes of CFTF and *Axe on the Root*. You see, we have five children. My boys (Sage, 8; and Foy Wallace, 6 months) may never make preachers. I could have no greater joy if they do! Regardless, I want these writings to be a part of my library 1) for my benefit, and 2) for their enlightenment in years to come. You have served the brotherhood well, with little thanks and much criticism. It helps if one can supplement his own knowledge with a true history of the past. I consider your publications a reliable record of precise indictments against error and 'spiritual wickedness in high places'. I admire your stamina. It takes 'guts' and a lot of faith to 'buck the odds' year after year."

"Enclosed is a subscription list (\$10 enclosed). I will try to send more names later. Ironically, it is hard to think of brethren who will read, digest, understand and implement the message of CFTF. You know what I mean."

"Until I was 32, I preached for small churches and never took one dime. I never wanted to preach because I knew the 'perils'; yet I always have because I knew the need for soundness and teaching and have done my best to fill the void. I am now in my third year of full-time work. Contrary to personal desire, I have never located. This area is correctly classed as a mission field. Springfield, to the north, is a hot-bed for rank liberalism. Strange winds of change spring up from Harding, to the east, at times. I stay disgusted because many of our folks here don't know or care about brotherhood issues. Ignorance is said to be bliss! Maybe we're blessed! Some are so awed by our professors they can't appreciate our book-chapter-and-verse preaching. A few are dedicated. I speak of more than a dozen churches that I have had occasion to be acquainted with at one time or another. Another handful think Mecca is located in west Texas. The story is the same in other areas."

"I preach for three churches while doing local work primarily for the little church at Dendard that has doubled in size and tripled in contribution in the past two years. None of these congregations are self-supporting. I preach on two radio stations and put out a two-page bulletin each week . . . as well as engage in preaching about a dozen meetings per year. Still, the work goes slowly and the 'perils of false brethren' increase daily."

"To explain briefly, I am not a product of a preaching school or brotherhood college. Almost I am persuaded to become an anti, as brother **Luper** put it, I believe. I owe no allegiance to our schools and am fool enough to state my piece. Like my great and good friend **Foy Wallace**, 'I have no friends when I preach the gospel.' I cannot defend the pentecostal doctrine that has generated within the Lord's body. I am ashamed to remain silent when the word is berated as secondary and insignificant to the Spirit — and am afraid to attempt such."

"I cannot stomach the 'long-haired' liberals that have evolved on the scene. In short, I was raised by good Christian folks of Tennessee and Alabama stock and I am not anxious to get above my upbringing if it is consistent with the Book. I am not entirely uneducated, although I hold no academic degree, and was awarded a full scholarship to a liberal arts college upon completion of high school. That about says it. I believe in preaching the primitive gospel and have great respect for men like the **Wallaces**, **C. R. Nichol**, **Gus Nichols**, **Guy Woods**, **N. B. Hardeman**, **J. D. Tant**, **Joe Warlick**, **Rue Porter**, **J. A. Harding**, **Joe Blue** and many others of their calibre, including our brethren connected with schools such as **Lipscomb**, **Freed**, and the like. **Alexander Campbell** is so misquoted and maligned today that many don't know what to think of him: but, to

me, I see him as the one man in the early restoration that was 'straight' on the Holy Spirit. In my own opinion, which may well be prejudiced, I believe brother Foy E. Wallace, Jr., is beyond question without peer in this century. I think that's why I have come to appreciate you so much, although I don't know you personally. You are not afraid to take a stand, although it may be unpopular and cost you friends . . .

"Continue your good work. When I have a little time, I will send you a few articles you may want to publish . . . In mutual fidelity to the truth, (Signed) Fred D. Whitelaw."

Dean Fugett, minister, Batesville, Arkansas: "Much thanks for the continuous work you do to keep before interested brethren the rapid departure that some are making from the Old Paths. The sad part is that many will not listen, but so it was in the days of the prophets before the fall of Israel and Judah and in the days of the apostles and New Testament saints before the departure. I know that at times your burden may seem heavy, but we need someone in your position to keep before brethren these dangers. Any positive influence you may have through this means may be our only hope for the future.

"In June, Volume IX, Number 6, regarding your response to brother Crutchfield's letter about colleges soliciting money from churches, I don't know if he responded with the evidence you requested. If not, enclosed are the originals (I kept copies) of a letter and report from Lipscomb and an ad placed in the *Advocate*. Does this not tie the *Advocate* clearly in with the policy of colleges' soliciting from churches? I'm convinced that this practice has wider support than many imagine. Use the material any way you can.

"Enclosed is also . . . subscription for three more years. The members here at Harrison Street just sent in for about 37 family subscriptions by one of the elders. . ."

(NOTE: "Your sending me the documentary evidence I had requested of brother Crutchfield was most thoughtful," I replied, in part. "So many times, I may think I *know* something; however, without corroborating documentation my editorial hands may be tied, since I cannot *prove* what I think I know. The material you sent surely should help in some future discussions I have in mind to carry forward with certain ones concerned. . ."

Among the documentation brother Fugett enclosed were two letters on David Lipscomb College stationery — one for Spring, 1977, and one for May, 1977 — both emanating from *Athens Clay Pullias*, president. In the former,

one solution to Lipscomb's financial problems suggested was "Donors in the form of individuals, congregations, and corporations who are convinced of the importance of Christian education as offered at Lipscomb to the point that they will make regular and substantial financial contributions to Lipscomb." In the latter, which was addressed to Antioch church of Christ, Route 1, Cave City, Arkansas 72521, brother Pullias said, in part, "The gifts, grants, and contributions made to Lipscomb by alumni, friends, congregations, and business corporations are a matter of life and death to the future of Lipscomb. Your financial support is of the utmost importance."

The advertisement which appeared in the July 14, 1977 *Gospel Advocate* (back page) was entitled, "SINCE 1981 CHURCHES OF CHRIST HAVE MADE FINANCIAL GIFTS TO DAVID LIPSCOMB COLLEGE BECAUSE DAVID LIPSCOMB COLLEGE IS ENGAGED IN A GOOD WORK" — and went on from there. Whether or not this is *so* is entirely beside the point. The point is that David Lipscomb College, in fact, is primarily a *secular* institution engaged in *secular* education. The fact that some Bible is taught, chapel services are conducted, and the like does not change the basic fact that not only Lipscomb but all other so-called "Christian Colleges" are secular cakes with religious icings.

In the closing paragraph of the aforementioned advertisement, it went on to say, "In reality Lipscomb is not asking for a contribution at all. Instead Lipscomb is requesting the churches to pay the actual cost of teaching the Bible each day as the inspired word of God to young people, which amounts to \$164.27 per student per year, over and above what the students pay for this service. This cost of daily Bible instruction indicated above does not include the cost of daily chapel, lectureships, and many other activities of the school which have specific spiritual value."

Of course, if one had taken the time and trouble to read the entire advertisement down to the last paragraph, he would have known he limitation thus presented. However, if he just glanced over the ad, the *main* thing that would have stayed with him would be the opening words in the headline - "SINCE 1891 CHURCHES OF CHRIST HAVE MADE FINANCIAL GIFTS TO DAVID LIPSCOMB COLLEGE. . ." And we have a certain type of thinking (?) among us that if such has been done for that long a time it *must be right*. Such thinkers (?) thus would be emboldened to try to get Lipscomb College into *their* local church budgets!

Since that ad appeared during *Athens Clay Pullias'* administration (before he went off with the Presbyterians), it seems unfair to charge *Willard Collins* and the *present* Lipscomb administration with it. In fact, we do not know just *what* brother Collins' position is re: colleges in church budgets; so we are not charging him with it.

It is well known, however, that in brother Pullias's case, he had no convictions against the churches supporting colleges *per se*, and not just the *Bible* Department either! We cannot say that it would be wrong technically for churches to support Bible teachers, whether at Lipscomb, a factory, or anywhere else; however, knowing the laxity and latitude most so-called Christian college administrators seem to take toward such matters, once you open up your church budget to their *Bible* department, if you don't watch out soon this will open the way for them to get into your budget *without such distinction*. It is our conviction that it would be far better for them to limit their appeal to individuals, business people and corporations for their support, leaving the church budgets out of it entirely. It is true that the church is the pillar and ground of the truth but not of *secular* education falsely called "*Christian*" education.

Mrs. Janet Frazier, of Ozark, Missouri, renewed her own and sent in five new subscriptions, August 31, 1979, saying, "I greatly look forward to reading your publications. I appreciate your firm stand for the truth. We need more Christians who are willing to take a firmer stand for the truth of our Lord. I thank you for keeping me up to date on all phases of the work the brotherhood is doing, and on the sad state of many of the congregations around the country. You're doing an important job and doing it very well. I hope the friends I'm sending this to will enjoy and grow from it like I have."

Jack Gillis, of Prescott, Arizona, enclosed two new three-year subscriptions, August 21, 1979, adding on an extra \$5.00, saying, "use the rest."

Marlin Kilpatrick, minister, Leesburg, Florida, enclosed eight subscriptions, August 21, 1979 (three of them for three years each), saying, "We enjoy very much the paper and we appreciate the effort you are putting forth . . ."

James Pilgrim, preacher, Hueytown, Alabama, sent in 26 new subscriptions under date of January 17, 1979.

Joseph H. Terry, Jupiter, Florida, March 9, 1979: "Thanking you and the many brethren for such a wonderful and great task."

Contending FOR THE Faith

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Why Doesn't John Clayton Just *Acknowledge* His Error and *Correct* It?

Ira Y. Rice, Jr.

One of the oddest phenomena among churches of Christ to develop within the past decade or two is this tendency manifested by many — particularly among elders and preachers — to pretend they have not erred, when they clearly have, and then to grow defensive when pressed to correct their mistakes.

Readers of *Contending for the Faith* will recall brother Jon Gary Williams' excellent article published in May, a year ago, entitled *What Does John Clayton Believe?* So well documented was his article that there could be absolutely no doubt that brother Clayton was in error doctrinally — and has been for a long, long time — even though brother Williams and others had sought for years to get him to correct his teaching.

Among the others who tried to get him to correct his teaching in harmony with the word of God were brethren Wayne Jackson, of Stockton, California, and Bert Thompson, of Cookeville, Tennessee. Seeing that brother Clayton had stubbornly refused to correct his doctrine, after much long-suffering, toward the end of 1979, a booklet appeared by brethren Jackson and Thompson, entitled, *Evolutionary Creationism — a Review of the Teaching of John Clayton*.

CLAYTON STILL REFUSES TO CORRECT ERROR

Under date of November 1, 1979, a signed letter by Thompson, Jackson and Williams was notarized and sent by certified mail, as follows:

P. O. Box 532
Cookeville, Tennessee 38501
November 1, 1979

John N. Clayton
17411 Battles Road
South Bend, Indiana 46614

Dear Brother Clayton:

We send you greetings in the name of our Lord, Jesus Christ, and hope that this letter finds you and your family all in good health.

We are penning this letter to you in an effort to *once again*

communicate with you concerning many of the issues with which we are in disagreement. In a letter dated November 13, 1975 brother Wayne Jackson made the following statement to you:

"I am acquainted with a number of brethren who would be happy to engage with you in a candid discussion (either verbal or written) on the issues over which we are at odds . . . If at some point in the future you should *find the time* to discuss *issues*, I would be pleased to enter into fair and Christian negotiations for such with you."

In a letter to you dated October 26, 1977 brother Bert Thompson made the following similar offer:

"Now, may I make a suggestion. How about you and me (and other interested parties if possible) getting together to work out an amiable solution to this whole set of problems? What do you think of that . . . ? I simply want us to get together over a cup of coffee or a Coke and discuss these differences — and see how we can work together instead of against each other . . . Do you think we can get the ball rolling in order to at least try to iron out our differences? I, for one, am willing. I'll meet you anywhere, to the best of my ability. I don't want to argue. I want to win souls."

In a letter to you dated February 22, 1978 brother Jon Gary Williams made yet again a similar offer in these words:

"John, would you agree to spending at least a good part of one day meeting with me? Would you mind if any other brethren who are equally concerned met with us? Would you agree to being questioned in an open fashion, without any abuse or overtones?"

In light of many recent statements made by you, either in writing, or orally, that "none of these people has or are willing to discuss the matter, attend a series, or meet with us" we feel compelled to *once again* make the same offer we have previously made — to meet with you anytime, anywhere, to discuss these issues. We are in receipt of documented proof that you are making accusations, such as the one above in quotation marks, when in fact just the opposite is true (Cf: your letter to Bob Dankelfsen, undated, hand-written, which stated, in part: "Apparently you have seen some of the materials distributed by the same three individuals that have been trying to stop our work for the past six or seven years. Since none of these people has or are willing to

(Continued on Page 3)

Contending FOR THE Faith

Volume XI, No. 6

June / 1980

Ira Y. Rice, Jr., Editor

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FALSE DOCTRINE IS ISSUE!

For the past several years brother John N. Clayton, of South Bend, Indiana, has been spreading false doctrine all over this brotherhood largely concerning "evolutionary creationism". Every time anyone has sought to get him to acknowledge his error and correct his doctrine, he has tried to direct attention away from his teaching by charging his accusers with ulterior motives.

After years of trying to persuade brother Clayton (if indeed he is a brother) to correct his errors (to no avail), brethren Bert Thompson, Wayne Jackson and Jon Gary Williams, as from November 1, 1979, began one final effort on this behalf. In the present issue of *Contending for the Faith* we are devoting almost our entire available space to this important matter — letting "both sides" be heard. If either they or we have in any wise been other than fair in letting Clayton be heard, at least we are not aware of it.

One practice that all four of the disputants involved in this published correspondence need to *think through* and *do something about* is referring to one another as "Dr." or "Mr." instead of just "brother." Brethren influenced by the so-called "academic community" love to make such distinctions; however, all such are contrary to the teaching and tenor of New Testament practice. Instead of *helping*, they just *add to the general confusion*.

I suggest they all four read carefully Matthew 23:1-12 and James 2:1-9 once again. If these passages do not teach against having "respect of persons", then what do they teach? And what is the usage of "Dr." and "Mr." if not to have "respect of persons"? In Matthew 23:8, after rejecting elevating one above another, Jesus said, "... **one is your Master, even Christ; and all ye are brethren.**" It would go far toward alleviating present offenses if we all just got back to calling Bible things by Bible names and doing Bible things in Bible ways.

Because of brother Clayton's characteristic pettiness, new readers of *Contending for the Faith* will have to wade through to Pages 10 and 11 of *this* issue before seeing documentation of what the dispute is all about. However, if you get that far, you will note, among other things, his suggestions 1) that dinosaurs may have existed 200 million years before Adam and Eve, 2) that "geologic evidence" exists that God created Man "a long time after he created the dinosaurs", 3) that "all life ... evolved", 4) that Methuselah may have been much younger than the Bible teaches, 5) that the use of instrumental music in worship might be scriptural, and 6) that "if evolution were true... it would not reflect upon the Word of God."

When these and other things are pointed out to brother Clayton, he tries to dodge behind "being quoted out of context." *Some* things, truly (like brethren Thompson's, Jackson's and Williams's offer to meet "at a time and place chosen by you (Clayton), centrally located for all parties concerned"), can be understood only "in context". *Other* things, such as the foregoing six items (and many *additional* things Clayton teaches) cannot be made true in *any* context.

—Ira Y. Rice, Jr., Editor

WHY DOESN'T JOHN CLAYTON JUST ACKNOWLEDGE ERROR & CORRECT IT?

(Continued from Page 1)

discuss the matters, attend a series, or meet with us, it seems to be a situation where we have to turn the other cheek and go on.”).

Therefore, we make the following offer:

1. We will meet with you, at a time and place chosen by you, centrally located for all parties concerned (so that no one individual has to bear unusually heavy transportation costs; rather all shall bear approximately the same).
2. We will bear the entire expense of your trip to this central location (coach fare airline ticket, room, board, and any other necessary expenses incurred by you).
3. The meeting will be open to other interested parties such as should be invited by you or us, so that complete documentation of the meeting may be had, including tape recordings of these sessions.
4. At the meeting, only the issues shall be discussed; any discussion of “personalities” shall be purposefully omitted.

This letter is being sent to you by certified U.S. mail, with return receipt, so that proper documents will be available that you indeed did receive this letter. In addition, certified, notarized copies of this letter are being sent to several other brethren throughout the brotherhood, so that appropriate documentation of our offer will be available to those requesting it. A listing of those brethren who are receiving this letter is given at the close of this letter, after the signature lines, for your information.

Self-addressed, stamped envelopes are enclosed as well, with this letter, so that should you decide to respond to this offer you may mail your response to each of us at our expense. We will await your reply.

Sincerely, in Christ,

(Signed)

Bert Thompson
Wayne Jackson
Jon Gary Williams

(Notary Public signed and sealed foregoing, as follows: “State of Tennessee, County of Putnam, My Commission expires May 30, 1983. (Signed) Doris Campbell.)

Certified, Notarized copies sent to:

Elders, Donmoyer Avenue Church of Christ, South Bend, Indiana
Bobby Duncan, Editor, *Words of Truth*, Jasper, Alabama
Ira Y. Rice, Editor, *Contending for the Faith*
Dr. Basil Overton, Editor, *The World Evangelist*
Dr. Ira North & Guy N. Woods, Editors, *Gospel Advocate*
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Elders, A&M Church of Christ, College Station, Texas
Dr. Thomas B. Warren, Executive Vice-President, Tennessee Bible College
Dr. J. D. Thomas, Former Chairman, Bible Dept. Abilene Christian College
Dr. Russell Artist, Former Chairman, Biology Dept. David Lipscomb College
Dr. Furman Kearley, Abilene Christian University
Dr. H. Douglas Dean, Professor, Biology Dept., Pepperdine University
Harvey Porter, Albuquerque, New Mexico
Alvin Jennings, Star Bible Publications, Fort Worth, Texas

Under date of November 13, 1979, brother Clayton sent the following response to brethren Thompson, Jackson and Williams (and a copy to me), as follows:

17411 Battles Road
South Bend, Indiana 46614
November 13, 1979

Dr. Bert Thompson
Mr. Wayne Jackson
Mr. Jon Gary Williams

Dear brethren:

We received your letter of November 1, postmarked November 9, today and are most thankful for this – the first solid effort on your part to meet with us to resolve the differences which have compelled the three of you to exert enormous sums of time and money to try to put a stop to our evangelistic work. I am confident that you all know of my desire to meet with you from my individual letters of the past such as:

“I do hope we can get together but I do not feel that I can expect you to conform to my schedule especially at your expense, so I hope we can work out some means whereby we can get together without it costing either one of us a great amount of money. We will be in Albuquerque for a seminar next June and perhaps we could stop by College Station on the way back home. In any case, we will have to work together to find a time, so I will look forward to hearing from you when you get back from Rhodesia.” (Quoted from letter to Bert Thompson 11/9/77 and never responded to until now.)

I maintain the same stand as taken in the past on these discussions as indicated in my letter to Mr. Thompson on May 17, 1978:

“If you ever get to the point where you are willing to reasonably, compassionately and with the attitude of learning and sharing understandings discuss the issues that divide us, I stand ready to do so.”

I assume from your letter and the quotes given that this in now your intent, and I accept with rejoicing the positive spirit with which you have entered this endeavor. There is a great deal to be gained by everyone involved in resolving our differences. I would welcome the opportunity to be able to encourage promising students whom we have been involved with in bringing to Christ, to attend Tennessee Bible College instead of having to show them the destructive and negative things that have been written about us by some of the faculty and supportive people. I have opportunities available right now from secular sources that I am unable to handle alone but could do with your collaboration. There are many ways in which we could all glorify our God by resolving our differences or at least “finding something we can all live with” as Mr. Thompson has said in his letter of 10/26/77.

I enthusiastically accept your offer with a few qualifications and suggestions. Following the numbered points in your letter, my acceptance offer is as follows:

- 1) We meet as you suggested at a time I suggest. I suggest we meet on Friday, December 28 and Saturday the 29th. That would allow the ministers involved to return to their pulpits on Saturday night for Sunday. We would hope we could begin on Friday morning.

The place I suggest is here at South Bend. There are several reasons that make this place advantageous. First of all, it is the work of this congregation that has been involved and all of the elders and minister need to be able to attend. Secondly, we are centrally located with Chicago having economy fare and non-stop flights from all points involved. Thirdly, I think it is advantageous that we have access to my files, materials and reference sources which are impossible for me to transport. Mr. Thompson had previously indicated a desire to come to South Bend for such discussion so I am sure he will welcome this suggestion and I trust the others will as well. If cost is a factor I will be glad to try to secure some financial aid for the individuals who need help.

- 2) If you would like, the members of the congregation here will provide room and board for the three of you while you are here so that no one will have to be burdened financially.

- 3) I have no objection to other interested parties attending such a meeting, but I feel that the more people that are involved the less that will be accomplished. If we each bring twenty people (and I have at least that many that I know would like to be involved) the whole situation will be totally beyond communication. I suggest the meeting follow scriptural precedent and be restricted to those who have been involved. I also would like to suggest that informal "off-the-record" discussions be a part of the meeting and, if necessary, formal sessions with adequate documentation techniques be planned. In view of the previous experience that we have had with the three parties involved where statements made in one context have been quoted in a totally different context I am sure that I would feel more cautious and defensive in a totally formal atmosphere than I would like to be. To conduct a discussion where fear of misrepresentation due to past experience dominates one's thinking is to severely limit the frankness of the discussion. I see no reason for the three of you to object to this if your real purpose is to sincerely understand what I believe and teach. If your purpose is to gain quotations that can be used in the same manner as has been done in the past then such total documentation is essential, but the purpose stated in your letter would not be fulfilled in that case. I will be glad to answer any questions in writing or on tape as long as I am allowed to present the context and background for my answer and can be guaranteed that if the statement is reproduced that it will be reproduced in full, in context, and with the background involved.
- 4) I agree that only issues, not personalities, shall be discussed, but I insist that answers to issues and positions be discussed both in terms of the purpose for which a position has been taken and the background of previous statements on those issues. The motive behind a previous statement that has been made by myself or one of you must be considered when discussing an issue and I don't believe any of us should be limited along these lines.
- 5) In addition, I would like a personal guarantee from each of you in writing that:
- A. You will be willing to spend a minimum of 12 hours on Friday and part of Saturday in discussion if that much time is needed to resolve our differences.
 - B. Your purpose is to understand our position and resolve our differences, not to gain new material for continued attacks on our work.
 - C. Should any of us learn that we have misunderstood a position of one of the others and have publicly misrepresented that individual, that we will make a brotherhood statement to be publicized in at least the publication in which we have had those statements written to that effect correcting the situation as best we can.
 - D. You will come and we will receive you in a spirit of brotherhood and unity, wishing to emerge united in love so that we can work together to glorify God and win souls instead of impeding each others' efforts.

It is imperative that I not mis-use God's Word, as my whole purpose in this Does God Exist? program is to convert people to Christ. If I can be shown in any way to be contradicting God's Word, I stand ready to be corrected and will publicly acknowledge my error.

I am sending a copy of this letter to those whom you sent the original letter to, even though I do not understand the role of some of them in this matter. I do not believe that any statement I have made concerning any of you has been erroneous. The books and articles that the three of you have circulated have not been even remotely accurate in representing our position, and I am thankful that you have a desire and a Christian attitude that has motivated this fine gesture on your part. I will look forward to seeing you next month and hope that if any of those who receive

this letter have questions that they won't hesitate to write me.

Sincerely in Christ,

(Signed)

JOHN N. CLAYTON

TO: Dr. Bert Thompson
 Box 532
 Cookeville, Tn. 38501
 Mr. Wayne Jackson
 3906 E. Main St.
 Stockton, Ca 93205
 Mr. Jon Gary Williams
 Box 35
 LaVergne, Tn 37086

Responding to the foregoing, under date of December 8, 1979, brethren Thompson, Jackson and Williams wrote to brother Clayton again, as follows:

December 8, 1989

Mr. John Clayton
 17411 Battles Road
 South Bend, Indiana 46614

Dear Brother Clayton:

We have received your letter of November 13, 1979. Thank you for taking the time to finally respond to our efforts to meet regarding the important issues we have discussed in the past. We regret that it took a "public" letter (sent to so many brethren around the country) to elicit this response, but all other efforts had failed, and we felt that this was the only avenue left open to us.

Let us now respond to your letter point by point.

1. First, we cannot understand your statement that our letter of November 1, 1979 was our "first solid effort" to meet you. Brother Jackson made an effort to meet with you *two years* before the letter you quoted in your response (brother Jackson's offer was quoted in our original letter to you, so it should be obvious that this was not a "first" effort to meet with you). It appears that in order to "save face" you have attempted to make it appear that we have made no previous offers, when, in fact, just the opposite is true. Nevertheless, we have *once again* made an offer to meet with you, the only difference this time being that we chose to document this offer.

2. The charge that we have spent "enormous sums of time and money" trying to "put a stop" to your "evangelistic work" is totally uncalled-for! We have not spent "enormous sums" of either time or money and how you arrived at this is beyond us. We want you to clearly understand (as we have already indicated in previous letters) that we have no intention of harming any "evangelistic work" in which you might be involved. Such a charge is ABSURD! What we do intend to do, however, is oppose error, and in this case we are convinced that this is exactly what we are doing.

3. We are in complete agreement with you that there is indeed "a great deal to be gained by everyone involved in resolving our differences." We are thankful for your attitude in this, and hope this meeting does finally take place so that these differences can be thoroughly and completely discussed by everyone involved.

4. You stated in your letter that "statements made (by you) in one context have been quoted in a totally different context" and that "the books and articles that the three of (us) have circulated have not been even remotely accurate." Once again, we find that these statements are an effort on your part to prejudice the minds of the reader, but will not stand up under the weight of the evidence at hand. You have failed to mention, however, that you have had since 1975 (in the case of Mr. Jackson), since 1975 (in the case of Mr. Williams) and since 1977 (in the case of Dr. Thompson) to explain to us through continued and lengthy correspondence where you stood and where we were "in error"

regarding your positions. In fact, you had opportunity to answer some questions that could well have made certain you were fully understood, yet you refused to answer those questions or to answer other questions in our years of correspondence with you. Furthermore, your assertions that we have quoted you out of context do not take into consideration the fact that our books and articles have been read by a host of concerned people from all over the brotherhood on both sides of the issues. These same people have written us (in large numbers) complimenting us on the careful documentation and accurate representations made in the writings reviewing your teachings. Those who have compared our documentations with your writings and audio presentations have declared that we have not distorted or removed from proper context your statements. Furthermore, it is self-evident and completely axiomatic that if this were our intent and desire (*i.e.*: to quote you out of context or to misrepresent you) then all that would have been necessary was for us to give quotes without documentation. You realize, of course, that just the opposite is true, however. In each and every case, full, complete documentation has been given so that every reader could check it for himself. The case stands as if has been presented, all disclaimers notwithstanding. We have done our very best to "accurately represent" your stands on the issues involved. And so we stand opposed to your accusation that we have misrepresented you.

5. Now, concerning your statement that "I accept your offer with a 'few qualifications'" . . . First, it turns out that your "few qualifications" are actually many. And so let us deal one by one with these qualifications which you have arbitrarily imposed on our offer:

(a) First, the dates of December 28 and 29 are impossible for us to fit into our schedule. They fall during the Christmas holiday week at which time we all have previous arrangements as do most families during this season. Since relatives will be traveling long distances to be together, it would be inconvenient to be away at that time. Therefore, we will need to settle on a more appropriate date, and we believe this will be agreeable with you, if you are truly interested in meeting with us. We did not expect, of course, to immediately settle a time all of us would be able to meet. However, we want to decide a suitable date as soon as possible. We will have more to say on this matter later in this letter.

(b) Your suggestion that we meet in South Bend leads us to believe that you did not read our initial letter carefully. In it we stated that "we will meet with you, at a time and place chosen by you, centrally located for all parties concerned. . . ." South Bend is hardly "centrally located for all parties concerned." As brother Jackson stated to me concerning this matter, "The suggestion that we meet in South Bend is no more acceptable to us than would be an offer from us to meet at Mr. Jackson's home, Stockton, California." I think you would agree to that, wouldn't you brother Clayton? It seems that you either did not correctly read, or chose to ignore, our statement that the location must be "centrally located for all concerned." South Bend could hardly be more UN-centrally located for all parties concerned. And since this meeting does not primarily concern your elders and your minister, that has nothing to do with the situation at hand (though they are certainly welcome to meet with us at a central location).

We therefore find it necessary to make our initial offer once again. Let us work together to choose a place which would be centrally located. South Bend is not such a place, and as such does not meet the conditions of our first letter.

Obviously finances are not a condition, since we have offered to pay all of your expenses, including transportation, room, and board. We can only assume, therefore, since you wanted to meet in South Bend, that this was an attempt on your part to "manipulate" the circumstances of this meeting. That is why we stated in our first letter that the location would have to be central. We do not want you to feel like you are being manipulated; neither do we intend to be manipulated. We will address ourselves to this matter later in the letter.

(c) We find it difficult to understand why it is you feel you need access to such a large volume of "files, reference sources, and materials" for this meeting. And we also find it difficult to understand why you have any more "files, references sources, and materials" than we do. It would be a little unfair, it appears to us, to expect us to transport our materials, while you do not have to. However, brother Clayton, discussion of your views should not require voluminous materials. The three of us agree that we can carry all we need in a simple briefcase. Surely, your views are not so involved that they require a bulk of information "impossible for (you) to transport". We do not believe this is justifiable grounds for needing to meet in South Bend. We do, however, thank you for your offer to have the brethren there provide us with accommodations. Our meeting in a neutral city will prevent you having to go to all that trouble, however.

(d) You state in your letter that you wish to follow "scriptural precedent" in this meeting, and therefore limit it to yourself, brother Thompson, brother Jackson, and brother Williams. We notice, however, that you did not state in your letter what Scriptural precedent you are referring to! If your remarks are intended to refer to Matthew 18:15-17, surely you recognize that this text has nothing to do with the matter at hand. This is not a matter where we have accused you of sinning against us. This is a matter of public error being taught, and therefore it is appropriate that it be dealt with publicly, as Paul did Peter's error. Your inference that to have a meeting with other interested parties present would not follow "Scriptural precedent" is unfounded.

Furthermore, your aversion to having the sessions taped is strange. You state that it is because of "fear of misrepresentation". The entire purpose of taping the sessions is to prevent misrepresentation! And therefore we insist that there be absolute freedom to openly tape all sessions, in order to inoculate against misrepresentation, innocent or otherwise. The taping of the sessions is an excellent "preventive measure" against deliberate misrepresentation. Furthermore, it will provide any brethren who could not be at the meeting an opportunity to learn the results of the meeting, and have many of their questions answered.

We therefore insist that all sessions be taped, and that any person requesting copies of the tapes be allowed access to them. Our original letter stated this as one of the conditions of the meeting, and we stand firm by that original condition.

(e) Your request that we state in writing that we will be willing to spend a minimum of 12 hours on a certain day seems to be yet another attempt on your part to manipulate and thus discourage this meeting. When you stop to really think about this suggestion of 12 hours spent in one single day, it seems a bit ludicrous. A full-fledged 4-night debate on a major issue requires only 8 hours! And so we feel obliged to respond to you in this manner: we will gladly spend whatever time it takes to meet with you and resolve, if possible, these differences. You may rest assured of that. It is not necessary for you to "require in writing" our insured participation in this meeting. REMEMBER: WE WERE THE ONES WHO WROTE TO YOU REQUESTING THE MEETING IN THE FIRST PLACE! Likely, of course, far less time will be required for everyone involved to ask and receive answers to their various questions, but we will be happy to discuss these matters with you at length.

(f) Certainly, our meeting with you is not in order to, as you put it, "gain new material for continued attacks" on your work. The thoroughness in content and documentation of our previous articles reviewing your teachings has revealed that we had ample material from which to work, without having to resort to any unfair, under-handed tactics such as you accuse us of.

On the other hand, if you are requesting in writing some kind of written guarantee that no one in attendance at this meeting will put into writing materials from this discussion, we cannot agree to that. We would not think of making such a request of you, and do not intend to submit to such a request made by you of us. We do repeat, however; it is not our intent or purpose to

come simply to "gain new material for additional attacks." Of that you may rest assured. We will be coming to the meeting with one and only one goal in mind – to settle the differences that currently exist, and to hear your explanation of the many as yet unanswered questions which so many brethren have. We will, as you put it, "come . . . in a spirit of brotherhood and unity, wishing to emerge in love so that we can work together to glorify God and win souls. . ."

(g) Indeed, we agree that any misrepresentation on the part of any of us, *including you*, should be corrected. This is only common courtesy and something required of all Christians. Apparently you feel we have misrepresented you. If so, why haven't you pointed out to us exactly where we have done so. You have had ample opportunity!

Now, in conclusion, we make the following suggestions, so that this meeting can take place, and as quickly as is humanly possible, understanding that the individuals involved are busy and concessions on dates may have to be made.

(1) Since brother Jackson will be in the Dallas-Fort Worth areas on other business the week of January 14-18 and in the Nashville area toward the end of that same time period, perhaps we could "kill two birds with one stone" and try to schedule some meeting in a central location while brother Jackson is in the area anyway.

(2) Or, since brother Jackson will be in the Dallas-Fort Worth and Nashville areas again on March 29 - April 1, perhaps we could schedule our meeting in a central location around those general dates.

We would not, of course, expect you to meet with us at a time (such as a holiday) when it would interfere with you being with your family or when it would require you upsetting previous arrangements. We are more than willing to work with you on setting a date that is agreeable to all involved.

(3) If these dates are not satisfactory, please suggest alternatives and we will gladly respond to your suggestions, making the very best effort possible to meet with you.

(4) As to a place for this meeting, we suggest one of the following centrally-located cities: (a) Dallas-Fort Worth or (b) Memphis, Tennessee, since both have excellent air facilities and inexpensive air fares. Cost, of course, will be no factor to you since we will gladly bear all of your expenses.

In summary, we are willing to negotiate time and place, but the other conditions are not negotiable, and remain as stated in our first letter.

Sincerely, in Christ,

(Signed)

Bert Thompson
Wayne Jackson
Jon Gary Williams

To the foregoing letter, brother Clayton replied, under date of December 11, 1979, as follows:

December 11, 1979

Dr. Bert Thompson
Mr. Wayne Jackson
Mr. Jon Gary Williams

Dear brethren:

I was delighted to receive your letter of December 8 and to know that you are willing to let "so many brethren around the country" become aware of your method of operation, attitude and sense of fairness. In your first letter dated November 1, it was stated that the three of you would "meet with (me) anytime, anywhere to discuss these issues." As has been the case in every previous offer of this type you are now refusing to honor the commitment that you made. I am thankful that so many people are now being allowed to see what has been going on and hope that sometime

one or all of you will get to the point of being willing to discuss the matters on which we differ and strive toward unity. I stand ready to work with you in any way I can to follow the principles clearly stated in the scriptures of resolving differences; but I will not cancel a study nor a lectureship program I have scheduled with non-believers to meet with you nor will I engage in any meeting that has not been clearly identified as a meeting designed for understanding and agreement. Your refusal to agree to state before hand that this is, in fact, your purpose clearly identifies what your motives are.

I hope you all realize that to this day I have not even met any of you with the exception of a 30-second hand shake with Bert Thompson as he introduced himself a few seconds before I was to begin speaking in Dallas. The elders in Knoxville told me that Dr. Thompson attended some of the sessions held in a recent church building program there, and yet not only did Dr. Thompson not take advantage of the opportunity to get together and discuss some of these matters (and there was a great deal of time to do so), but did not even give me the honor of meeting him or knowing that he was there. How can I believe that there is any brotherly love, consideration, compassion or desire to achieve understanding when such conduct is exhibited? It seems to me that these are acts of arrogance, not those of a Christian wanting to serve God.

I will respond briefly to your point-by-point letter, mostly for the benefit of the many people you have included in this ritualized letter-writing procedure and also in the hope that perhaps one or two of you might someday allow a spirit of love and brotherhood to prevail over the hostile spirit that now seems to pervade your attitude.

- #1. I stand on my previous statements as made in my letter of November 13.
- #2. There is no way that you can deny that you have spent enormous sums of money (by my standards, at least) attacking our program of work. I can provide copies of articles written about us in the "Christian Courier" long before any letter was sent to us by any of you. I have been told that you have printed 3,000 copies of a 34-page booklet attacking our work and have mailed it to nearly every congregation having a lectureship with us. There is no way you can print a 34-page booklet without getting into money. I know of several phone calls made by different ones of you, using a variety of tactics to encourage congregations to cancel lectureships. Dr. Thompson talked to Charles Prince, a minister of the Church in San Antonio, for around an hour at one time when we were scheduled there, and a concerted effort was launched against the elders in Knoxville. Phone calls, letters, and books cost money. My work is an evangelistic work trying to reach atheists, agnostics and unchurched. You are trying and have tried for a number of years to stop it. When you pressure a Christian college or congregation to cancel a program, you are not opposing error. You are trying to stop a program designed to reach the lost.
- #3. Since you didn't define "everybody involved," I cannot respond. I still maintain that there is no need for numerous people getting into the discussion.
- #4. Your definition of "out-of-context" is not correct. Webster says: "The whole situation, background, or environment relevant to a particular event, personality, creation etc." (*Webster's New World Dictionary*, 1972, p. 306.) Context does *not* mean just documentation. You have taken statements about flood geneology and used them to try to show that we do not support a universal flood – which is not true. Your list of questions, that I was asked to answer strictly "yes or no", asked "Are you disillusioned with the Church of Christ?" You asked that question because you knew that we had written an article by that title. The article I had written criticized the kind of unchristian activities carried on against

our work and others and concluded by pointing out that following the Lord and working to support His Church was the only way to go, even though others were starting house churches for the same reason. Mr. Jackson followed that with an article twisting my words and saying that I was advocating just the opposite of my article's intent. By leaving out my conclusions, he was able to give false impressions. If people read your material and mine, they will see that you have misrepresented us. The tragedy is that some will read your attacks and believe them without checking. There is no Biblical authority for going from congregation to congregation telling them what you think a brother believes and encouraging them to cancel a program. It is my prayer that some day that point will come through to you.

#5. I added one qualification to your offer. The rest of my statements (1-4) were simply taking advantage of the options you gave me.

a) You reject my dates completely and suggest only two dates agreeable with Mr. Jackson's schedule, which you knew, incidentally, I could not possibly make. You know that I am a public school teacher and yet you suggest a time during the week "when brother Jackson will be in the Dallas-Ft. Worth areas on other business the week of January 14-18." The other date when "brother Jackson will be in the Dallas-Ft. Worth and Nashville areas again on March 29 - April 1," I have lectures in 3 different locations scheduled that week because that is my Spring Vacation from teaching. I had suggested December 28 because I happen to have a few days free at that time (which, by the way, I also had planned to spend with my family). The following week of vacation, I have plans for television video taping sessions in Shreveport and after that, my normal teaching job Monday through Friday plus Friday through Sunday lecture sessions begin again. Therefore, my date suggestion was not an attempt to inconvenience anyone, but rather was one of the few times I had available.

b) South Bend *is* centrally located. Chicago has the best air travel arrangements in the United States. The Does God Exist? program is an evangelistic program of the Church that meets in South Bend, and the leadership needs to be included. The challenges that you have raised about our arguments will require documentation of both my position in our monthly publications and of the sources we have used. Thousands of articles are involved and I cannot transport these. There is every reason to have the meeting here in South Bend. You told me that you would "meet with (me) anywhere. . ." and since you are the ones who told me that you would do this, I took the liberty of suggesting South Bend for the above reasons. If you sincerely wish to resolve our differences you will agree to do this.

c) Handled in (b) above.

d) See #4. The entire set of instructions to the early Church reflects the statement of Matthew 18. You are side-stepping an obvious principle laid down by our Lord and denying the spirit of unity and love that this passage and many others which speak of unity embody. Since you seem to be adverse to a relaxed atmosphere, I will agree to the taping, but will insist that it be done by a Court Recorder, notarized and bonded so that no erasures or modification in content can be done. I might add that I cannot believe all of this is necessary when I am supposed to be dealing with "Christians," but then there is a lot of all this that I cannot believe!

e) When I conduct a lecture series I normally speak 10-12 hours in two days plus 4-6 hours of question-answer sessions. Why are you not willing to work until the matter is resolved? With three of you and one of me it certainly would be more taxing on me than on you. You apparently are thinking of a debate rather than a working session. I simply want a guar-

antee that you won't get up and walk out on the meeting if something happens or arises that you do not agree with.

f) I stand on my statements as discussed earlier and repeat my request that I have some written assurance that you have a desire to WORK OUT OUR DIFFERENCES, not just to accuse and attack. If you have no desire to resolve the matters and no willingness to re-examine your own positions as I re-examine mine, we have no reason to meet.

g) I have repeatedly pointed out mis-representations that you have made, but every time I have put these points in writing, your response has been to attack my statements rather than to reconsider your statement. This is the reason that we finally had refused to answer *in writing* the volumes of materials that you have circulated in the brotherhood. Not only have we attempted to correct your misunderstandings, but we know of many brethren who have also attempted to do so. We have had huge numbers of letters from bewildered brethren all over the country who don't understand how in the world you have arrived at the conclusions that you have come to about our work. The only thing I can believe is that you have decided what you think I believe and what our program is teaching and then have scoured our materials to try to find an isolated statement to back it up. In most cases, if you had simply read one more paragraph or one page further, you would have realized that you did not understand what was involved.

Your desperate attempts to cover up your failure to sincerely try to meet with us, I can no longer ignore. You told an Ed Myers that you had offered to pay my expenses to meet with you any time and anywhere. I received my first notification of that statement in a letter written October 30 from Bob Dankelfsen. Your letter to *me* making that offer was dated November 1 and post-marked November 9, almost two weeks after the statement was made to Ed Myers. It is obvious that you made a statement to brother Myers that was untrue and have hurried to cover your statement. I had tried to ignore this devious, but obvious, cover-up; but when you begin broadcasting to others that you have initiated this series of letters with benevolent intentions, I think it is necessary for us to point out the facts.

If you're interested in meeting with me in person, I will be glad to respond and work toward a date. However, I have absolutely no desire to continue this futile lengthy letter-writing. I have made my counter proposals previously in this letter. May I beg each of you to consider the possibility that you might be misinformed about our work and beliefs. May I also state that if even *one* of you (or all three of you, for that matter) would care to come here when I am home (during the week, in most cases) and be a guest in our home and work toward understanding one another and finding "something we can both live with," the invitation is open. We are praying for each of you.

Sincerely in Christ,

(Signed)

John N. Clayton

To: Dr. Bert Thompson
Box 532
Cookeville, TN. 38501
Mr. Wayne Jackson
3906 E. Main Street
Stockton, CA. 95205
Mr. Jon Gary Williams
Box 35
LaVergne, TN. 37086

Enclosed with the foregoing letter by brother Clayton was a copy of the following letter by the elders of the Donmoyer Avenue church of Christ, 718 East Donmoyer Avenue, South Bend, Indiana 46614:

December 11, 1979

To Whom It May Concern:

The Donmoyer Avenue Church of Christ has sponsored the "DOES GOD EXIST?" work since its beginning and we have failed to find any kind of false teaching by brother John Clayton in either his lectures, tapes or writings. The only way anyone could possibly come up with such an idea is to take only part of what is being said rather than taking it in its entirety.

We regret that brother Clayton has been dragged into the uncharitable type of letter writing that has been going on and we are advising him to have no part in it, in the future, other than specifically pertaining to setting up a meeting of those involved.

The Donmoyer Avenue congregation shall continue to sponsor the "DOES GOD EXIST?" work as it is a great work and many souls have been brought to Christ as a result of this effort.

Sincerely,
The Elders,
(Signed)
Hobert Woodlee
Ward Sullivan

Several more weeks went by — then, under date of January 16, 1980, brethren Jackson, Williams and Thompson replied, as follows:

January 16, 1980

Mr. John N. Clayton
17411 Battles Road
South Bend, Indiana 46614

Dear Brother Clayton:

We have received your last letter of December 11, 1979. Thank you for taking the time and effort to write. We apologize for our delay in responding, but since your letter arrived during the Christmas and New Year holidays, we have been delayed in preparing our response.

Your labelling of our correspondence as "futile lengthy letter-writing" is, indeed, most accurate. For the benefit of those who have followed this most recent correspondence, we want to emphasize that it has been characteristic of previous contact between you and the three of us. *Once again* you have turned a straightforward attempt to communicate with you into an exercise dealing in personalities. Your ability to "major in minors" is uncanny!

Efforts extending as far back as 1975 to obtain explanations about some of your views have proved to be of no avail. Instead of giving clear, concise answers you have repeatedly suggested that we have misunderstood your statements and you have accused us of a personal attack on your program. For example, in early correspondence with brother Williams you accused him of such things as "witch-hunting" and "character assassination," all of which was totally uncalled for. Yet this has *always* been characteristic of your correspondence with anyone who dares to challenge your view on the matters involved.

Since written correspondence had failed to solve anything, *except to underscore your resentment toward being questioned or challenged*, we decided to try to work out another arrangement by which we could hopefully arrive at the truth about your beliefs. Now, as it turns out, this last attempt has met the same fate as all of our previous attempts — you have bogged it down in your typical evasiveness, "majoring in minors" all the while.

Our simple offer was to meet with you at some *central location* (with us paying the expense) and discuss the issues, also allowing any other interested parties to be present. We also requested that such a meeting be taped. Those who have seen our correspondence are well aware of the fact that in response you have *totally and adamantly refused* to meet anywhere but your own home of South Bend. Our suggestion of such centrally-located cities as Dallas-

Fort Worth or Memphis was totally ignored. Your reason for wanting to meet in South Bend (*i.e.*: your alleged "need" for your mountains of files, articles, etc.) we fully recognize as nothing but a "red Herring" thrown into the discussion, in yet another attempt by you to manipulate any meeting that might occur, and in hopes on your part that such a meeting would never take place. We suggested a central meeting place because we did not want you to feel manipulated. Neither do we intend to be manipulated. We repeated our offer for a central meeting place (remember, brother Jackson *does* live in California) and you totally ignored it, adamantly insisting that we *must* meet in South Bend because it has cheap air fares out of Chicago (what do cheap air fares have to do with this in the first place, since we are offering to pay all of your expenses????????).

Also, your initial reluctance to have the meeting taped and then finally agreeing to it with the stipulation that it be done by a "Court Recorder, notarized and bonded" leads us to believe you are trying once again to discourage a meeting. This, together with other detailed stipulations on your part, further suggests that you are actually trying to *avoid* any meeting with us. Let us further emphasize here that your insinuation that we would "erase" or "modify" recordings of such a meeting is repulsive, insinuating, and bordering on the libelous. How could you even suggest such a thing?

You stated that we ought to be willing to re-examine our positions. Indeed, we are! REMEMBER: WE ARE THE ONES WHO HAVE REPEATEDLY ASKED YOU TO MEET WITH US!! We have tried, on repeated occasions, to give you every opportunity to tell us wherein we err. Yet you continue to "major in minors," dealing in personalities, and refuse to meet with us at a neutral, centrally-located spot. What are we and the readers of this correspondence to think, brother Clayton? If anyone is willing to re-examine our positions, it is us!

The letter from the two elders of the Donmoyer congregation accompanying your letter contained the following unbelievable statement: "We regret that brother Clayton has been dragged into the uncharitable type of letter writing that has been going on. . .". Those who have seen our correspondence (and that number is growing daily as we continue to receive requests from people who have heard about our offer to you) can surely judge for themselves whether you have been "dragged" into "uncharitable correspondence." How absurd! One can but wonder who the "ghost-writer" for that letter was?!

Incidentally, do you recall that brother Williams had written the elders there asking if they endorsed your view that if some animals existed on earth 200 million years before Adam and Eve it did not present any problem to a literal understanding of the Genesis account? *Their* uncharitable nature was shown when they did not even reply. After a second letter, they did finally respond. However, instead of answering brother Williams' question, they simply told him that he lacked "understanding" of your views. And then they told you that his letter was "not worth" their time.

Furthermore, Dr. Thompson wrote your elders as one of the very first things he ever did in relation to your false teaching. Their response to him was in two short paragraphs, one being only one sentence long, informing Dr. Thompson that he had "misunderstood" your views. Amazing, is it not, John, how intelligent people across the brotherhood are so adept at "misunderstanding" your teachings? You would think that a man who advertises the fact that he holds two M.S. degrees would be able to write and/or speak so that he could be understood. We wonder why such is not the case. Why do so many brethren continually misunderstand you?

Before we draw this matter to a close, there are several items to which we must address ourselves, due to the several inaccuracies or misrepresentations of your last letter. We wish this were not necessary, but your attitude and corresponding charges have made it necessary nevertheless.

First of all, your accusation that articles were published about you in the *Christian Courier* "long before" any attempt was made to communicate with you, once again reveals your inability to distinguish fact from fiction. The *very first* article reviewing your teaching appeared in the August, 1975 issue of the *Christian Courier*. It was written by Larry Chouinard. Brother Chouinard had attended one of your seminars in Birmingham, Alabama. He had not only asked questions in your open forum, but he approached you personally after one of the sessions and inquired about some of the statements you had made concerning the alleged lack of evidence for a global flood. That was when you flew into a rage (literally!), banged your fist on the table, and accused brother Chouinard of being a "Morrisite" – an epithet that we have since learned you use quite frequently in regard to those who dare question your teaching! Brother Chouinard was quite shocked and distressed that someone who professed to be teaching the Bible could act in such an *immature* fashion. As your records will reveal, you and he corresponded for several weeks thereafter. Besides all of that, *you were already exchanging letters with Jon Gary Williams BEFORE the article in August of 1975* (pull out those mountains of "files" you seem to have need of and look at the facts). It was, therefore, only on the basis of your previous explosive response to sincere brethren who questioned your teaching that the first article was published. And over the past several years your attitude has not improved one whit; in fact, it has degenerated, if that is possible.

In regard to your accusations that Dr. Thompson exhibited "acts of arrogance, not those of a Christian wanting to serve God" because he attended your seminar in Knoxville without making an attempt to discuss these matters with you, let us make the following observations:

1. Your characterization of Dr. Thompson as "arrogant" and "unChristian" does not even deserve comment. Those who know Dr. Thompson know him to be an humble, generous Christian man who loves the Lord with all of his heart.
2. It is correct that Dr. Thompson was indeed at the Knoxville seminar in November. But your statement that there was a "great deal of time" to discuss the matters is totally fallacious. You yourself know that your lectures lasted anywhere from one and one-half hours to longer, and that question and answer sessions lingered on long after that. You also know that both afternoon and evening sessions were taking place. You further know that the advertised seminar did not start until Saturday afternoon and that Dr. Thompson did not arrive until just a few minutes before the first speech began. And so we can only ask – when was there a "great deal of time" to discuss these matters? Dr. Thompson stayed in the home of brother Thomas Eaves, Director of the East Tennessee School of Preaching and Missions. Anyone wanting to know about your alleged "great deal of time" can write brother Eaves and find out how much "leisure time" Dr. Thompson spent in the Eaves' home. It was less than 2 hours combined (not including time spent sleeping – which occurred after midnight!).
3. You characterize Dr. Thompson as being "arrogant" and "unChristian" because he did not speak to you. Brother Clayton, regardless of your accusations against Dr. Thompson, and regardless of how "unChristian" you have judged him to be, the following truths need to be pointed out to you:

- A. Dr. Thompson did not speak to you for several reasons. First, he did not want to make you feel uneasy in presenting your lessons. Had you known of his presence, you obviously would have been visibly upset. He saw no reason to cause that kind of reaction. Your reaction to brother Chouinard is case in point.
Secondly, you will remember that at no time did Dr. Thompson ask any questions, or make any kind of oral

comments at all. Though you feel it is "unChristian", you need to be reminded that even though many of your statements were incorrect and in serious error (and were detected to be so by others in attendance with whom Dr. Thompson spoke later), because the elders in Knoxville were trying to build up the brethren, and because there might have been unbelievers in the audience, Dr. Thompson did not "make a scene." Rather, he took appropriate notes so he could ask you later, in private – hopefully at the meeting the three of us are trying to work out with you.

Thirdly, Dr. Thompson did not speak to you because it became obvious to him, upon his arrival, that you were fully expectant of his visit. During the first "intermission" between your lectures, Dr. Thompson saw several of the elders (at least 3) from the Knoxville congregation (they were easily recognizable, since their pictures were posted in the foyer of the building for everyone to see) huddling close to him, obviously discussing his presence, since one of them pointed directly at him and said something to the other elders. You had obviously "alerted" the elders to the "unChristian" attitude they could expect from Dr. Thompson. Yet, as you (and they) now know, you were wrong. Dr. Thompson spoke cordially to more than one of the elders during your lectureship, making no attempt to "hide" his presence – or to disgrace you because of your many scientific and biblical errors.

- B. There is one more very good reason why Dr. Thompson did *not* speak to you. He wanted to see for himself if you would continue to make the same misrepresentations in your seminars that you have always made. Had you known beforehand that he was in the audience, you might have "dressed up" the lectures. But by his being in the audience supposedly unknown to you, it would be possible to see if this seminar was conducted like the last one which Dr. Thompson attended without your prior knowledge, in Richardson, Texas in October, 1977.

And with this point made, it is now time to bring to light the true attitude of John Clayton, and to make known to many who may not already be aware, your continued distortion of the truth.

On Sunday when you presented your emotionally-charged lesson on "Why I Left Atheism," which is intended to play on the audience's sympathy for you and the terrible life you have had in the past, you actually lied to the audience with a straight face, knowing full well that Dr. Thompson was in the audience, and knew your statements to be everything but the truth. You told the audience that you became a Christian while in college. You even told them the gruesome story – how you walked down to the church building, vomiting 3 times on the way, and how you walked down the aisle to become a New Testament Christian because you wanted Jesus as your Savior.

All the while you know that this is, by your own admission, not the truth! Brother James Boyd, the preacher at the Donmoyer Avenue congregation in later years, re-baptized you at your request because you stated that you did not know what you were doing the first time you were baptized, and because you knew you were not a New Testament Christian. We have in our files a personal letter from brother Boyd, stating the facts of the case exactly as we have stated them here.

Brother Clayton, it is somewhat less than honest – in fact, it is *outrightly dishonest* – to portray to an audience that you became a Christian in college when you, yourself, have repudiated that same occurrence. Oh, yes, it has a much more sensational ring to it, and the "ballyhoo" surrounding it really "jerks the tears" from the audience, but how can you do such a thing – all the while claiming to be a Christian.

Christians do not make such misrepresentations!!!! Dr. Thompson sat in amazement as he listened to you repeat this false story of your “conversion”, attempting to sway an audience through *falsehood*. GOD FORBID!

Many have been re-baptized, and none among us would impugn their motives for so doing. But to then turn and use their first baptism as the correct account of their conversion, all the while “dressing it up” with accounts of vomiting, etc. – so as to appeal to an audience, smacks of hypocrisy of the worst sort. Revelation 21:8 can hardly help but come to mind.

Lastly, you have charged each of us with a “desperate attempt to cover up” some sort of imagined misdeeds on our part in regard to our very first letter to you. Again, you have been unable to distinguish fact from fiction, and again you have “majored in minors” and you can easily be proven wrong.

You state that you had received a letter from Bob Dankelfsen on October 30 in regard to our letter to offer to meet with you. Then you accuse us of “hurrying to cover up” – as if we had not already sent the letter to you.

Brother Clayton, really. This is so ridiculous it is absurd. Are you not aware that there are *three* of us?! And are you not aware that each time we send a letter it must be typed in one place, signed in that place, and then sent to *two other places* for signatures of the co-authors? Can you not put 2 and 2 together and figure out for yourself why our letter arrived to you so late? The letter was indeed typed, even when Bob Dankelfsen wrote you about it. Dr. Thompson had mentioned the letter to Dr. Ed Myers in Memphis, during the *Spiritual Sword* lectureship. Dr. Thompson had stayed in the home of Dr. Myers, a good personal friend of his (and a good personal friend of brother Dankelfsen). At that time, Dr. Thompson (who had, by the way, typed the first letter personally, so therefore knew the date and whereabouts of the letter) told Ed Myers about the letter. When Dr. Thompson mentioned the letter to Dr. Myers, the letter had *already been typed* and forwarded to California for Mr. Jackson’s signature. Then, it had to come to Tennessee again for Mr. Williams’ signature, and back again to Dr. Thompson for notarization and certification. All of that, of course, takes time, our postal system being what it is.

And so you see, brother Clayton, your attempt to accuse us of a “cover-up” in regard to the letter is wrong. The letter had already been written, typed and mailed for the co-authors’ signatures when the statement was made. And should you desire further proof of this statement, you may feel perfectly free to contact brother Alvin Jennings of *Star Bible* in Fort Worth, Texas. You see, brother Clayton, Alvin had a copy of the letter, in its final format, and in its entirety, *even before* Dr. Thompson went to Memphis. And he will attest to that fact, if you will just ask him. When Dr. Thompson told Dr. Myers about the letter, Alvin Jennings at that very moment had a copy of it in his possession. So, your “cover-up” story falls without any accuracy at all. As usual, your attempt to pervert the facts of the case falls beneath the weight of the true evidence at hand, and can be documented so.

But an interesting sidenote to all of this is *why* Dr. Thompson would even tell Dr. Myers about the letter in the first place, *before* it had been sent to you. Let us delve into that for just a while, shall we brother Clayton? It definitely has a bearing on this matter. For, you see, brother Clayton, Dr. Myers had telephoned Dr. Thompson earlier in the fall. Dr. Myers was calling to ask Dr. Thompson if what he had been told was true. What was it that Dr. Myers had been told? It seems that you had mailed a hand-written note, on your own stationery, to your friend Bob Dankelfsen that you had attempted to meet with us, but that we had refused! When Dr. Myers called Dr. Thompson, he had a copy of your letter to brother Dankelfsen, and he read it to Dr. Thompson over the phone.

As you know, the statement in the letter was untrue. And that statement was placed in our original letter, of November 1, 1979, to you. Dr. Myers sent us a copy of your letter, which brother

Dankelfsen had given to him. So we have documentation that you have made a false statement. In light of all of this, Dr. Thompson mentioned to Dr. Myers that your charge had been met in our letter of November 1, and that we had offered to meet with you, with us paying the expenses, at a centrally-located spot. This is the reason why Dr. Myers was told about the letter in the first place during Dr. Thompson’s Memphis trip. Dr. Thompson wanted Dr. Myers to know that in spite of your false accusations, we were nevertheless willing to try to meet with you. What tangled webs you have woven, brother Clayton. Another one of your misrepresentation has backfired on you!

We regret that communication with you must suffer because you continually turn aside from the primary purpose of our writing. But, as we said, this has been characteristic of your response from the very beginning of our attempts to work with you on these matters.

There can be little doubt, brother Clayton, that some of your remarks leave *much room for error!* Just a few examples of such remarks are:

“If dinosaurs existed 200 million years before Adam and Eve, it does not present any problem to a *literal understanding* of the Genesis account”. (*Does God Exist?* correspondence course, Teacher’s Manual, p. 16; emphasis ours).

“I see no way one can intelligently challenge the geologic evidence that God created Man a *long time* after he created the dinosaurs”. (*Does God Exist?* bulletin, September, 1976; emphasis ours).

“I suggest that like all life, the ape family has *evolved* in its own tree. Whether this evolution began with pliopithecus (sic), a lemur, or some primitive rodent, I cannot say, because the evidence is inadequate. This evolution *culminated* in the modern ape. These apes have had many species, some of which exist today”. (*The Source*, p. 170; emphasis ours).

As to the age of the patriarchs, after venturing a “guess” as to how their ages may have been much younger than the Bible says, you state:

“If Methuselah were measured on such a system his age would be 80 years, plus the time till he became a father”. (*Does God Exist?* bulletin, October, 1976; emphasis ours).

In connection with this you also stated:

“James 4:14 and other passages like it refer to man’s life as a vapor or a fleeting wisp – here for a very short time. If Methuselah lived 969 years (Genesis 5:27) this description seems a bit *strained*”. (*Does God Exist?* bulletin, October, 1976; emphasis ours).

You constantly complain vigorously that we have “quoted you out of context”. How does a person read a statement like the one following (which you have made) and take it “out of context”?

“The New Testament passages which deal with the question of music all refer to singing (Eph. 5:19; Col. 3:16) although some passages might be able to be done with an instrument, especially if the instrument supplements singing instead of replacing it”. (*Does God Exist?* bulletin, December, 1978).

In what context would a statement like that *ever* be acceptable, brother Clayton? How can that statement be placed in its context and *still* be right? How?

In your February, 1978 issue of the *Does God Exist?* bulletin, you ran an article authored by you, entitled, “What Did Christ Feel?”. On pages 12-13 of that article, you make the statement, in speaking of Christ:

“He was sexually seduced on numerous occasions.”

No doubt you will quickly try to retreat to some little-known dictionary definition whereby “seduced” can mean something other than the obvious intent of the word. But how does the average person read your statement, modified by the word “sexually”, and walk away with any other impression except that now

there is a sinner dying for sinners????????? And where are your scriptural passages showing these alleged "seductions" in the first place? How sad that you have let your own vivid imagination take the place of good exegesis!!

Brother Clayton, your statement in the *Rocky Mountain Christian* (March, 1979, p. 3) that:

"Evolution does not answer the primary evidences for God's existence, and if evolution were true, it would reduce the Bible to being nonliteral, but it would not reflect upon the Word of God"

not only leaves much room for error, *it is error!!* How can anyone who has any kind of grasp of verbal, plenary inspiration at all make such a statement? And in what kind of context may a statement like that be placed to *make* it correct? We suggest that there is *no context* that would make such a statement anything more than what it is – error gone to seed!

Because of your attitude, your misrepresentations, and your teaching of false doctrines, we have found it necessary to oppose you both publicly and privately. We have made every attempt to try to work out these things with you personally, yet each time you have resorted to evasiveness, rudeness, name-calling, and personality attacks, even going so far as to circulate to some brethren "smear-sheets" (yes, we have seen them, though you did not act "charitably enough" to send us a copy) in which you dealt with not a single issue, but rather attacked each one of us personally, hoping to "sidetrack" the major issues involved.

It seems you would soon realize how useless all of these attempts are on your part to "protect" yourself and your false teachings from a full exposure. If nothing else, you certainly ought to be able to tell from cancellations of your seminars in certain places (yes, we know about those, too; in fact, Dr. Thompson has been used to replace you in many of those places, as you are fully aware – e.g.: Sabetha, Kansas, etc.) that the brotherhood is finally awaking to the false teachings you are advocating. The "sleeping giant" which you formerly had taken advantage of has now awakened to the danger at hand, and is making an effective stand against your dangerous doctrines. We suggest that this, as effective as it is currently, is really *only the beginning*. Faithful brethren around the country, now that they are aware of your false teachings, will withstand you in your error, and until you repent they will not use you or recommend you to others. We are already personally aware of various congregations who have cancelled programs previously scheduled with you, because they became aware of the false teachings you represent. We have even seen the letters you sent them after their cancellation deriding them for their actions. We are also aware of congregations who were strongly considering having you present programs for them, who have since decided against any such invitation due only to your error, as detected in your teachings. If our mail is any indication, and our telephone calls and personal visits around the country, this is fast becoming the rule, rather than the exception. It will remain that way until you repent, which we pray for daily.

Our offer stands, however, to meet with you. And so that all will know of our standing offer, we make it to you *once more* in this letter, as we have for the past several years.

If you are interested in seeing to it that we are "set straight" in our alleged misrepresentations of you, and if you are truly interested, as you say that you are, in "re-examination of your ideas" then you will want to work toward a central location for the purpose of trying to settle our differences.

Our original offer stands as stated to you in our very simple, plain, straight-forward letter of November 1, 1979.

(Signed)

Wayne Jackson
Jon Gary Williams
Bert Thompson

PS: Your last letter accused us of not "documenting the facts"

of the case, but instead of "quoting you out of context." The attached letter, as you can plainly read, is from a dear friend of yours (whose name and address have been omitted so that you will not react in rage toward him/her). The letter is indicative of our mail, and the fact that it is from a dear friend of yours attests loudly to the fact that we have not "mis-quoted" you, but rather have shown your teachings to indeed be in error. This letter stands as a case in point of what we have long said is true.

The enclosed letter, referred to in the "PS" above, reads as follows:

DEC. 14/79

DEAR DR. THOMPSON

YOUR BOOK TO DO WITH BROTHER JOHN CLAYTON RECEIVED AND ITS CONTENTS APPRECIATED. HE IS A CLOSE PERSONAL FRIEND OF MINE, AND I HATED TO READ THESE THINGS ABOUT HIM. BUT THE FACTS AND DOCUMENTATION ARE THERE FOR ALL THE WORLD TO SEE.

KINDLY SEND ME ANOTHER 5 (FIVE) COPIES. ENCLOSED PLEASE FIND AMOUNT FOR POSTAGE KINDLY SEND THEM AS QUICKLY AS POSSIBLE. THANK YOU.

IN HIM,

(Signature and Address Deleted)

Twelve days later, from South Bend, Indiana, under date of January 28, 1980, brother Clayton responded, as follows:

January 28, 1980

Mr. Bert Thompson
Mr. Wayne Jackson
Mr. Jon Gary Williams

Dear brethren:

As we have stated previously we are not going to attempt to communicate any further except to arrange a meeting between us to resolve our differences. There is much in your last letter I would like to respond to, but I am following the instructions of my elders in this regard.

Since you do not feel it expedient to come to South Bend for a meeting, I hereby submit the following proposal, which incidentally is not contingent upon your paying my expenses:

- 1) That we meet in Abilene, Texas, at Abilene Christian University.
- 2) That the meeting be on (1) June 9, (2) August 14, or (3) August 18, 1980.
- 3) That those present at the meeting be limited to Bert Thompson, Wayne Jackson, Jon Gary Williams, John Clayton and two colleagues of Jon Clayton's choosing, plus one individual doing the recording.
- 4) That one complete set of recordings be kept in the possession and under the control of Abilene Christian University.
- 5) That each side be guaranteed comparable amounts of time to present materials.
- 6) That we all agree that none of us are infallible and that all are subject to error, and that each of us has made errors in the past in dealing with one another.
- 7) We all agree that if there be error that we will do what is necessary to correct those errors.
- 8) That if we can come to an understanding, we will all do all within our power to publicize the fact as much as possible to the extent that the controversy itself has been publicized.

Sincerely,

(Signed)

John N. Clayton

To the foregoing, brethren Thompson, Jackson and Williams, under date of February 20, 1980, sent the following reply:

February 20, 1980

John N. Clayton
17411 Battles Road
South Bend, Indiana 46614

Dear Brother Clayton:

We are genuinely appreciative of your letter of January 28th. You can well imagine our surprise, however, to receive such a letter! We have in our possession copies of a recent (1/23/80) letter that you mailed out to those brethren who have been kept informed of our correspondence wherein you state that your elders have directed you to cease correspondence with us, and that you firmly intend to do just that. We are wondering why we did not receive this letter as well. Furthermore, we cannot but wonder – WHY the dramatic and sudden change on your part? Certainly we are thankful for it, but it is rather puzzling – to receive a letter dated just five days later all of a sudden deciding you do want to meet.

We do believe, brother Clayton, that we are nearer now to arranging a meeting than we have ever been and we are hopeful that our desires to meet with you will ultimately see fruition. Accordingly, we will now comment on your letter of January 28, 1980.

1) The city of Abilene would be agreeable as a meeting place. However, we are wondering why Abilene Christian University was specifically chosen? Who suggested this location? Who has asked that it be on the campus of ACU? Who would be "in charge" of the meeting? We feel that there are some things about this arrangement concerning which we need to be informed. We have no particular objection to meeting on the campus of ACU, as long as it is simply a matter of convenience and not some kind of covert attempt to control the meeting. We also would like to suggest, in this vein, that possibly to avoid any such overtone the meeting might rather be held in a local motel (using one of their available conference rooms) or at a local church building (using one of their library rooms, etc.). Would this be suitable to you?

2) Of the three dates you suggest, August 14, 1980 would be the best for us. Dr. Thompson will be in Europe the entire month of June, lecturing on creation/evolution in various countries on the Continent, and so June would prohibit his being at the meeting. Since August 18 is a Monday, and since both brethren Jackson and Williams would have to preach on the preceding Sunday, it appears that the 14th (a Thursday) would be best. We will have more to say about this date later in this letter.

3) Since it appears that you will never agree to an open meeting so that the brotherhood can know where you stand on important issues, we are willing to compromise on this one point and vary from our suggestion to you in our original letter of November 1, 1979 that the meeting be open to all interested parties. We will agree to meet with you, and the two colleagues of your choosing. However, we do want it understood that our questions will be directed to you since it is your teaching that is in question, and we will therefore expect answers to those questions to come from you, not the two men you choose to accompany you. We do not want, as we are sure you do not, the meeting to turn into some kind of "closed panel debate." Our questions will be directed to you, not to the two colleagues you ask to be with you in the meeting. Also, out of a sense of fairness, we will want to know who the two men are you will be asking to the meeting.

4) We see absolutely no reason why Abilene Christian University should not have a set of the tapes made at our meeting, and we will be happy for ACU to purchase a set for use on campus. However, if your statement is intended to mean that there will be only one set of tapes made, and that set will remain the exclusive property of ACU, that is totally unacceptable to us.

What business is it of ACU's to record and control the record of these proceedings? You may, if you so desire, hire (at your

expense) a bonded, notarized, court recorder to do the recordings for you and ACU, and that will be acceptable to us. However we reserve the right to record the meeting ourselves, and retain for our exclusive use (in whatever way we deem necessary) the recordings from the meeting. We, in fact, would welcome anyone present at the meeting to make recordings. The very point of making recordings is to inoculate against misrepresentations or falsifications, and to be sure that your exact comments are available. If a time ever came where one of the parties in the meeting forgot a statement being made, or denied making any particular statement, the tapes would provide an audio record of what statements were made, and documentation would be available to anyone seeking such. John, we have compromised on the open meeting, and we have agreed to meet with you in closed session. But that is compromise enough. Our original letter to you stated that the meeting would be open, and would be taped. We are willing to meet halfway in this matter, out of a sense of fairness. Therefore, we will make our own tape recordings at the meeting, and we will retain the exclusive rights to them. If your statement in your letter is intended to suggest that only ACU have copies of the tapes, there is something about that which simply does not sound right, don't you think, John? After all, if no one has anything to hide, why keep the tapes so secret? Right?

5) If your statement that "both sides be guaranteed comparable amounts of time to present materials" means that we will present and you (*i.e.*: not your colleagues, since their teachings are not at issue here) will present materials, your statement is agreeable to us. But we do reiterate this one important point: Our questions will be addressed to you, intending a response to be given by you.

6) John although we do appreciate your attitude as manifested in this point, we simply cannot agree with you that we have made errors in the past in our dealings with you. We sincerely and honestly feel that we have dealt with you in the only manner that you would allow us to deal with you. We wish it could have been otherwise, and attempts were made by us to make it otherwise, but your persistent refusal to answer questions, deal with issues, etc., left us no choice but to oppose your errors in public fashion. From the very beginning your attitude has not lent itself to a private pursuit of this most serious matter. And that is the only reason we finally had to make so many brethren around the country aware of our attempt of November 1 to meet with you.

7) Certainly, if we are proved to be in error, we will correct whatever error it is we have committed, and we will expect the same of you. Christian behavior demands no less.

8) If corrections need to be made, then surely they would need to be publicized. However, brother Clayton, far more is going to be required than simply some sort of "understanding" (as you put it) between us. We must be honest with you: we do not know how else to address this situation. It is apparent to us (and to numerous other brethren) that you clearly taught and apparently continue to teach some serious errors. Unless you have really changed your position on some of these crucial issues, and are ready to retract them, no amount of "understanding" is going to change anything. We are not disposed to make a trip that would simply be an exercise in futility. We understand that you have arranged the dates to be convenient to seminars that you already have scheduled. For us, though, it will involve time and much expense out of our own pockets. And so, we would like to at least feel that something substantive will be accomplished. Would you therefore agree to each of us submitting some written questions that would be helpful in pinpointing what we want to talk about? This might help us to determine (through use of your answers) if anything will be accomplished by this endeavor – and we pray that it will be, for that is our goal and intent.

One very important point which we now feel compelled to raise, John, is this: The suggestion of waiting until next summer for a meeting seems inappropriate to us (even though we will meet with you if that is the only possible meeting time). We believe

this matter is urgent enough to meet as soon as possible. Don't you agree? Surely you can find an available time before August to meet with us. We also have tight schedules in the coming months, but would be more than willing to try to work something out with you to move this meeting up in time. It has already been 3 months since our initial contact with you to work out a specific time and location, and to wait another 6 months is to drag this out too long, don't you think?

We have noted, John that according to your schedule you will be flying from St. Petersburg, Florida to Tucson, Arizona the first week of April. Brother Jackson will be flying east that same week and will be in Nashville, Tennessee from March 31st to April 3rd. Our suggestion is that you stop over in Nashville on April 2nd (*open* on your schedule) and meet with us then. Brother Williams and Dr. Thompson can make arrangements to be there also. One of us will gladly pick you up at the airport and see to it that you are returned. We can arrange to meet at a conference room in a nearby motel, or use a church building library. You are welcome to record the meeting as we plan to do, or we will provide you with a complimentary copy. If you are wary of these arrangements, a phone call to brother Guy N. Woods has assured us that, barring any conflicts, he will be most happy to sit in on the meeting.

John, if you are truly sincere and desirous of an open, honest meeting with us to settle these various important issues, please cooperate with us in this effort to settle this matter as quickly as possible. We sincerely hope you will weigh these things carefully, and respond favorably so that we can meet with you soon.

Sincerely, In Christ,

(Signed)

Bert Thompson
Wayne Jackson
Jon Gary Williams

PS: John, there is one other brief thing that we feel is worth mentioning, because, it, too, is a matter of some importance. Your statement "my elders have directed me to terminate my end of the discussion" needs to be closely examined in light of New Testament teaching. The decision as to whether you will or will not correspond with us further is a decision which you must make. Your elders do not have authority to tell you with whom you may or may not discuss the teachings of the Bible. Surely you must know that. Thus, it does not compliment you to use this as an explanation for refusing to discuss with us the important issues we have raised. We wanted this matter cleared in this letter to you.

To which, under date of February 25, 1980, brother Clayton sent the following reply:

Mr. Wayne Jackson
Mr. Bert Thompson
Mr. Jon Gary Williams

Dear brothers Jackson, Thompson & Williams:

As stated previously by my elders and myself, I will not respond to your attempts to argue irrelevant matters except to those things "specifically pertaining to setting up a meeting of those involved." In reference to that, and following your three-page letter:

- 1) The meeting will include only those involved and may be in a local Church building. I suggested the College congregation on the edge of the ACU Campus.
- 2) I cannot get to Abilene on August 14, 1980 due to teaching a Wednesday night class on the 13th. August 18 is thus the best date of those you mentioned. I have a radio program in Orlando on April 2, so that date is not possible. It is regrettable that you refused to meet last December as I suggested.
- 3) I am glad to know that the matter of confining this to those involved is agreed to. When we get further along I'll tell you who will be advising and assisting me in the discussions, but you will not control who participates with me.

4) It is assumed any number of copies of tapes will be available to anyone who wishes them, but Abilene Christian would keep an unedited complete copy for others to use.

5) I insist my colleagues be able to participate in any discussion so it is not a matter of the three of you ganging up on one of me. The meeting must be held in such a way that no one controls the meeting. (6, 7 & 8) If the purpose of this meeting is not to *resolve* our differences, there is no purpose in meeting. All we need to do is agree to work toward resolving our differences. I agree to that and formally state such. Each of you need to simply state in writing that this is *your* purpose – not just to be able to state you have talked with me and then continue your efforts to stop the work of the church here.

There is no need for any further discussions or questions to be posed. The date we are meeting incidentally is not a convenient time for me at all, but it is the only possible time that I can meet.

I assume that since you initially stated that you would meet with me any time, and place and have refused to honor that agreement, but rather have forced me to concede on every point of difference as to how to do this, that you won't continue to place obstacles before our meeting. I look forward to getting a final confirmation from you and an indication from you that your purpose in meeting is to resolve our difference so that I can make the arrangements with Abilene Christian University for the meeting. They are aware of our correspondence.

Sincerely,
(Signed)
John N. Clayton

Almost another month passed – then, under date of March 21, 1980, brethren Jackson, Williams and Thompson replied, as follows:

Mr. John N. Clayton
17411 Battles Road
South Bend, Indiana 46614

Dear Brother Clayton:

We are in receipt of your letter of February 25. This letter leads us to believe that we are at somewhat of an impasse concerning the meeting that we have proposed in order to discuss the differences between us. We are now almost totally convinced that you are not sincere in actually wanting to meet with us at all.

Your remark that you have been "forced to concede on every point of difference" is *incredible!* Please note, John, that you chose the location, you suggested the date, we conceded (against our better judgment) to your request that the meeting be "closed," and we conceded to your request to have only two brethren present of your choosing.

Your plea that we not "continue to place obstacles" in the way of the meeting is, likewise, *incredible!* While we have tried to eliminate obstacles, shown by our many concessions, with every letter you keep throwing more of them in the way. For example, you now insist that the brethren you invite be allowed to "participate" by "advising and assisting" you. What this amounts to is that you want a meeting closed to us but open to you. (We are still wondering why you cannot respond to our questions on your own, since it is your teachings which are in question!) You also stipulate that we "sign" statements to the effect that we intend to "resolve our differences." John, we do not intend to sign any agreement which appears to be designed to leave the impression that we have *just misunderstood you!* You are teaching several false doctrines which need to be thoroughly discussed and corrected. Brother Clayton, when will all of this delaying tactic end?

As for your letter, we would like to further respond to it point-by-point as follows:

(1) We accept your choice of the College congregation in Abilene as the site of the meeting.

(2) You suggested August 14th or 18th in your last letter to us. REMEMBER? We explained to you that brethren Jackson and Williams fill pulpits, and therefore could not be in Abilene on August 18. We therefore chose August 14 – which you suggested. But now you turn around and state that August 14 is not a good choice. Brother Clayton – make up your mind!!!! It is impossible for us to meet with you on the 18th, and so we chose your suggested date of the 14th. Will you honor your suggested date, or will you try to force us to concede on that issue as well? What will your answer be? Will you meet with us on the 14th as per your original suggestion? Your refusal to meet on the date that you yourself suggested will be proof-positive to all concerned that you are not sincere in wanting to meet to straighten out all of those things, will it not?

(3) We will want to know immediately whom you have chosen to enter into the meetings with you. We have no desire to “control” who participates with you, but our questions will be directed to you and only to you, and the answers will be required of you and only of you.

(4) Abilene Christian University may tape and retain copies of the meeting as long as you understand that we will make our own recordings and will make those recordings available to people who desire them. Additionally, we reserve the right to publish any transcriptions from the tapes we deem necessary.

(5) Your colleagues (whoever they are) are welcome to make comments, but they will not answer for you, and their comments will not be regarded as answers to our questions. *All* questions will be answered by you and no questions will be passed over until each is answered by you personally.

(6,7,8) Our purpose in requesting this meeting (REMEMBER: IT WAS OUR SUGGESTION TO HAVE THE MEETING IN THE FIRST PLACE!!!) has always been and still is to resolve the differences existing between us.

Several other things need to be mentioned at this time. First, you have conveniently avoided our suggestion to find an earlier meeting time (before August 14). *Please inform us of any and all possible dates between now and summer so we might work toward something sooner. Please send us a copy of your schedule from now until August 14 so we can see if there is any other time or location we might work towards.* We again urge you to consider April 2, even if it means cancelling that one day’s appointment. Your good friend, Ken Lewis, of Lavergne, Tennessee, has agreed to meet you at the Nashville airport and see to it that you are returned. Surely you can work something out!

Secondly, your comment that you will “make arrangements with Abilene Christian University” for our meeting shows that you completely overlooked what we said about this matter. ACU has nothing to do with our meeting with you, and we want that understood!

Thirdly, your earlier caustic remarks that we are trying to stop your “program” has now changed to “efforts to stop the work of the church” in south Bend. It is truly amazing how subtly you inject these thoughts. However, John, brethren are not fooled by them.

Fourthly, your refusal to answer written questions speaks for itself. If you had nothing to hide, you would obviously take advantage of any means to “clear the air.” But instead, you seem intent on making a bad situation even worse.

We sincerely hope you will be more constructive in your next letter. At this point it seems that we are no closer to a meeting than a few months ago. It still stands as it was: we are urgently seeking a meeting with you, and have conceded on all major points, but you stubbornly refuse to meet with us under the terms of the original letter. We shall anxiously await your letter, agreeing to meet with us at the earliest possible date (and at the very least, August 14).

Sincerely,

(Signed) Wayne Jackson, Jon Gary Williams, Bert Thompson

Five days later, under date of March 26, 1980, brother Clayton replied to the foregoing, as follows:

March 26, 1980

Mr. Wayne Jackson
Mr. Bert Thompson
Mr. Jon Gary Williams

Dear Brethren:

First of all, let me apologize for mis-reading your last letter in connection with my calendar. I thought that you were proposing a completely new date. The 14th of August would be O.K. if the other obstacles could be overcome (although the other date would be better since I will have to cancel the class in order to be there on the 14th). Your letter introduced a whole series of new obstacles to any meeting we might have which is unfortunate, but I will deal with only one. I am enclosing a copy of one of many letters that we have received – all basically of the same tone and with the same advice and with the same evaluation of the circumstances which have been forced upon this communication that we have engaged in for several months now. It is obvious to a very large number of people who have been aware of this circumstance that unless you can control me and put it in the frame of reference of an inquisition that you are not willing to meet. I will not participate in any meeting in which it is already assumed I am in error. It is incredible to me that while you were composing this letter responding to our previous offers, Mr. Jackson, apparently on his own, wrote a letter challenging us to a “public discussion” indicating that he obviously had already decided there was no point of possible (?) agreement; and Mr. Thompson was writing a series of articles justifying the vicious attacks that have been made upon us without having ever met with us or having discussed the issues on which we stand divided. You have yet to write a letter that has not been malicious and vindictive and have yet to approach this entire subject of resolving our differences with a positive attitude of cooperation and sharing.

In view of the fact that you have refused to honor your original commitment “to meet with you any time any place” that I choose and also refuse to allow the meeting to take place unless you can control every aspect of the meeting, it seems that your evaluation of us being at an impasse is correct. I will once again extend the offer that I have made repeatedly to each of you individually and to all of you collectively: If at any time you are willing to sit down individually with me and work toward resolving the differences that exist between us, I stand ready to do so and our home is open to you any time you wish to come.

The enclosed letter, which I have retyped so that you could not launch a similar vindictive campaign against the brother who wrote it, I think summarizes the rest of the important point involved in your letter. I will once again state that: (1) None of you really understand our position. You have attempted to put our position into one of several pre-determined boxes of your own construction and, in doing so, have misrepresented our position. (2) We have never and do not now refuse to meet with anyone who will in a Christian way and according to the principles of the New Testament work to resolve differences and crystallize differences of opinion in matters where there are differences or misunderstandings. We have no interest in debating a brother when we can be teaching an atheist.

We do hope that sometime one of you or all of you will be willing to follow the principles of the Bible and the example of the New Testament of resolving differences between brothers. We want you to know that we will pray for each of you and hope that some day you will find it possible to work *with* your brothers in Christ instead of trying to impede their work.

Sincerely,

(Signed)

John N. Clayton

The letter enclosure, which brother Clayton mentioned in the foregoing, reads as follows:

(Undated)

Dear brother Clayton:

I continue to be amazed by our three brethren who want (?) to meet with you. In fact it is becoming almost amusing to watch their jockeying for the advantage. It is certain now that they have no desire to "clear up" any misunderstanding that may exist between you. If that was their aim then they would agree to anything you might propose. I believe their objective is coming more and more into focus, and especially since reading their latest letter (Feb. 20). This is my opinion of that letter, for what it might be worth.

What they want is an inquisition. They want you before a judge and jury constituted of themselves to pass judgment on your answers to their questions. They don't want a situation in which their own teachings might be brought into question. If you agreed to this kind of "meeting" you cannot win and you would have everything to lose and nothing to gain. With them it is the opposite. They have everything to gain and nothing to lose, since their own teachings are not to be questioned. That this is the kind of meeting they have in mind is evident in the statement: "However, we do want it understood that our questions will be directed to you since it is your teaching that is in question, and we will therefore expect answers to those questions to come from you, not the two men you choose to accompany you."

I would object to this on several grounds. First, who has decided that it is your teaching that is in question? If you are right, then their teaching is wrong and would therefore be in question also. Second, if you submit only to their questions, then their own teaching is never brought out. Therefore, I would reserve the same right to ask them questions. Third, if the three of them are to engage in the discussion, then why would they object to comments from your two colleagues (since "truth" is the main objective)? Fourth, these brethren have already determined that your teaching is in error, when it should be the purpose of the meeting to determine. So we might ask, if error is pre-determined, then what is the point of the meeting?

For whatever my advice may be worth, I would stick to your last proposal and not budge from it. I would also arrange for a different type of meeting than the one proposed by the three. They would definitely have a great advantage over you in such a meeting; and I would insist beforehand that "truth" is to be ascertained by the meeting, and is to be determined by the meeting, rather than beginning on the assumption that what you teach is in error.

Don't be discouraged by the antics of these brethren. If the brotherhood could read all the letters that have been written, these brethren would be condemned because it is too easy to see through their motives. God bless you and may He continue to work with you in your program,

Yours in Him,

(Signature withheld by brother Clayton)

After all their many exchanges, brethren Jackson, Williams and Thompson finally concluded there was just no way to get brother Clayton into a meeting where he would have to give honest and open answers regarding his false teachings. Hence, under date of April 21, 1980, they concluded their correspondence, as follows:

April 21, 1980

Mr. John N. Clayton
17411 Battles Road
South Bend, Indiana 46614

Dear Brother Clayton:

Your letter of March 26 confirms what we have long believed – that you have no intention whatsoever of being involved in a

meeting where you would be required to give honest and open answers regarding your false teachings. Surely by now this is clear to all who have become acquainted with this distressing situation. We thus offer the following comments on your letter of March 26.

(1) For several years we have tried, individually, to correspond with you regarding some of your teachings. We firmly believed that, as presented in your literature and tapes, your teachings were false. Since through such correspondence we could not get clear answers from you, and since we were becoming even more convinced that you were harboring false views, it was decided that the brotherhood should be informed, especially those congregations where you were scheduled to speak. Hence, after correspondence spanning almost five years, brother Williams wrote an article entitled, "What Does John Clayton Believe?". This was followed by brethren Jackson and Thompson composing a series of articles for Words Of Truth, entitled, "Evolutionary Creationism: A Review Of The Teaching Of John Clayton," which was later put into booklet form. Your views were also touched upon in several other publications.

Shortly after this we discovered that you had sent out sheets to various congregations attacking the three of us. These sheets did not deal with the issues, but rather dealt only in personalities. You also insinuated that we were not willing to meet with you. At that point, John, we decided to make contact with you once again in hopes of arranging a meeting with you at some neutral, central location – at which time you would have opportunity to show us wherein we had "misunderstood" you, if, in fact, we had. Since then we have conceded on every point – time, town, place, type of meeting, and those allowed to attend. The only things we requested were: (a) that we be allowed to make tapes of the meeting, and; (b) that you answer our questions.

(2) It is certainly clear that you are terminating attempts to arrange a meeting for a discussion of the serious issues which divide us. Your statement that: "I will not participate in any meeting in which it is already assumed I am in error," is absolutely unbelievable, and depicts your usual tortured logic. If we did not feel that you are in error, there would be no need for the meeting in the first place.

John, you have known for several years of our concerns regarding the error in your teaching; we have made that plain repeatedly. That being the case, why in the world have you feigned interest in a meeting with us over the past months – acting as though you were attempting to seriously negotiate – only to now claim that you will not meet so long as it is assumed you are in error? That, perhaps more than anything else, is most revealing of your TRUE stance and nature!!!

(3) You persist in claiming that none of us understands your teaching or the positions you hold (with the implied assumption that if we did there would be no serious disagreement between us and you), then you include the letter from that anonymous supporter (whom you are afraid to identify) which states: "If you are right, then their teaching is wrong. . ." Brother Clayton, even your anonymous supporter can see that there is a clear difference in our respective teachings, and that it is not a matter of "mere misunderstanding." WHY CAN'T YOU SEE THAT, JOHN????

(4) The letter you enclosed suggested that we have attempted to arrange only the kind of meeting that would allow your teaching (but not ours) to be examined. There's not a word of truth to that. We have never even remotely hinted at such. In fact, when brother Jackson asked you to meet him in a public discussion in California in April or May (when you would be there anyway), it was naturally presumed that propositions would be framed that would allow mutual examination of positions. This is standard debate procedure. Your refusal to meet in honorable debate, however, plainly reveals your great fear of having to defend your teachings in a public way where you could be pressed for answers in areas wherein you would like to remain ambiguous. John, a

public debate would throw a floodlight on your manifold errors, and that is why you will never agree to such!!!!!! Nevertheless, your refusal is equally revealing!

(5) Again, your friend's letter states: "If the brotherhood could read all the letters that have been written, these brethren would be condemned because it is too easy to see through their motives." Since you obviously endorse that sentiment, we hereby grant our permission for the entire correspondence to be published by anyone who feels that it can be advantageously used in the interest of truth.

In fact, we shall actively seek to make the correspondence public so that people will know you are not telling the truth when you tell them that we have refused to meet with you. (Yes, John, your statements to that effect have reached us; we have a letter from Tucson, Arizona dated April 5, 1980 that documents the fact that you told the brethren in Arizona during your seminar there recently that we had refused to meet with you. Revelation 21:8 still has no meaning to you, does it?). We are certainly willing for our motives to be assessed by the brotherhood; we only wish you were as willing to have your teachings examined publicly before an inquiring brotherhood!!!

(6) Your offer of meeting with us individually in your home to discuss these matters has a very hollow ring to it, in view of your evasive tactics of the past. However, for the sake of the record, we will issue the same invitation to you. When you are in the area of any of our homes, you have an invitation to visit us for a candid dialogue. Any such discussion, of course, would be tape recorded for our mutual protection.

(7) Finally, John we want to say that we are truly sorry for you. We are sorry that you became such a popular speaker among churches of Christ in your immaturity of faith and knowledge. We are sorry that your pride will apparently not allow you to re-examine your false teachings in the light of the Scriptures. We are sorry that though you pretend to be a champion of theism before an unbelieving world, in reality you are deathly afraid of having your own views challenged by your own brethren. You are a classic example of a sounding brass and a clanging symbol. May you someday see the harm you are doing in sowing the seeds of compromise within our brotherhood, and cease from doing so.

Perhaps out of all of this you will at least have learned one thing. Though one may occasionally get by with teaching false doctrine for some time (as you did for years without significant public opposition), the day eventually comes when someone will rise up to meet the situation. Your day has come, John!

You will never again be free from controversy within our brotherhood; you are a marked man until such time as you turn from your error.

May that day be hastened is our sincere prayer.

(Signed)

Wayne Jackson
Jon Gary Williams
Bert Thompson

PS: John, in light of your refusal to meet with us, we want you to know — and plainly state here — that we are, as of this very moment, actively intensifying our efforts to resist your false teachings, and to expose your error to the brotherhood.

The intensification of these efforts will become abundantly clear to you within the next 2-3 weeks.

We also want you to know, John, that in light of your refusal to respond to our questions concerning your false teachings, the three of us, collectively, shall make a concerted effort

(EDITORIAL NOTE: In a lifetime of dealing with false and misleading brethren, I do not recall having seen a more perverse or wrong-headed response than John Clayton accorded brethren Thompson's, Jackson's and Williams's proposals from first to last. If ever it was abundantly clear that it was these three brethren (not brother Clayton) who both wanted and sought a meeting with him in the interest of truth, a careful re-reading of the entire correspondence should establish this fact.

Meanwhile, for those desiring to study the false doctrine of evolution even further, we recommend the following: *EVOLUTIONARY CREATIONISM—A Review of the Teaching of JOHN CLAYTON*— by Wayne Jackson and Bert Thompson, (\$1.00 plus 59¢ postage); *The Other Side of Evolution* — by Jon Gary Williams (\$2.50 plus 59¢ postage); *Evolution and Science* — by Wayne Jackson (\$.20 plus 15¢ postage); and *Evolution or Creation* — by Basil Overton (\$2.50 plus 59¢ postage). Or, if you order all four of these items at one time, please enclose \$6.20 (plus 80¢ postage) and address your order to **CONTENDING FOR THE FAITH**, 2956 Alshire, Memphis, Tennessee 38118. Upon request, we'll be happy to enclose a copy of our May/1979 issue of *Contending for the Faith* with each order, wherein brother Williams sets forth "What Does John Clayton Believe?" in meticulous detail. If you want this, please mention it with your order. — Ira Y. Rice, Jr., Editor).

Have? in meticulous detail. If you want this, please mention it with your order — Ira Y. Rice, Jr., Editor.

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

God Commands Repentance

Goebel G. Music

It has been stated that the hardest commandment for people to obey is "repentance." There is no doubt but that it is difficult for men to repent. One simple reason is that it directs a challenge to man's will power to give up sin. (Acts 8:13ff; 17:32-34; Matthew 19:16-22). Here is a commandment that is aimed squarely at self. (Galatians 2:20).

Usually, the importance and necessity of repentance are quickly grasped, as we see it in the preaching and the promises of the Bible. The very fact that all men have sinned and sin must be repented of is enough to prove this thought of its importance and necessity.

The negative is almost always mentioned in discussing repentance. That is, repentance is not: 1) fear, 2) confession, 3) being sorry, 4) simply and solely a reformation of life, 5) being aware of sin, 6) prayer, 7) a coming forward, 8) penance, 9) remorse or regret, 10) an "If I have . . ." statement, 11) and such like.

The positive can be seen from such examples as found in Matthew 21:28-29; 12:41 (Jonah 3:10); Luke 15:11-21. It needs to be stated that "sorrow of the world" worketh death. It is sometimes produced by the fact that a person has now been detected, his schemes have failed and he has lost all. Sorrow of the world does not necessarily make a man better.

There are two words that are used for "repentance" in the New Testament and it is imperative that they be understood. Both of these are used in II Corinthians 7:8-10: *metamelomai* and *metanoeo*. The first means "after-care", and carries the thought of remorse or regret. Judas regretted his sin, but did not genuinely repent. Full and genuine repentance is the *second* word, means "after-knowledge", and denotes a change of mind. This includes several things. These two words are paramount in the study of repentance. It is the *second* word with which we will deal. God commands repentance (Acts 17:30), and this no one will doubt, but *what does repentance demand?*

Let us hasten to say again that genuine repentance is more than regret. (Note: Genesis 6:6 (RSV); Jeremiah 4:28; Matthew 27:3; II Corinthians 7:8-10.) What this says is that

full and genuine repentance is not found in *metamelomai*, for this is "regret" or "after-care."

Metanoeo is the word that describes what repentance demands. Literally it means "after-knowledge," and denotes a "change of the mind." This change of mind includes:

1) Regret — the sinner must feel regret because he knows he has offended God.

2) Resolve — change of will. This can be seen in Luke 15:18; Matthew 21:29.

3) Reform — what good is a change of mind without a change of conduct? True repentance shows it.

4) Restore — if stolen, return. This is often difficult and sometimes impossible (the one I have sinned against may be dead), but the desire and effort are necessary.

People constantly ask if "repentance" involves restitution. Let us observe the following:

1) In the Old Testament God required that recompense be made to the injured party, a fifth part added to it, and the like. (Note: Leviticus 6:1-7).

2) Christ approved of what Zacchaeus said in Luke 19:3-9.

3) Two scriptures seem to demand it. (Matthew 22:39; 7:12).

Restitution, where possible, is certainly involved in the Biblical doctrine of repentance. Note these statements:

1) "In vain may anyone tell me that he repents slandering me while he refuses to correct his false statements concerning me, or that he repents stealing my horse while he continues to ride him without my consent." (T. W. Brents, *Gospel Plan of Salvation*, p. 239).

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Ira Y. Rice, Jr., Editor

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Another "Crossroads" Issue Projected for August; March Edition May Be Re-printed

So great was the demand for our "Crossroads" issue for March 1980 that, although we printed "extra" for that edition, our supply was over-ordered within just a few days after it entered the mails in Birmingham — and we *still* are receiving requests for it!

On top of this, so much unpublished material regarding Crossroads has come to hand that we definitely have decided to bring out yet *another* "Crossroads" issue in August — besides which, if there is sufficient demand for it, we are thinking possibly of *re-printing the March issue*, as well.

As we see it, the cause of plain, simple New Testament Christianity has no greater threat than the cultism being paraded as such by Chuck Lucas and the elders of the alleged "Church of Christ" at "Crossroads/Gainesville, Florida.

So that we may know approximately how many to print of the August "Crossroads" issue, if you think you will need additional copies to circulate where you are and elsewhere, please send us your order by return mail. Also, if you would like additional copies of the March issue (in case we reprint it) please let us know how many you could use.

If you will look in the masthead in the left-hand column of this page, under "BUNDLE RATES", you will see how much to send with your special order. Please address your order to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226.

Another Rate-Increase October 1, 1980

As we have been writing in personal letters to many of our readers, even though we had to go up on our rates a year ago, costs of paper, printing, processing and postage have continued to rise — so much so that we now find ourselves in the hole once again to the tune of another several thousand dollars.

Numbers of you have been contributing to our contending-for-the-faith fund to help us get our finances back in balance — and for this we are deeply grateful. However, if we are to be able to get abreast of our regular out-go, it is crystal clear that we must go up again on our rates by not later than October 1, 1980. To take advantage of our present *cheaper* rates, single subscriptions still are \$3 per year; three years, \$8.00; six years, \$15.00; or ten years, \$22.50. Starting October 1, 1980, they will go up to \$4.00 per year; three years, \$10.00; six years, \$20.00; or ten years, \$30.00.

We had hoped another rate-increase would not be necessary, but if we are to be able to pay our bills and keep effective, we see no other way.

—Ira Y. Rice, Jr., Editor

GOD COMMANDS REPENTANCE

(Continued from Page 1)

2) "No man should expect mercy at the hand of God who, having wronged his neighbor, refuses, when he has it in his power, to make restitution. Were he to weep tears of blood, both the justice and mercy of God would shut out his prayers if he make not his neighbor amends for the injury he has done him." (Adam Clarke, p. 240, quoted by Brents).

3) A little boy saw a church member praying and said, "Mother, that man is asking God to forgive him, but I know he will not forgive him today." "Why, William, what makes you say that?" The boy replied, "Because he is only down on one knee, and he will never be forgiven until he is down on both knees."

The proof of repentance carries evidence the world cannot question. Note these Biblical examples:

1) The Thessalonians demonstrated their repentance by turning from idols to serve the living and true God. (I Thessalonians 1:9).

2) The Ephesians also made known their repentance by "... bringing their books together and burning them in the sight of all ..." (Acts 19:19).

3) The Jailor "took them the same hour of the night, and washed their stripes ..." (Acts 16:33).

4) The Corinthians turned from their corrupt and sinful practices as evidenced by the statement in I Corinthians 6:9-11.

5) Simon also proved indubitably his sincere repentance. (Acts 8:13, 20-24).

The following statement has been attributed to brother J. W. McGarvey: "If God should give spiritual gifts as he did in the first century, I would not ask for the gift of healing, prophecy, or tongues, but the gift that would enable me to help men repent of their sins." Those who preach against sin know how very difficult it is to get men to repent, which duty is imposed upon all men. (Luke 24:46-47; Acts 17:30; 2:38; 3:19; 26:20; and like scriptures).

God demands repentance. All men have sinned. (Romans 3:23). Sin is a transgression of God's law. (I John 3:4). It must be repented of (II Peter 3:9), as no sin can enter heaven. (Revelation 21:27). This is something that God has, in all ages, required of men, and his blessings have been contingent upon such. (Isaiah 1:18ff). All who have sinned must repent. (Luke 13:3, 5):

1) The alien sinner (Acts 2:38; 3:19)

2) The unfaithful child (Acts 8:22-24)

3) A congregation guilty of:

a) Lukewarmness (Revelation 3:14)

b) Leaving its first love (Revelation 2:4)

c) Of being dead (Revelation 3:1)

d) Of condoning false doctrine (Revelation 2:14)

Various motives are at work in bringing men to repen-

tance. Truly, the power of God is in the gospel (Romans 1:16; I Corinthians 1:18; II Corinthians 7:8-10), and the gospel presents God as he is. Note these two:

1) A God of goodness to those who will recognize his right to rule in their lives. (Romans 2:4; John 3:16; James 1:17). His blessings ought to be sufficient, materially and spiritually.

2) A God of terror and severity to the disobedient. (II Corinthians 5:10-11; II Peter 3:7-11; Hebrews 10:28-31; Romans 11:21-22).

God cannot *force* you to repent, but he can *appeal* to you. The choice is yours, repent or perish. (Luke 13:3). There is no way to be forgiven without repentance — and if there is no repentance, there is no pardon. (Luke 17:3-4). He promises forgiveness to repentance, but does not promise tomorrow to procrastination. (II Corinthians 6:2; Hebrews 3:7). God pity the heart that believes the warnings of the Bible to be jokes and also the heart that cannot be touched and tendered by his divine love story. May all of us maintain a penitent attitude at all times! An unknown poet has blessed us with these words:

'Tis not enough to say,
I'm sorry and repent
And then go on from day to day
Just as we always went.

Repentance is to leave
The sins we loved before,
And show that we in earnest grieve,
By doing them no more.

— 312 Pearl Street
Denton, Texas 76201

TO THE YOUNG...

A recent issue of the Lake Forest church bulletin *The Contender*, of Jacksonville, Florida, under the caption "TO THE YOUNG", carried the following item, signed for the elders by brother Garland Wilson:

The religious paper "Contending for the Faith" has an interesting article in it by Max R. Miller, entitled, "How Liberalism Gets into the Church."

One of the methods, brother Miller says, is through special youth activities. Youth Directors and Young People, who are quick to do what seems to be good, but who are not rooted and grounded in the truth. It is my observation that this situation is prevalent throughout the brotherhood.

Young People seem to want more than that which is provided by the word of God.

We, the elders at Lake Forest, want only the best for our young people. Recreation that is planned for the church must be motivated by love and desire to edify all involved. Young people have a great responsibility in the kingdom of God, and should be encouraged to work to this unity. Romans 1:16 says, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to the Jew first and also to the Greek."

LET THE YOUNG MAN PREACH

Max R. Miller

Unfortunate indeed is the attitude of the church toward its young preachers. One of the greatest assets of the church is its young, vigorous, talented and able young preachers. Some in the more mature ranks discount and lightly consider the gospel message of young preachers because "they are so inexperienced in life" Recently one of the "older and wiser" brethren spoke with disapproving tones of the Scriptural lesson a young preacher had presented on the subject of true riches. The young preacher discounted sharply the values of temporal possessions and set great value on those things of eternal worth and quality. (Cf. Matthew 6:19-21). His message was discounted by our brother because the young preacher, in that he had so little of value and being so young in life, "just didn't know what he was talking about." True, he may not have known what he was talking about as far as his *personal* experiences were concerned; but he did know what **Jesus** said and thought about the matters. That was enough. I suppose, if the young man had given a "personal testimony" of some of his experiences this, too, would have been rejected by the brother. The young preacher had no message for him regardless of the message or the source of it!

Such is typical of so many who piously condescend to hear young men preach. If the preacher's message be "book, chapter and verse", it needs no further validation by his experience of life; neither is the message invalid because he does not speak from experience. If such were the criterion of preaching, many themes of the gospel would never be preached, e.g., death, resurrection, heaven, hell, virgin birth, judgment, and such like.

WHERE IS THE FAILURE?

Much of the failing of gospel preaching is not in the *preacher*. The failure is in the *hearer*. Those who won't abide by the gospel message presented by a *young* man will not abide by the same message of an *older* man. The materialistic-minded brother who wouldn't hear the *young* brother would not hear the *older* brother who preached the *same* message!

But unto young preachers, let me say, "Preach the word. Preach and preach and preach." Don't wait until you are older, more seasoned and more experienced. Realize that you even *now* are the "Preachers of Today." Now you have time and opportunity to preach. It is true that some won't hear you — and this will always be true, regardless of your age, looks, abilities or whatever. Some will not hear and be saved. (Cf. Matthew 13:14,15). Nevertheless, continue in your preparation. Memorize the Scriptures; saturate your soul with the unchanging eternal word of God. Learn false doctrines and their refutations. Know especially the ruses and deceptions of Liberalism. Know that your salvation and the ability to present the truth and to defend it is in your handling aright the word of God.

AS THE CROAKINGS OF FROGS

Young men, realize that there are many in your hearing who love the truth, want to hear it, want it preached. Do

not deprive them of the great joy of the good news of Christ. The voices of the critics may sound as a multitude when in reality they are as the croakings of frogs on the pond. It just *seems* like they are many. Learn: There are always more who *believe* the truth that you preach than there are those who *oppose* it. This may surprise you. Many who believe and live that truth will never make much-ado; but they will be your strength and support when the chips are down.

Young men, the cause of Christ will falter without you. You are important I know — and you should too — that the kingdom is not built on men; therefore we glory not in men. However, men are important and essential to the spread of the kingdom. God has placed in man a great confidence. You share that confidence that God has placed in his disciples in charging them to "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15). Consider the young Samuels, Davids, Daniels, Timothys that God has used to His glory. You number with them as faithful proclaimers of truth through the ages.

Young men, yours is no little undertaking of puny men. You, like Jesus Christ, are about your Father's business. (Luke 2:49). It is a great work done by great men. Preaching remains "the poorest trade, but the highest calling" known to man. There is nothing - absolutely nothing - that can compare to the importance of the work that you are doing. The most important thing that happens in your community all week long is when **YOU** stand up to preach the unsearchable riches of the gospel of Christ. Forget about gym-micks, "public relations", PTA programs, civic clubs; quit trying to qualify as marriage counselors — and "do the work of an evangelist, fulfill thy ministry." (II Timothy 4:5) "For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more." (Luke 12:48).

Finally, keep preaching, keep studying, keep working. It won't be long until you no longer will have the problems of a *young* preacher!

Post Office Box 223
Trenton, Tennessee

“Fired Again!”

Harold Thomas*

My wife sat in the living room waiting for my return. When I walked in, she knew immediately what the outcome of the special business meeting had been. Both of us had known for several weeks that the end was near. The situation we found ourselves in was a familiar one. In fact, we have come to realize that getting fired is just one of the occupational hazards involved in preaching. The only thing different this time was the fact that we had barely gotten all of our belongings unpacked! Usually the "honeymoon" lasts a little longer than a year; but this time it hadn't. So once again we will begin the search for boxes in which items can be packed and we will be scouring the brotherhood papers

*Any eldership or congregation who would like to let this young man preach to you, please address him — Harold Thomas, 119 Palo Alto, Del Rio, Texas 78840.

in search of leads concerning new fields of work. Sometimes I don't know how much longer I can continue to put my wife and children through the nerve-racking, heart-rending and out-right physical order of moving first here and then there. It is so discouraging.

What was the problem this time? Well, the basic problem had involved the stand I had taken concerning social drinking, dancing, females being called upon to lead prayer when there were males present who could have and who should have taken the lead — plus the fact that I had contended that the “days” of Genesis, chapters one and two, were twenty-four hour days and that no position in regard to the Genesis account should be held which would in any way weaken or compromise the Biblical record and make it appear to be anything other than a straight-forward record of literal history. Brethren are awfully sensitive about these things in the present age of liberalism, modernism and so called progressiveism which seems to have swept over our brotherhood as surely as the tide sweeps in at the coast.

DON'T WORRY SO MUCH ANY MORE

There was a time when I would sit at home and worry about my reputation as a gospel preacher being damaged because of being fired. There was a time when I would worry about being able to feed and clothe my family. Not any more! Somehow, it just doesn't bother me like it used to. One reason why it doesn't bother me as much as it used to is because I have come to realize that Paul's charge to young Timothy (II Timothy 4:1-5) wasn't written just for Timothy's benefit. It wasn't written simply because Paul wanted to insure that there would be four chapters in his second letter rather than three. Neither was it written because Paul couldn't think of anything better to say at the moment. Rather, inspiration wanted Timothy and all future preachers to be aware — keenly aware — of a situation that would develop which would present some difficulties in preaching and proclaiming God's word.

If we are honest in our interpretation of these passages, we will be forced to admit that those to whom Paul had reference as being unable to “endure sound doctrine” would include, most assuredly, members of the body of Christ as well as those in the denominational world. In fact, I believe that the primary group of individuals under consideration was and is those whom I affectionately address as “brothers and sisters in Christ.”

HEAR ME OUT BEFORE JUDGING

Perhaps some who read this article will tend to ignore its message on the ground that it is just another article written bemoaning the lot of the “poor ole preacher.” If this is what you are tempted to do, I plead with you to hear me out before passing judgment on me or the article.

What is the solution to problems involved in termination? I am not sure I have the answer. At least I don't know that I have all of the answers. I am still getting fired so I guess that means I haven't found the “magic formula” to prevent termination in my own case as yet.

Before going any farther let me make it clear that I believe that *some* preachers *need* to be fired! Some are *not* preaching the truth! They never have — and they are not about to start at this stage of the game. Some are weak and compromising. Some are morally and spiritually unfit for the ministry. Such preachers have and are doing the cause of Christ a great deal of harm and they *ought* to be fired.

But what about the man who loves the truth and who

contends earnestly for the faith (Jude 3) without fear or favor? What about the man who loves the Lord and His church with a pure heart fervently and who seeks to warn the brethren night and day with tears about those things which could, if not corrected, cost them eternal life?

FAITHFUL SHOULD SUPPORT FAITHFUL PREACHERS

Without a doubt, men who love the Lord and who faithfully proclaim his will ought to be given full and complete support by all other faithful Christians. Such men should be allowed to preach the truth without fear or favor and godly elders and godly members ought to do everything possible to lift up the hands of those men as they fight the good fight of faith and battle the wicked efforts of Satan to destroy the church and the truth. Moses required assistance to keep his hands held high when Israel was engaged in fierce battle with Amalek at Rephidim. Aaron and Hur came to his side and assisted him. (Exodus 17:10-12). Members of the Lord's church should love and appreciate the man who has the courage and conviction to stand and “preach the word.” His family deserves the security of tenure and the comfort of roots in a community while working with a congregation.

If you are fortunate enough to have a man working with you who faithfully proclaims God's word and who loves the souls of men, do everything possible to keep him! Don't let “nit-pickers” run him off. Don't let inflation drive him to seek a raise by moving somewhere where the brethren will pay him \$10 or \$15 more a week to get his services. Don't allow those who become disturbed by the messages of truth that he presents to put pressure on the church or the elders to fire him! If your preacher is a “Moses”, do all in your power to be the “Aaron” or the “Hur” he needs to help keep his hands held high so that the battle will go in favor of the cause of right. Whatever the cost, it will be justified in the long run, if you will be willing to support your “Moses.”

Fellow preachers, let me address my closing remarks especially to you. I recall very keenly an occasion when Brother Mid McKnight spoke to a group of fledgling preacher-students during a chapel service at the Preston Road School of Preaching. I was seated in the rear of the chapel. I was a freshman student, wide-eyed, green behind the ears and full of wonder. I had never met brother McKnight before nor had I had an opportunity prior to that time to hear him speak. But like a lot of other faithful gospel preachers, brother McKnight's reputation for preaching the truth and standing for the right had preceded his coming and so I was eager to hear him speak. Though I must confess that I do not recall all of the things he said to us, one thing I shall never forget. He said, “*Fellows, when you have finished your course of studies here, go out and find you a job in the secular world and support yourself as you preach God's word and you will never have to worry about what the brethren will do to you when they get upset with you for preaching the whole truth and nothing but the truth.*”

The reason why I will never forget that statement is because I almost laughed out loud when he said it. In fact the only reason why I didn't laugh out loud is because brother Wayne Mickey, one of my instructors, was sitting right beside me and I knew that he would surely pinch me or hit me on the head! I was so very young and naive then about such things. I just couldn't believe that brethren would do anything — especially to the preacher — which would be other than Christ-like.

How To Recognize A Liberal

Grover C. Beard

It is hard for me to understand how we can have so much ignorance in the body of Christ concerning Liberalism. After ten years of plain teaching on the subject in *Contending for the Faith* and other faithful papers, we *still* have some that wouldn't know a Liberal if they saw one. With all of our academic excellence it looks to me like all this problem would have been cleared up long ago, but the further we go the worse we get.

In this short article I want to introduce to the reader two ways in which I recognize a liberal. First, let us assume that a gospel preacher should be familiar with the gospel; at least, if *he* doesn't preach it he should know if *someone else* is preaching it; the *least* in the kingdom should know that. Let me illustrate: Not too long ago the church where I was leaving to go into the mission field was trying out preachers and you know how it goes. The young man did a fine job with what he had, but some of us old timers having been indoctrinated with the *King James Bible* didn't understand a lot of his message. After the sermon I asked him what version he was preaching from, and he answered, "*Revised Standard Version.*" I kindly told the young man, "If you are not willing to give up and use the *King James* or *American Standard Version* I'll personally see that you don't preach here." He was willing after I pointed out a few of the errors in it. But the brethren decided they did not want a man that didn't preach the Bible. I believe the brethren are ignorant only when they *want* to be. If preacher brethren are not willing to take documented evidence of the liberalism of another preacher, then this indicates to me that those preachers are also liberal.

PREACHING THE GOSPEL IN LOVE

Would you bear with me in my folly? I have been preaching the gospel for over 20 years without fear or favor, and yet, God knows my heart, I preach it in love. Love for the lost and dying is my *only* motivation for preaching. I am not afraid of work; I labored with my hands and fed my family five years and preached the gospel so you see I did not get into the Lord's work for the mighty dollar. There is not enough money to *pay* me for what I have put up with over these 20 years. If it were not for my love for God, for the church and for my fellow man, I would have quit a long time ago; and I'm sure there are some that wish I had! I have been fired, cursed, threatened of my life, ordered out of town, and man-handled; but I have never compromised one word of the gospel and I shall not as long as I live to preach it. I think I should know a liberal when I see one.

How to recognize a liberal in the home congregation: When you get fired up and then fire down on the people's sins (including the eldership) like you mean they will go to hell if they don't change — and one of the elders or members comes up to you and says, "Now brother we love you (look out you're gonna catch it) but don't you think you are preaching a little too hard and you're going to run the people off?" but what he really means is "brother you got on my sins and I don't like it and I am warning you, do it one more time and you're gone" — brother preacher, you have found a liberal in your congregation.

The devil doesn't always reveal himself in the masculine

gender. How often have I had some sweet sister to come to me after I had delivered a sermon on hell and the punishment of God and say, "Brother Beard, you should preach more love; you will drive people away with that hard preaching," and with tears in my eyes I would answer, "You are right, sister, next time I will make sin a little plainer and hell a little hotter." "Love" — bless her heart — she wouldn't know love if she saw it. How can *anyone* read about the death on the cross and not recognize it was *love* that nailed him there! Man could not have done it if God had not been willing. Listen! "**Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?**" (Matthew 26:53). Yes, it was *love* that sent Him there. Let me add that love *without sacrifice* is only a shallow term. To most of my brethren love is only a fad and a fancy term; they love in *word* and not in *deed*. If a preacher wears a smile and has a happy face, pats the brethren on the back and tickles their ears, he is a *lover*. But if he is somber and sincere and preaches the gospel without fear, he is a *hate-monger* and a *divider of churches*. It was *love* that motivated Christ to *warn* people against false teachers. "**But in vain they do worship me, teaching for doctrines the commandments of men!**" (Matthew 15:9).

WHAT ABOUT JESUS IN MATTHEW 23?

It was *love* that motivated Christ to *expose* to the people the rottenness of the Jews when he called them "hypocrites and serpents"! He did it without their permission. The work that brother Rice is engaged in is a *dirty* business; but I can assure you he wouldn't be involved in it if the Devil and his saints hadn't *started* it. The cross of Christ was cruel, but He wouldn't have had to endure it if the Devil hadn't *started* it. I am fully persuaded that *love* is the only thing that keeps brother Ira Rice keeping on. And what does his love get him in return? A kick in the pants. (Brother, please don't give up. I pray that your love is strong enough to endure the pain these liberal and ungodly saints bring you.)

See if you can find yourself in this picture! Depict with me if you will: The world has ended; Christ has come; time is gone; judgment is past; eternity has begun. Listen! Listen! do you hear it? The roaring of the fires of hell are getting louder and louder. Above the moaning and groaning, weeping and gnashing of teeth, cursing and crying of the sinners, I hear the voice of a liberal. I can't tell if it is a male or female but it whines as if it could be either. Listen! "Oh God of love, I do not understand how I got in this terrible place, but I'm thankful I'm not alone for our beloved elders are with me." Another voice breaks through, "Shut up brother (sister) don't tell him we are here; besides it's all your fault! You and your little groups of hypocrites couldn't stand sound preaching. We *had* a good preacher, and he *warned* us all about hell but you didn't want to hear about it so you got up a petition and put pressure on us to run him off, and we weren't strong enough to resist you." But the first voice pleads, "How can you be a God of love and send people to this terrible place?" God laughs, "Love? you don't know the meaning of the word. Yes, I loved you and gave my Son to redeem

you from sins so that you wouldn't have to come to this horrible place. My Son gave his life and purchased you with his own blood; and then he gave you the Bible to guide you through life and to prepare you for heaven — but you *ignored* the cross and *didn't believe the bible.*" No one will be in hell that doesn't deserve to be there. Love demands justice, and you'll get yours.

WATCH THOSE WHO WANT OFF

The next way to recognize a liberal that is not in my congregation or a preacher that I do not know personally is to read the names of congregations and individuals who want their names taken off the mailing list of *Contending for the Faith*. When they do it, they either are gone bad or going. I can truthfully say that I have read every issue of *Contending for the Faith* and brother Rice's books *Axe to the Root*, and I have never been offended and the people that I know who are not liberal are never offended.

A good definition of love is: "helping people in spite of themselves." So, brother, keep on loving us and helping us. Remember every blow you strike against liberalism the devil will say "ouch," and when he hollers we know who he is.

I had a friend once who lived on a farm and his father had a pair of mules. One night the barn caught on fire. They got to the mules and led them out; but they failed to tie them. While they were standing there watching the barn burn the mules ran back into their stalls and perished. The father said they would always do that if they were not tied. The moral to the story is: you can lead a brother away from the fire but if he wants to go back bad enough you cannot stop him. Seems to me that God's people should have more sense than a mule.

Remember, brother, if the brethren won't let you preach the gospel where you are, encourage them to send you to the Georgia mission field where you are needed. You may have to fight some but you won't have to fight with your brethren. That way they can be happy, and you can preach the gospel, and the kingdom of Christ will not apostatize.

Post Office Box 156
Lumpkin, Georgia 31815

Who's the Trouble Maker?

Gerald R. Reynolds

From time to time it has been said, "He is just a trouble maker" or that "He is troubling the church". I have known some "trouble makers" in my day, but wonder who is *really* the trouble maker?"

Is the trouble maker the one who contends earnestly *for* the faith, opposes error and stands for the truth? Or is the trouble maker the one who contends earnestly *against* the faith, opposes truth and stands for that which is wrong?

The church is having its trouble, as it has had in times past. The trouble does not come from the side of Deity, but from men. Men today will and do accept the doctrines and commandments of men rather than the will of God. Paul said they would. (I Timothy 4:1,2; II Timothy 4:3,4).

Why do we have trouble today concerning: Marriage, Divorce, and Re-marriage? The Work of the Holy Spirit? So Many Versions (Perversions)? Authority of Elders Questioned? Immorality Condoned? Dividing the Assembly? and Womens Role in the Church? — just to mention a few. The trouble lies in the neglect to accept God's standard of authority, the Bible. (Think about it!)

When one tries to warn us, and lets us know what the Bible says on the subject, he is called a trouble-maker, a troubler of the church.

We have perhaps listened to the cry "peace, peace" so long that we get upset when one tries to make us aware of the real trouble. Preachers cry, "peace, peace, when there is no peace." (Jeremiah 6:14). We have been lulled to sleep with peaceful sermons, and now we desire peace at *any* cost. We now call the preacher of truth a trouble-maker, because he disturbs our peace.

Who is the trouble-maker? Is it Paul? He certainly was referred to as a trouble-maker. (Acts 16:20). It is *YOU*? Those of you who have perverted the truth, or you who have *compromised*, or you who *sit by* and *allow* the Lord's church to be taken over by liberals?

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'Solo Flight' Takes Off With

Solo Flight, an inter-denominational program for singles aged 21-64, meets each Tuesday at St. Paul United Methodist Church, 525 Beech. Supper is served at 6:30 p.m., and the cost is \$2. The program follows at 7:30 p.m.

Programs for the month of June include: "I Like Me," a talk about the importance of positive self-esteem and how to experience more of it, by Lynn Anderson, minister of the Highland Church of Christ, June 3; Square Dancing led by Joel Wilson, June 10; Sweet Adelines Quartet, June 17; "Are You Draggin' Your Wagon Or Is It Hitched To A Star?" by Paula Vanderberg, a region director and board member of Con-Stan Industries, June 24.



WHEN SOME OF US "GOT ON" Lynn Anderson for *conducting* (and the Highland elders for *letting* him do it) an inter-denominational "Growth Seminar" last year at the United Methodist Church, in Abilene, Texas, as usual he just remained silent, whereas his elders countered that, as a result of his so doing, one or two more had been baptized. Is it possible that neither he nor his elders have ever heard of Romans 6:1-27 "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. . . . " II John 10-11 says that we are not to bid "God speed" to those who "bring not this doctrine" — and that those who bid such "God speed" are partakers of their evil deeds. Denominations do not "bring" the "doctrine of Christ." How would it be even possible to bid them God speed more than to teach them how to *grow*? If anyone supposes that Anderson and Highland have repented of their denominational God-speeding, well, please read the accompanying article on an "inter-denominational program" called "Solo Flight" and their partaking thereof *just last month*! Let none charge them with "draggin' their wagon" — they have "hitched" it to a denominational "star"

March 12, 1980

Dear Bro. Howard:

We receive the Allen Park bulletin and with grave disappointment we read in the last one we received that you will be attending a so-called "pastor's school" in Hammond, Indiana.

It is very sad indeed that the time has come when preachers of the Lord's church go to teachers of false doctrine for learning. You mentioned in your article that the First Baptist Church in Hammond is the world's largest church. Are we to base spirituality on the size of a congregation? You wrote that you hope to learn some things that will be helpful to you in the areas of: Sunday School, Soul Winning, Finances, Church Building, Bus Ministry, Promotion, Youth Program, and Nursery Program. Surely you do not believe that the Baptists teach the truth on *any* of these subjects. (Phil. 3:17-18; Acts 20:29-30). You wrote, "Please pray that the time spent will be worthwhile." We are praying that you will change your mind and not attend this.

There are many sound lectureships at preacher schools and Christian colleges, where the truth of God's word is taught. (II Tim. 2:15).

A lectureship begins March 23-27 at the Memphis School of Preaching in Memphis, Tennessee. We have attended for the past 11 or 12 years and have found God's word taught in truth and simplicity. We highly recommend the lectures there. We also know personally that the lectureship at Freed-Hardeman College in Henderson, Tennessee is scripturally sound and there are others.

My husband who is a gospel preacher is away in a gospel meeting this week, but he read your bulletin before he left and he wholeheartedly agrees with what I am writing. He came out of the Baptist church sixteen years ago because of their false doctrine.

In closing, may I admonish you to diligently contend for the faith. (Jude 3; Eph. 6:10-14).

Sincerely,

(Signed)

Mrs. Will Winchester

To which, under date of April 3, 1980, brother Howard responded, as follows:

April 3, 1980

Mrs. Will T. Winchester
205 Ann St.
Marion, NC 28752

Dear Sister Winchester:

Your letter was on my desk when I returned from Hammond, Indiana. Indeed, I share in your concern for the Lord's work. In fact, it was for that reason that I wanted to go to Hammond, Indiana to investigate what was going on there. The purpose of this was to learn, if possible, some practical things that might be helpful to the work of the Lord here at Allen Park.

I certainly don't believe that just because a particular congregation is large necessarily means that it is right, but I do hope that God does not base spirituality upon the size, because if that is true we are in serious trouble. When you find a group of people that are zealous in carrying out what *they* believe is true, it does impress me and it makes me feel ashamed that while we have the truth we, as a whole, are so negligent about teaching it to others.

Allen Park Announces Their Preacher To Attend Hammond Baptist "Pastor's School"

Ira Y. Rice, Jr.

In his article on Page 6 of this issue of *Contending for the Faith*, brother Grover C. Beard, of Lumpkin, Georgia, laments how hard it is for him to understand how "we" can have so much ignorance in the body of Christ concerning Liberalism. I share his puzzlement as well as his obvious distress.

Why any group of elders would even *permit* their preacher to attend a so-called "pastor's school" conducted by the Baptists — much less *advertise* it in their church bulletin — I cannot conceive. yet, in a recent issue of Allen Park, Michigan's local bulletin, it announced that their preacher **Weldon Howard** would be attending such a Baptist "pastor's school"; and, in connection with this announcement, he was asking the members at Allen Park to "please pray that the time spent will be worthwhile."

SISTER WINCHESTER WRITES HOWARD

Whether anyone else wrote brother Howard trying to teach him "the way of the Lord more perfectly", I don't know. But at least sister **Will T. Winchester**, of Marion, North Carolina, did so; and she sent us copies of the resulting correspondence for publication.

Under date of March 12, 1980, she wrote to brother Howard, as follows:

Singles of All Faiths

This trip was not that I might learn doctrine, but rather that I might hopefully be able to learn some things in a practical way in the areas that I listed in the bulletin and I must say that there were many things that I only wish that our people were doing. I did not agree with everything that was said there, though again it was not a doctrinal thing. The vast majority of things were right and good and things that we ought to be doing in order to reach people with the Gospel of Christ.

It is really a shame that we have to look at Baptist churches so many times to find the places where the greatest amount of work is going on. I know of no group of people, though there may be some groups somewhere, that are doing the kind of outreach that First Baptist Church is doing. No, this does not mean they're right in everything doctrinally. I do not believe they are. There are a number of things that I'm convinced are not right and I'm not condoning anything that is wrong. I really believe that I have enough maturity and understanding to be able to separate from those things that are wrong those that are right.

You mentioned the Freed-Hardeman College lectureships that are held every year. I went to Freed-Hardeman College and have attended a number of these lectureships and I have never, ever seen in those lectureships, or as far as that goes in other lectureships that I have attended, the type of things of a practical nature that I saw in Hammond, Indiana.

You mentioned that surely I don't believe that the Baptists teach the truth on any of the above mentioned subjects. It is appalling to me that anyone could believe that we as a whole who are doing so little in evangelism could believe that we know everything there is to know about it. Again, I am not talking about doctrinal matters; I am talking about ways of preaching the truth about Jesus. I am more than willing, in fact I am eager, to learn something from anybody, no matter who that person or group is,

that will be helpful in promoting the truth about Christ. I really am concerned about contending for the faith, but I am also concerned about the Lord's words to each one of us to preach the Gospel to the whole creation and we're not doing that. Being sound doctrinally is vital, but I do not believe it is any less important to be reaching out in every way we can to preach that sound doctrine to those who are lost.

Again, I really appreciate your concern and I share it and again I am not at all trying to say that we are to endorse anything that is wrong, I strive never to do that. I do, however, want to do whatever I can do to try to help us to be the evangelistic people with the truth that God wants us to be.

May God bless you and your husband as you strive to serve the Lord.

In Christian love,

(Signed)

Weldon Howard

Having read the foregoing, now please turn to Romans 16:17-18: "Now I beseech you, brethren, **mark them** which cause divisions and offences contrary to the doctrine, which ye have learned; and **avoid them**. For they that are such **serve not** our Lord Jesus Christ, but their **own belly**; and by good words and fair speeches **deceive the hearts of the simple.**"

That the Baptist church *causes* "divisions and offences contrary to the doctrine" we all know. Instead of brother Howard going to them for instruction, he *should* have *marked them* and *avoided them*, just like Paul said — and the Allen Park elders should have *seen* that he did so, or let him go. (Concluded on Page 10)

Billingsly Meets Reagan On Premillennialism

On September 25, 1979, at the Peak and Eastside building in Dallas, where Joe Banks serves as evangelist, Dan Billingsly met David R. Reagan in discussion on Reagan's pre-millennial position. For several years brother Reagan had led his brethren of the Dallas area to believe that he was doctrinally headed toward full acceptance of the pre-millennial heresy. The analysis of this discussion left no doubt in the mind of the brethren who attended. David R. Reagan is a premillennialist!

Reagan also confessed that he believed that the kingdom of God today on earth is larger than churches of Christ. He charged the Lord's church with ignorance toward the study of Old Testament prophecy, and declared that there were at least 500 prophecies of "the second coming" of Christ in the Old Testament and many promises which God made to Israel which have not been fulfilled. Billingsly reminded Reagan that Jesus said that *all* prophecies have been fulfilled regarding the Christ (Luke 24:44-45), and that the Old Testament has been fulfilled in every detail as God promised.

Reagan claims an "eclectic view" of the millennial reign of Christ on earth, that is, a composite view drawn from

all sources of millennial thinking. It is Billingsly's conviction that Reagan feels that he can take the strongest arguments from each school of thought on the question, and come up with a position he can defend. However, Billingsly pointed out to him that any view of an "earthly reign" of Christ is a denial of the "blood-bought church" and the gospel of the cross.

Reagan agreed to this one day discussion — and this gave Billingsly the opportunity to draw him out and mark him as a false teacher; but he steadfastly refused a full fledged debate on the issue.

It is our understanding that he has left the Central church in Irving, resigning there September 30, 1979. He held a meeting for a small "pre-millennial" church in Garland in October, and told Billingsly in a telephone conversation that he didn't know what he was going to do after leaving Central, but he had thought some of establishing an "independent ministry."

(NOTE: Any who wish to investigate this report further, please address your inquiries to Dan Billingsly, minister, Broadway church of Christ, Post Office Box 2944, Garland, Texas 75041. IYR Jr.)

ALLENPARK, OTHERS & DENOMINATIONALISM

(Concluded from Page 11)

Before concluding this article seeking to call our brethren back from the brink of denominationalism, what's all this with various congregations showing **Dr. James Dobson's** seven-film series "*Focus On The Family*"! Please note the boxed items shown below, which we are photo-reproducing directly from the *South National/Springfield, Missouri* church bulletin (**Prentice Meador**, preacher) for May 9, 1980.

Would you glean, from reading *South National's* announcement, that this Dr. James Dobson is *other* than a Christian? Hardly. Why, in the closing sentence it even says, "Dr. Dobson takes a *Christian* approach in all his books and films, drawing heavily on *Biblical* principles." Yet, the plain, simple fact is that Dobson himself is *not even a Christian*, but is, instead, a *denominational false teacher*.

Would Prentice Meador and the *South National* elders invite a denominationalist into their pulpit *in person*? (Please don't answer that; they just might!) If not, then what is the difference between having such a denominationalist teach them *in person* and *on film*? If there is a difference, in principle, I, for one, fail to see it.

Marking False Teachers

Marion R. Fox

Discipline or chastisement is to be meted out to those who teach error. (Romans 16:17-18). But what guidelines do the scriptures establish for the discipline of a false teacher?

Let us first note that this action is to be designed to *restore* the one teaching error. (Galatians 6:1-2). The word translated "restore" in Galatians 6:1 is also translated "mend" in other passages. This is in accord with the definition of the word translated "chastise" which carries the idea of instruction. Second, the action is designed to purge the church of the leaven of the false teacher. (I Corinthians 5:6-8). Third, it is designed to tell the world that the church does not tolerate sin (or condone such) by silence, (Matthew 5:12-15). The drastic action involved in Romans 16:17 entails both marking and avoiding but it does often, if done as the Holy Writ directs, bring the proper results. This drastic action brings salvation (I Corinthians 5:5, no doubt as a result of repentance) or shame (II Thessalonians 3:14); but shame or sorrow brings repentance. (II Corinthians 7:10). How long should we try to correct one who teaches error, causes division, or is factious? (Titus 3:10 *ASV*). Paul says to give one or two admonitions. (Titus 3:10). The word

Mid-week Summer Film Series

"Focus On The Family"

A SERIES OF SEVEN FILMS BY DR. JAMES DOBSON, WILL BE SHOWN AT SOUTH NATIONAL ON WEDNESDAY EVENINGS BEGINNING JUNE 4, AND CONTINUING EVERY OTHER WEDNESDAY EVENING UNTIL SEPT. 3. THE WEDNESDAY EVENING FOLLOWING EACH FILM'S SHOWING WILL FEATURE GROUP DISCUSSIONS OF THE PREVIOUS WEEK'S FILM.

FILM TOPICS

- | | |
|------------------|---|
| Film 1 (June 4) | "The Strong-Willed Child" |
| Film 2 (June 18) | "Shaping the Will Without Breaking the Spirit" |
| Film 3 (July 2) | "Christian Fathering" |
| Film 4 (July 16) | "Preparing for Adolescence: The Origins of Self-doubt" |
| Film 5 (July 30) | "Preparing for Adolescence: Peer Pressure and Sexuality" |
| Film 6 (Aug. 13) | "What Wives Wish Their Husbands Knew About Women —
The Lonely Housewife" |
| Film 7 (Aug. 27) | "What Wives Wish Their Husbands Knew About Women —
Money, Sex, and Children" |

Dr. James Dobson is Associate Clinical Professor of Pediatrics at the University of Southern California School of Medicine. He is the author of **Dare to Discipline, The Strong-Willed Child, What Wives Wish Their Husbands Knew About Women, Hide or Seek, and Preparing for Adolescence**. Dr. Dobson takes a Christian approach in all his books and films, drawing heavily on Biblical principles.

translated "factious" (*ASV*) means a heretick (*KJV*) or one who causes division.

HOW IS CHURCH DISCIPLINE APPLIED?

But how are we to go about this action? Do we first go in private to a person who is teaching error publicly? Then taking witnesses if the private admonition is fruitless, then if this admonition is fruitless go before the church? Some in the Lord's church teach that the above method applies in all cases. (Note Matthew 18:15-20). But if this is so then we have the apostle Paul sinning in at least two instances. (I Corinthians 1:10-13 and I Corinthians 5:1; other passages can be cited but these should suffice). Paul had the word of the household of Chloe in I Corinthians 1:10-13 and a common report in I Corinthians 5:1 (*KJV*). Paul wrote by the direction of the Holy Spirit (I Corinthians 2:10, 14:37); and the Holy Spirit would not direct him to do something inherently sinful. Paul publicly rebuked Peter before all. (Galatians 2:11-21). Are we to assume that Peter was admonished by Paul in private but refused to repent then Paul brought witnesses and Peter still refused to repent, then and only then Paul made his public rebuke? Those who hold this viewpoint certainly have a low opinion of the character of Peter.

As we consider that there are only two classes of people (Matthew 12:30), we are either righteous or wicked; there is not a third class of people. The Lord identifies the character of these classes in Ezekiel 3:16-21. The wicked (Ezekiel 3:18-19) will sometimes heed a warning to turn from wickedness, but not always. The righteous (Ezekiel 3:20-21) on the other hand will always turn from sin when it is pointed out to them. Those who assume that Paul warned Peter at least two times in private (supposedly in accord with Matthew 18) must conclude that Peter was a wicked man. They conclude that Peter was wicked because he would have failed to heed two admonitions in private and finally on the third admonition he supposedly turned from his sin. But Paul would be sinning, if he must go in private to rebuke a public sin, if he did not go in private. Either way the interpretation that Matthew 18 teaches that we must first go in private poses quite a difficult circumstance. Jesus is not speaking of a public sin in Matthew 18:15-20 but of a situation in which a brother sins against another brother (this is private).

GUARDING FLOCK AGAINST WOLVES

Let us set forth an example in which nearly all Christians will agree. Suppose a Bible class teacher has 20 students and he asks one, "Who built the ark?" Whereupon a student replies, "Moses". Should the teacher correct the error? Most Christians would say "yes" because others can be influenced by the error. Would not the teacher be in order to correct the same student in a class of 50 students or 100? What if a man preached that all one had to do to be saved is to believe, or that salvation was by grace alone, should the ones hearing the sermon be allowed to go home believing error? All of these instances are of the same nature with the difference being in the number of people being influenced.

But some may say you cannot interrupt the preacher while he is preaching to correct him because that would not be orderly. (I Corinthians 14:40). We believe that it would be best to allow him to finish his lesson and then in kindness to refute the error. But the very fact that a preacher could come in and preach error and cause division

strikes at the heart of Romans 16:17-18; these false teachers must be marked. If elders do not know who is teaching error they cannot shepherd the flock and guard against wolves in sheep's clothing. (Acts 20:28-29). Elders are to watch for wolves who would come into the flock and for wolves who were already in the flock. (Acts 20:29). If elders allow a man to teach false doctrine, without refuting such, they are partakers in his sin. (II John 9-11).

WHAT ABOUT AQUILA AND PRISCILLA?

Another objection which has been lodged is: "What about the example of Aquila and Priscilla? They did not rebuke Apollos publicly, but in private." (Acts 18:24-26).

We agree that Aquila and Priscilla took Apollos aside but disagree that this is a pattern for dealing with a false teacher who teaches error in the assembly or Bible class of the Lord's church. Apollos was teaching error but was in the *synagogue* not in the church. Aquila and Priscilla were not in control of the synagogue (with authority to refute error as would be the elders of the church). Paul frequently attended the synagogue and disputed (debated) with the Jews (Acts 19:8), but when he was not allowed to speak, he taught in other ways. (Acts 19:9-10). It was the custom to give visitors and men who knew the law an opportunity to speak. (Note Acts 13:14-16, 42-45.) The men in charge of the synagogue could, however, prevent a person from speaking or even attending. (Note Mark 5:22, John 9:22 and 12:42.) It is much more reasonable to conclude that Aquila was not asked to speak since he could easily have started with the preaching of John and led into the work of Christ and his church. Aquila could have taught all those present the truth, including Apollos, if he would have been asked to speak. In fact he would have been sinning to refuse to speak, if asked, and we can reasonably conclude that he was not asked to speak since he did not do so. The example of Apollos in Acts 18 would better serve as a pattern for the Christian who might attend a denominational funeral or some other event where a denominational preacher preached error and the Christian was not in control of the situation.

CORRECTION SHOULD BE AS PUBLIC AS THE SIN

There is total accord between Matthew 18:15-20 and the points we have made. First, the obligation as set forth in Matthew 18 is for the offended party to go to the offender in a way that is not more private or public than the sin (*ASV*) or offence (*KJV*). If the matter is corrected it should not go any further. This principle would apply on any scale, for example: if two persons were offended (sinned against, *ASV*), they should not go any further if the sinner repents. We can apply this to 100 persons being offended (sinned against) such as when a preacher preaches error, to 100 persons. This is the only consistent interpretation of Matthew 18:15-20. The very purpose of going to a person in private is so that the matter not give fuel to gossip and damage to the body of Christ thereby. This purpose cannot be present in the case of a *public* sin. This is a dodge used by unsound brethren who do not want their error refuted.

The marking of false teachers entails calling their names. Elders who merely "ask an unsound preacher to leave" without marking him are going to be guilty of the blood of the innocent persons he beguiles. (Romans 16:17-18; II John 9-11, and kindred passages.)

WOULD THIS BE TOO HARSH?

The statement made by some that "this would be too

harsh" reminds me of permissive parents who say, "I will not spank my child". The parent does not believe the word of God (Proverbs 13:24, 22:15, 23:13-14). Neither does the Christian who opposes marking false teachers, as directed by the Scriptures. They remind me of denominational people who read Mark 16:15-16, Acts 2:38, 22:16, I Peter 3:21 and Gal. 3:26-27 and still say they don't "think" baptism is essential. Baptism is not the real issue, but the real issue is "faith" (they don't really believe God). Neither do permissive parents or those who say we shouldn't call the names of false teachers. Weak-willed Christians merely substitute their *own* will for the will of *God*.

Other objections are lodged such as: "How can we know for sure that a person is teaching error since everyone believes *some* error"? This question insinuates that we cannot know the truth which insinuation we deny. It is not our intent to give a lengthy proof that we can know the truth but Jesus so stated in John 7:17 and 8:32. Also the very fact that we are *told* to mark false teachers implies that we *can* recognize false doctrine. (Romans 16:17-18).

We can also infer that it is not necessary to mark "every" false teacher but only those who might spread false doctrine and that those whom they might infect are to be warned. We infer this because Paul warned Timothy of Hymenaeus and Alexander (I Timothy 1:19, 20) in A.D. 66 but did not warn anyone else of these men in any of his later epistles.

Let us note reasons why we should mark false teachers:

1) for teaching error which causes division (Romans 16:17-19), and 2) for teaching error which causes others to stumble. (Romans 16:17-18). People can be caused to stumble in two ways: 1) by being taught that sinful activity is not sinful, and 2) by having their faith weakened. (I Corinthians 8:9-13).

I have noted a glaring inconsistency on the part of some of those who teach the errors we have noted in the foregoing discussion. I have noted that these brethren often will speak about brother "X" who supposedly violates the principle of speaking privately to one guilty of public sin — yet they have not spoken to brother "X" about that which they believe to be sin in his life. These are guilty of sin no matter what their case may be because: 1) either they have violated their conscience (Romans 14:23 and I Cor. 8:9), or 2) they would be violating the scriptures if it taught that we must first give a private rebuke before giving a public one. This is hypocrisy of the worst kind. This is the evident meaning of the Lord's words, in Matthew 7:1-2, when he warns of judging and states that the standard we apply will be applied to us in return. (Matthew 7:2). The measure they have used is their idea that the false teacher (sinner) must be approached in *private* even though his sin is *public*. They have not approached brother "X" about *his* alleged sin in private. They therefore stand self-condemned by their hypocrisy.

Notes & Quotes...

Aaron E. Swanson, elder, East Chester church of Christ, Jackson, Tennessee, November 14, 1979: "... I sure don't want to miss a single copy ... I thank my God upon every remembrance of brethren such as yourself, who have throughout the years stood for and continue to stand and defend 'The Faith'.

"In all my years as a Christian I know of no time when the defense of 'The Faith' was more needed than in our day, when it seems so many of our past faithful preachers and elders have left the 'Old Paths' and are teaching error.

"It is only a few years since the junior church came to be accepted in many places, and now we are hearing a lot about the 'Singles Class'.

"I wonder if it wouldn't be the singles 'church' but for the opposition that faithful brethren voiced against the junior church.

"I can't help but wonder why it has now become necessary for a 'Singles Class' or church?

"Also I wonder if possibly a more fitting designation would be Divorcee & Divorcé, class? With the many false doctrines today about the Lord's teaching on marriage, divorce and remarriage.

"If you can find time in your busy schedule, I would appreciate your comment on this matter ... May God continue to richly bless you and yours and give many more years in your good fight."

(NOTE: "I could not agree with you more than that now more than at any time that I can recall the defense of the faith seems needed," I replied, in part, under date of December 4, 1979. "So many of our formerly faithful preachers and elders now have left the Old Paths; and many of the newer such never have followed them even the first time!

"All this to-do about 'junior churches' and 'single classes' and the like is so at variance with precepts and examples found in the New Testament. If there is 'one body' and that body is 'the church', then there is *one* church, not a junior and a senior church, which would be

two. Also, if Christians are not to forsake the assembly of ourselves *together* (Hebrews 10:25), then whatever destroys the *togetherness* of that assembly destroys the Biblical pattern. There are times and situations, of course, when the whole church is *not* come together. But when it is *supposed* to come together, such as for the Lord's supper, then we cannot scripturally interfere with that pattern and be in harmony with the New Testament ... " IYR Jr.)

Leslie L. Davis, Sedan, Kansas: "I would like for you to let me know whether you think 'The Better Version' of the New Testament is a sound version or not. It is published by Chester Estes, of Muscle Shoals, Alabama. Does it compare with the *King James* and the *American Standard* as being doctrinally correct?"

(NOTE: "As near as we have been able to check it out to date," we replied, "we believe the so-called *Better Version of the New Testament* is a sound version. Yes, I feel sure it compares with the *King James* as well as the *American Standard* as being doctrinally correct."

Any desiring a copy of *The Better Version of the New Testament*, please send \$7.00 (plus 81¢ postage) with your order to **CONTENDING FOR THE FAITH**, 2956 Allshore, Memphis, Tennessee 38118. IYR Jr.)

Mrs. Thelma Albritton, of Bradenton, Florida, enclosed \$10.00, saying, "Please renew my subscription for two years and use the rest to circulate the paper. I am so thankful for men ... that watch out for my soul by keeping me informed."

Mr. & Mrs. L. R. DeVore, Wooster, Ohio: "Keep sending it ... Check enclosed."

Bruce A. Ziebarth, minister, Sullivan, Missouri: "The paper that you put out *Contending for the Faith* continues to be the greatest in my opinion. Please keep up the great work ... "

Mark A. Burkhard, Tecumseh, Michigan, "Your very fine paper ... removes me from my small world to see what is going on in the rest of the world."

Jim Bullington, Route 2, Box 382, Rogersville, Alabama 35652, June 2, 1980: "As per our telephone conversation of last Thursday night, I am convinced that the time has come to clear the air some over the version issue. For several years it has been a political football in the church, being kicked about from place to place as the times seemed to dictate. If it is a serious issue worthy of so much energy and valuable time, then it should be pursued with diligence. However, if it is a matter of mere human judgment, then all the time and energy spent in its discussion could well be worth spending in more critical matters.

I would like to see a public discussion take place in which the following propositions would be discussed:

#1. The version which one uses (cites as the word of God) is a matter of judgment (as opposed to a matter of faith).

#2. The version which one uses (cites as the word of God) is a matter of faith (as opposed to a matter of judgment).

If such a discussion could be arranged I would be willing to deny proposition #1 and affirm proposition #2.

Thank you for any consideration you can give to this matter."

Helen Hillhouse, Batesville, Arkansas: "Please cancel."

Elmer E. Sharp, of Barnhart, Missouri, contributed to our contending for the faith fund, saying, "Please use as needed."

Mrs. A. L. Empson, Nashville, Tennessee: "I enjoy *Contending for the Faith*."

Ralph Brinkley, of Dennard, Arkansas, ordered six copies of *Contending for the Faith* for April/1979, saying, "This was such a good and informative issue in denouncing error and false teachers and we want to pass them around ... We are thankful for a paper which is concerned about such things ... "

Denis J. Braham, Sacramento, California: "May God ever be with you in contending for the faith."

Lee Anderson, St. Petersburg, Florida: "Our founding fathers, several of them, expressed the judgment that as long as our nation abided by the principles found in the Bible she would go on prospering . . . Please give this some thought and see if you can come up with a program whereby the leaders of our nation can be led to accept the Bible and the Lord will bless the U.S. . . . God bless you in your work of contending for the faith."

Aaron Nicholas, Stamps, Arkansas: "I hope . . . more will heed the admonition given by Paul in Ephesians 5:14 and fulfill their obligations that they owe to the God of heaven, to themselves, to their fellow man, and to their country . . . I am not telling you something that you don't know. The people of this old world are going into heathenism so fast that unconcerned people can't even tell the difference and don't seem too interested in finding out anything about what is going on. Yes, we know what Paul said in II Timothy 3:13 — evil men would wax worse. But we know what Paul said, in I Timothy 6:12, 'fight the good fight of faith, lay hold on eternal life . . .'"

Jim Saylor, minister, Newark, New York: "Enclosed is an article from the Lubbock Christian College 'Reflections'. It states that it is great for the president of Lubbock Christian College to have been elected to the presidency of the Texas Council of Church-Related Colleges . . . I agree that colleges run by Christians are not a branch of the church. However, in situations such as these, involving colleges, it is only a matter of time and lack of teaching before faculty and graduates begin to think that it is all right to fellowship denominations. If colleges run by Christians are going to turn out sound gospel preachers, good Christian educators and good Christians in general, then they must stop 'playing with the devil' . . . Thanks for listening. Keep up the good work . . ."

Richard D. Messner, Muncie, Indiana: "I enjoy the articles you have in *Contending for the Faith* . . ."

Robert Villines, Springfield, Tennessee: "Enclosed is a check for \$100.00 for your fund to send the magazine to all the churches . . . Will you send me the address of the liberal magazine *Mission*? I hate to subscribe to the paper, but I would like to keep up with what they are doing. I think liberalism is hurting the church worse than any other thing."

Clif Werhan, preacher, Rush Springs, Oklahoma: "We will be doubling our monthly bill beginning now in order to help send *Contending for the Faith* to others."

Bill Willard, Trumann, Arkansas: "I continue to enjoy *Contending for the Faith*."

Alan Daniell, minister, Cave City, Kentucky, June 8, 1979: "Many thanks indeed for the information in the latest *Contending for the Faith*. We have been personally supporting *Herald of Truth* because of the good work done in the Spanish ministry and in Mexico. Unfortunately we will not be able to continue to encourage any to support this work until we hear back from Art Haddox. I would like you to use \$25 of postage stamps in sending *Contending for the Faith* to all the churches that asked for it not to be sent and you can blame me if they get mad at you . . . I will send this to you upon your billing me for this amount . . . I am leaving in a few days to hold a gospel meeting in London, England . . ."

T. K. Huddleston, Chattanooga, Tennessee: "I greatly appreciate your publication and wish for it much success . . . Keep up the fight for the Master . . ."

R. O. Vann, Huntsville, Alabama: "They called Christ names, but he is still the savior of them that would be saved . . . Keep up the good work . . ."

"WHEN A GREAT SOLDIER FALLS . . ." Pat McGee

When a great soldier falls, the cause for truth suffers. His comrades stand in silent sorrow and mourn for his missed presence. We wonder, how can we continue the battle without such a valiant and stalwart defender? Who will move into the ranks and bravely take his place? Such men are not replaced with ease and swiftness. Certainly this is especially true in reference to the passing of my dear friend and brother, **George Darling**.

Brother Darling was himself a great soldier of the cross and a friend to all who joined him in the good fight for the faith. I never knew a Christian with a kinder and sweeter disposition mixed fully with the strong dignity of set convictions and a bold stand for truth. It is sad that he no longer can be with us in this present battle for the truth of the gospel. We needed him, and even in a true sense "he being dead yet speaketh."

I feel personally blessed and eternally benefited because I knew and was greatly influenced by brother Darling. I was blessed by knowing and having fellowship with him in extending and defending of the gospel here below. He now is blessed to go on to be with the Lord.

Mabel Best, Oklahoma City, Oklahoma, March 22, 1980: "It seems the world is getting in a bad state. We surely need more positive preaching than we are getting. It sure does worry me. It seems like the preaching is to tickle the ears of the listeners any more. We are told there will be a few faithful . . ."

Franklin E. & Bertha C. Brown, of Dixon, Missouri, enclosing \$25.00 to use "wherever needed", said: "It seems . . . some need reminding baptism alone 'of the water' does not put us into Christ and fellowship of the saints. It must also be 'of the spirit'. (John 3:5). We must be convicted of sin (John 16:7-8) and completely repent, whether it pertains to morality or to doctrine (Acts 2:38, II Corinthians 7:9-10) or we will be rejected (Matthew 7:21-23) as was the example of Esau. (Hebrew 12:16-17). We truly appreciate and support the effort you brethren are doing, exposing error and standing for the truth . . ."

H. C. McCaghren, Greenville, Texas: "The *Woods-Franklin Debate* concerning the subjects: Holy Ghost Baptism, Miracles, Signs & Wonders, continues to sell consistently. This, no doubt, is due to the fact that **Guy N. Woods** did a masterful job in defending the truth.

"As you well know, the charismatic movement is sweeping the country and needs to be challenged. The *Woods-Franklin Debate* has been a deterrent in curtailing this movement. A number who have read and studied the book have stated it is the best to be obtained in refuting this false doctrine. The charts presented by Guy Woods are worth the price of the book.

"We now are distributing the second printing of the book . . ."

(NOTE: We could not agree with brother McCaghren more regarding the *Woods-Franklin Debate*. If you do not have it, please send \$7.95 (plus 81¢ for postage) with your order to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118**. IYR Jr.)

Ronald T. Keever, of Kennewick, Washington, in renewing his subscription to *Contending for the Faith*, added on \$20.00 for us "as needed on your expenses."

Clara Harris, Bells, Texas, December 12, 1979: "I can't understand people . . . No one seems to think or care about the Lord's work. They won't even take a paper. I offered them a spiritual insurance policy (free) . . . Not one took any . . . I'm sending \$25 for *Contending for the Faith*. I don't think people want to know anything; they might have to do something . . ."

"What do you do on Sunday night that is more important than worshipping God?"

Mattie Howell, Celina, Tennessee, January 29, 1980, enclosing \$5.00 to help out, said, "I'm still very interested in all the good you are doing. I am sorry that I haven't told you this more often . . . I'm more sorry that I can't do more to help . . . It just makes me sick when I read (in *Contending for the Faith*) of people requesting that you discontinue sending the magazine to them. Are they not burying their head in the sand and hoping 'it will all go away'? So many people could help your work in a financial way without depriving themselves! I shall continue doing the little that I am as long as I can . . . I often pray for you . . . and your work."

Louise Hassler, Ringgold, Georgia, February 28, 1980: "I do not want to miss a single issue. I thank God for men who will keep the church informed of the false teachings and liberals in His family. Please keep the extra for where it is needed." (NOTE: She enclosed \$12.00 "extra". Much appreciation. IYR Jr.)

W. L. Schwegler, Florissant, Missouri, on May 30, 1980, enclosing \$60.00, said, "Enjoyed a most refreshing evening May 23. Brother Roy Hearn was in a meeting at Shepley church of Christ, spoke for almost an hour, seemed like 20 minutes. Thought keeps running through my mind 'What do we do when your generation answers the final call?' There are so few of my generation who 'preach the word' in the simple, plain purity that converts men to God."

W. Terry Varner, minister, Marietta, Ohio: "I appreciate your work with *Contending for the Faith*. I have received it for several years . . ."

Myra H. Hill, Corpus Christi, Texas: "*Contending for the Faith* fills a real need . . ."

Phil Hopkins, Temple, Texas: "Keep up the good work."

Clara Harris, Bells, Texas: "I want you to know I'll always be interested in what you are doing and will pray for the work."

Rod Cicchetto, preacher, Manila, Arkansas: "I am told the elders here did not hire one man to preach because he rejected *Contending for the Faith*."

(NOTE: Well, that's a switch, to say the least! God bless those elders. IYR Jr.)

J. O. Durst, Granite Shoals, Texas, in sending in his subscription, said, "I have seen some issues of *Contending for the Faith* and am very impressed with its materials."

Margaret Spear, of Canon City, Colorado, in sending in \$25.00 to be used as needed, said, "We do need *Contending for the Faith* . . . Old friends still stick by us. So many younger couples have moved in, which accounts for some of the liberalism . . ."

Dan Reagan, St. Louis, Missouri: "Would that you could appear in person at least once a year at all congregations. I know they would be strengthened by it, but that's not possible, so keep up the good work and pray that *Contending for the Faith* will reach those who walk in error and damage the body of Christ."

Tricia Hinkle, Decatur, Alabama: "I am really enjoying *Contending for the Faith*. It really makes things straight in my mind, except I disagree with the article . . . 'I Will Draw All Men Unto Me'. As I understand it he was putting down 'Christian Fellowship' and that is so important . . . Your article on China is Great!"

Mr. & Mrs. Joe Romine, Jr., Rogersville, Alabama: "My husband and I enjoy your *Contending for the Faith* and we do feel it is important that church mailings be continued. We are sending a check — small, but maybe it will help some. We appreciate what you are doing and maybe in a later date we can send more."

Clif Werhan, minister, Rush Springs, Oklahoma, December 28, 1979: "Recently one of our elders asked that I write you and express our continued appreciation for the work that you are doing. Also to comment on a letter from Loyd L. Smith, of Allen, Texas, which appeared in a recent edition.

Some months back, after the false teaching of one Bible Chair director and one 'pulpit preacher' (for lack of a better term) not too far from here, became obvious, we decided that we should take precautions to be sure that we were not supporting false teaching in the support of certain missionaries, Bible Chairs, and children's homes.

"The enclosed sheet of questions was sent to each individual whom we help support in teaching capacities (or oversee such teaching). Each was accompanied by a kind but definite letter to the effect that we felt it our obligation to KNOW what each believed and taught so that we would not be bidding 'God speed' to any false teaching.

"Most of those who received the sheet answered willingly and in a very proper way. A few hesitated and later responded in a way that was acceptable. One eldership refused to let their 'chair director' answer, stating something to the effect that his beliefs were their business. We no longer support that work.

"We are very convinced that if the innumerable small conservative congregations which contribute to the support of so many large efforts were to take seriously their responsibility to KNOW how the money they contribute is spent, it would go a long way toward correcting the liberal trend in the church.

"I am including with this an article which I recently wrote for our bulletin and which I think deals with the problem of small churches which feel themselves powerless to turn the tide of liberalism . . . Thanks again for your efforts. . ."

NOTE: The list of questions, which the Rush Springs elders asked those they were supporting to answer correctly (dropping their support of those who didn't) is as follows:

1. Do you believe and/or teach the Bible to be the VERBALLY INSPIRED Word of God?
2. Do you believe and/or teach that all Christians are in the church of Christ and that none are to be found in the denominations?
3. Do you believe and/or teach that the Kingdom and the Church are the same and that the borders of the Kingdom do not extend beyond the church of Christ?
4. Do you believe and/or teach that the Holy Spirit operates ONLY through the Word in both the alien sinner and the Christian?
5. Do you believe and/or teach that instrumental music in worship is sinful, unscriptural, and that one will be lost for so sinning?
6. Do you believe and/or teach that any unbaptized accountable person can or will be saved?
7. Do you believe and/or teach that the Lord's Supper may be observed on any day other than the First Day of the Week?
8. Do you participate in Union Worship Services and Denominations? Do you believe and/or teach that such would be permissible?
9. Do you believe and/or teach that God effected creation through an evolutionary process? Theistic Evolution?
10. Do you believe and/or teach that God gave a Plan for man's salvation? That man must comply with the condition of His Plan or be lost.
11. Do you believe and/or teach that it is in the realm of Christian liberty to drink alcoholic beverages even in moderation?
12. Do you believe and/or teach that Christians may participate in social dancing?
13. Do you believe and/or teach that one could

become a Christian without becoming a member of the church of Christ?

14. Do you believe and/or teach that Women may: teach, pray, "testify", in mixed (men & women) classes or assemblies?
15. Do you believe and/or teach that cooperative effort in caring for the indigent and preaching the gospel is scriptural?
16. Do you believe and/or teach that it is scriptural for multiple assemblies within one congregation to be held at the same time (in lieu of "all coming together at one place"), "Children's Church", "parallel worship" & "Children's Bible Hour"?

COMMENTS:

Signed _____

Address _____

NOTE: The article that brother Werhan wrote and which originally appeared in the Rush Springs bulletin in this connection was as follows:

YOU CARRY "CLOUT"

A well known credit card company makes its appeal to the average not-so-rich person by telling us that when we have their card we "carry clout." Most of us like to think that we have some kind of voice and that when we speak the big guys should at least act like they hear.

Perhaps small congregations of God's people should also recognize that we have some clout! Great numbers of small rural congregations convert and train many persons for service in God's kingdom. More often than not the spectacular growth of large congregations is the end result of the conversion and training process in numerous small churches who lose their members to the job market, colleges, and such in bigger towns.

Often these small churches are not able to fully support evangelistic and benevolent works by themselves. So, in order to fulfill our responsibility, we, along with other small churches, sent a portion of our contributions to the eldership of larger churches, who in turn oversee various evangelistic and benevolent operations. And, in most instances, this has worked fine, except for the fact that members of the smaller churches do not usually feel the closeness and interest in a work which they might if they were fully supporting it.

However, a problem has developed in recent years which most rural conservative congregations seem to believe they have no way of stopping. The problem is that some of the missionaries, Bible Chairs, etc., have not remained true to the Word. Numerous congregations have seen liberal problems brought back home by their youth and other members who have been away where they have been exposed to such influences.

Certainly Godly overseers of any work will appreciate information from supporting congregations (or anyone else when liberalism threatens. Those with nothing to hide should be willing to furnish complete information as to what is being taught under their oversight. However, a few seem to feel so superior that they become very haughty toward any attempt to learn what is being taught. And, in effect, countless numbers of faithful conservative Christians may end up supporting strange doctrines.

But, you CARRY CLOUT — if you have the nerve to use it! In keeping with II John 8-11, we MUST know what teachings we support. Now, if elderships would write each of the evangelistic and benevolent teachers which they help support and ask point-blank questions on important matters (like the leading of the Holy Spirit, Children's church, fellowshiping false religions and the like), we could know what we support. Certainly no attempt should be made to usurp local autonomy, but rather to see that we are not bidding "God speed" to false doctrine which is

weakening this brotherhood to a frightening degree.

John W. Scott, Springfield, Virginia: "It seems as the liberalism of our day is bearing fruit here, hostility and self-destruction. Some who were once with us have become two-faced hypocrites with sugar to your face and character-assassination behind your back. It has worked well here in combination with preachers and teachers who are cowards, ignorant, controlled and silent. True Bible love one another has been replaced with social cliques, fluctuations, ignorance, gossip and politics.

"I recently sat in a meeting on giving. In the speaker's first message . . . he attacked Alexander Campbell's writing on giving as though he was 'sarcastic' toward Bible teaching on the subject. He also, in his foundation message mind you, said we do not have a good reputation on giving with 'other religious bodies' and that 'our history' has been one of poor attitudes toward giving. He also quoted stats, saying we don't compare well to others' giving. Well I couldn't figure out whether I was in a denominational church or an investors pep talk. The lesson was presented as if we were a denomination in emotional, pentecostal tones and gestures. I did not remain attending this series but some who did said he preached on the Bible 'some'. This brings me to my point of current fruits of liberalism is that lessons, sermons, talks, and the like have begun a tradition of talking out of both sides of the mouth at the same time. The Bible side to please those who want the Bible taught and current events, psychology, and the like, to please the other groups of the congregation. They are trying to please both sides at once — a house divided.

"I attended another class (Wednesday night) in which the majority of the Wednesday night attendance came to a particular class billed as a 'study of PSALMS'. This was a complete farce. The 'leader' spoke of having 'encounters' and 'sharing' these with the class so we could 'relate' to one another. We did not study PSALMS, but various people in the class told of times their feelings had been hurt and how they reacted, and that was about it. It is nothing more than an encounter group under the facade of 'Bible class'. Instead of a study of the higher behavior of the heroes of the Bible, it was a discussion of everyone's faults, a listing or detailed explanation of them if you please. It was led by one of the elders, who stated that 'the only thing we are in authority about . . . is our feelings'.

"Others here say that 'you must really get to know people before you can love them'. This comes from those who gossip and carry on a lot of talk. Hidden under the statement they make is a self-willed spirit filled with jealousy and envy of those who are blessed differently. These same also say you and I must come to them and apologize for being offended by them in their arrogant, self-willed ways. Many who are overtaken with liberalism and deceit have developed an attitude of thinking whereas the other person is always at fault no matter what audacity of manners or display of self-will is present. Manhood is a terribly rotten creature without the truth taught constantly in the ears! Were our attitudes translated into our physical appearance, some of us would be horrible to look upon.

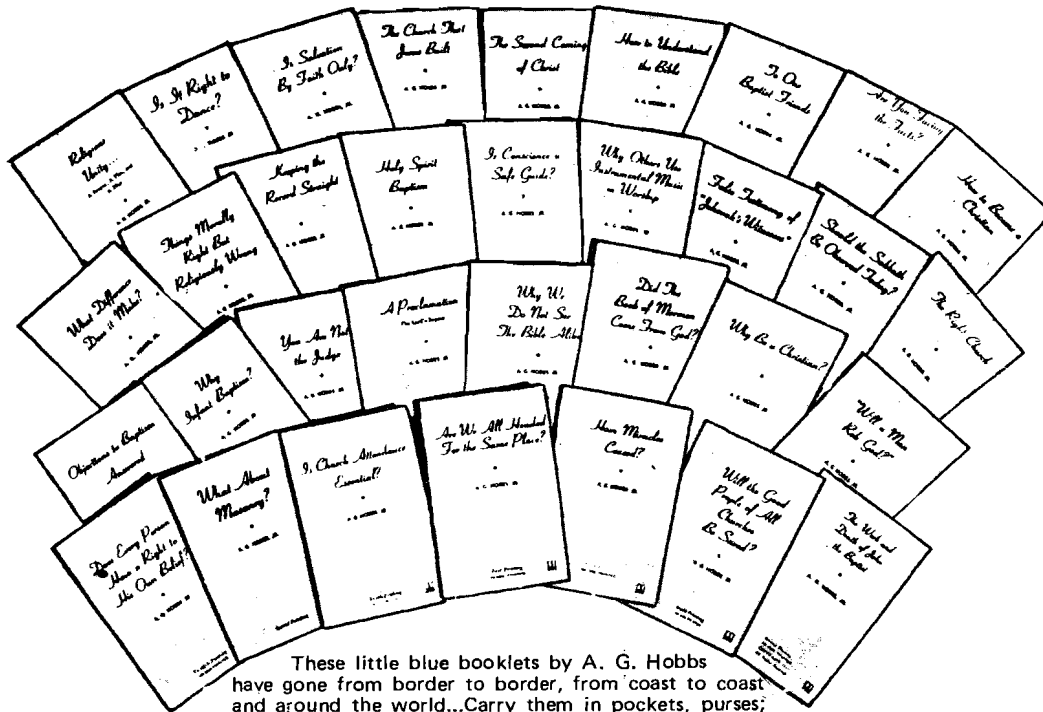
"It is a heavy thought to see the mess here in the church and knowing the need of others. What a terrible scene Judgment day will be. My prayers are with your efforts."

(NOTE: "I was sorry to note, of course," I replied, in part, "the spread of liberalism in your area. What you described was so typical of what is parading all over the country in the guise of 'Bible' teaching!" IYR Jr.)

Keith Hukle, Meade, Kansas: "May God bless you in this effort."

Mrs. W. L. Wells, Tucker, Georgia: "You are doing a splendid work in uncovering and bringing errors out in the open. God bless you always."

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"... BUT THESE TRACTS DO SO MUCH MORE."

W. N. Jackson, preacher and elder, Fulton, Mississippi: "I have said often that one of the worst tragedies that can occur is that we, in this generation, pass and leave behind no Old Testament set of commentaries comparable in size and thoroughness to the *Advocate* New Testament set. Virtually all the religious world has a premillennial treatment — and that's all our beloved brotherhood has, with the exception of that which is too brief, such as Zerr and DeHoff.

"I wrote brethren McQuiddy and Woods, and they agreed it was needed but was such a huge task they would plan nothing. I wrote brother Warren, but he is loaded, workwise, with plans for this own books. I think the Rice-Luper team could plan and edit what? — the *Contending for the Faith* Commentary Series? What an appealing name! I personally hate to see us in a position of having to rely either on *College Press* or *Sweet* for our Old Testament source materials.

"One of the finest things we could leave behind for the future generations who may have to start all over again would be a set of thorough commentaries teaching the truth on the Old Testament prophecies and emphasizing the Old Testament warnings concerning dangers to God's people! For all the progress in the kingdom in this century, now to see us go into apostasy without leaving such a set behind is a shame. We, in this generation, have benefitted much from a study of, and reprinting of, Restoration period works. Let's leave such behind for others.

"I don't even think financing will be such a problem, if someone will get us started. I believe many brethren will pre-subscribe for the series, and so will many churches for their libraries. We just need someone to kick it off, and for a decision to be made on the format, size, etc. for uniformity.

"Talk it over with brother Luper. Are you brethren game? While we have such men as Deaver, Warren, Luper, Rice, Elkins, Taylor Meredith, *et al*, let's use them for the future good of coming generations."

Richard Harp, missionary, Hamilton, New Zealand: "As you probably realize, I am sort of 'off the beaten path' now that we 'shifted' to New Zealand. I'm not receiving my *Contending for the Faith* and would appreciate your changing my address . . . Please send me your mission *Newsletter* as well . . . The work here is progressing rapidly. 1980 should be the best year in the history of the Hamilton church. Drop by to see us when coming this way . . . May God give you strength to keep on contending for the faith . . . How about sending me those back issues. I don't want to miss anything!!!"

Fellowship Restored In Indianapolis

Guy F. Hester

Since moving to Indianapolis, in April, 1979, to work with the Garfield Heights Church of Christ, it has been my constant desire to get the elders of the Garfield Heights church and the Shelbyville Road church together to discuss the problems that have divided these two churches for the past several years and to try to bring about a reconciliation. I was able to arrange such a meeting on Monday night, June 30, 1980. A wonderful spirit prevailed and another such meeting was scheduled for one week later on July 7, 1980. This meeting resulted in the following statement:

We, the elders of the Garfield Heights Church of Christ and the Shelbyville Road Church of Christ, have resolved the differences that existed between us. We wish to make it known to all concerned Christians everywhere that we, the elders of the Garfield Heights and Shelbyville Road congregations, have repented of any and all wrong doing on our part and call upon the penitent of both congregations to do the same. We are most happy to announce that fellowship has been restored and that we can work together in the furtherance of the kingdom in the Indianapolis area. We request that this statement be read from the pulpits and published in the bulletins of the Garfield Heights and Shelbyville Road congregations. We take this means of apologizing to individuals that may have been offended in any way, intentional or unintentional, and we ask your forgiveness and prayers.

GARFIELD HEIGHTS ELDERS SHELBYVILLE ROAD ELDERS

- | | |
|----------------------|-----------------------|
| s/ Robert L. Jent | s/ William F. Bartley |
| s/ Alvin Cook | s/ Benton H. Kemp |
| s/ Earl F. Dobbs | s/ Clarence M. Short |
| s/ Donald R. Allison | |

Brother Ben Vick, who has recently moved from Birmingham, Alabama, to Indianapolis, to work with the Shelbyville Road church was also invited to be in these meetings. Brother Vick was certainly a source of encouragement to all by his presence and his words of admonition.

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

“By Their Fruits Ye Shall Know Them”

Ira Y. Rice, Jr.

No sooner had our March/1980 issue appeared, five months ago, than two things began to happen: 1) Letters and statements from West Monroe, Louisiana, denying any connection between White's Ferry Road and the "Crossroads Philosophy" started appearing brotherhood-wide; and 2) the largest demand for extra copies of any issue we have ever published started pouring in from all over the nation — so many, in fact, that we ran out of the stock of additional copies we had printed just within a matter of days.

As we bring out this, yet another "Crossroads" issue, we have decided to run thousands of additional copies of the *March* issue (for those still needing that issue to distribute where you are), and also additional thousands of the *current* issue as well. So get your orders back to us at once. If you will look under "BUNDLE RATES" on the left-hand side of Page 2, you will know how to order and exactly how much to send. Hopefully we have printed enough copies for the demand *this* time; however, if not, we are keeping the type so that thousands more may be run if needed.

ALTON HOWARD'S SONG APPRECIATED

Because brother **Alton Howard**, who is one of the elders at White's Ferry Road, had given me permission to use it as our title-song for the Rice Family Singers' latest album (*I Walk With the King*), before getting into the *White's Ferry/Crossroads* matter once again, I wish to state publicly at this time my personal and continuing appreciation both for his song and his permission.

I had brought out the 12-song album by that title in December, 1979. Instead of *sending* him a copy, I wanted to take it to him *in person*. Therefore, in January, on my way to Pensacola, Florida, from the third annual Fort Worth Lectures, at *Brown Trail/Hurst*, Texas, I made it a point to stop by West Monroe, Louisiana, to hand him the special copy I had reserved for this purpose. (Please keep in mind that I had no knowledge, at that time, either of

the White's Ferry Road elders having gone to *Crossroads/Gainesville*, Florida, or of their subsequent invitation to **Chuck Lucas** to come to White's Ferry Road to conduct a week-end seminar for them.)

Brother Howard invited me to spend the night, when I was able to reach him by phone; however, I had an appointment to keep the next day in Pensacola and felt that I could not stay at that time. He said, in that case, just to leave the album with one of his employees at the Howard discount store just off the highway there at West Monroe, and he would pick it up later. I really was somewhat disappointed not being able to hand it to him personally; but, under the circumstances, I saw no other way, so I followed his instructions as to how and where to leave the album.

CLINE SHOWS ME WHITE'S FERRY ROAD'S BULLETIN

Please keep in mind that this took place *in January*. It was not until the next day, *after* brother Howard's and my pleasant conversation by phone at West Monroe, that I *first* saw White's Ferry Road's *Family Bulletin* for January 5, 1980. It was first shown to me the following day by brother William S. Cline, in Pensacola, Florida. I wasn't just astonished; I was completely flabbergasted! I told him of having stopped by to deliver that album to brother Howard the day before and of our pleasant conversation on the phone. I also mentioned that had I known of the existence and content of White's Ferry Road's January 5 bulletin, our conversation back at West Monroe probably should have been quite different. And I further mentioned to brother Cline that with White's Ferry Road's activities being so widely involved and interlocking with brethren and congregations brotherhood-wide, there was no way we could avoid bringing their involvement with *Crossroads/Gainesville* forcibly to the attention of all. I had been preparing another strictly "Crossroads" issue for months. It was almost complete, most of it already having been type-set. It required very little re-arranging

(Continued on Page 3)

Contending FOR THE Faith

Volume XI, No. 8

August/1980

Ira Y. Rice, Jr., Editor

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BROTHERHOOD ALERT!

Crossroads Cultism Will Not Be Stopped — Unless We Stop It!

In Ephesians 6:12, the apostle Paul said, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

During much of the past decade, those who know, believe and love the truth of the gospel as it is in Christ Jesus have been locked in deadly struggle with **Chuck Lucas** and the **Crossroads Church** that is falsely called "of Christ".

Earlier, when it still was known as 14th Street Church of Christ, this church was forever coming up with some questionable doctrinal position. It was one of those churches in the forefront of that ignominious movement known as *Campus Evangelism*, which had to be stopped — and was — when it began leading young disciples away from doctrinal truth wholesale.

Is Campus Advance Just Campus Evangelism in Disguise?

When those nominally in charge of Campus Evangelism sent out a public announcement that they were having to cease operations because of brotherhood opposition, many supposed that was the end of that.

Hardly.

No sooner had Campus Evangelism gone out of business than more and more we began hearing of something called *Campus Advance* emanating from something by then referring to itself as the *Crossroads Church of Christ*.

As we studied this new-fangled Campus Advance, soon it became clearer and clearer that this was nothing really but the old Campus Evangelism by another name!

Crossroadism Embellishes Campus Evangelism

But let no one deceive himself that the *Crossroadism* that Campus Advance has become simply duplicates Campus Evangelism, with all its false teachings and practices, and stops there. Not at all. **Chuck Lucas** and the two Crossroads elders — **Rogers L. Bartley, Sr.**, and **Richard H. Whitehead** — have gone on to refine Campus Advance and Crossroadism into the most insidious cultish movement to threaten the churches of Christ in the 20th Century.

Instead of looking at their growing numbers and witlessly mouthing "they must be doing *something* right", elders, preachers, teachers and concerned Christians need to make a deep study of what makes them the cult they have become and avoid them like you would a King Cobra.

—Ira Y. Rice, Jr., Editor

(NOTE: To help you indoctrinate your members against Crossroadism, we are printing thousands of extra copies of our "Crossroads" issue for March/1980 and also thousands of extra copies of this issue. Please look under "BUNDLE RATES" in the left-hand column of this page for how to order. You need to supply a copy of *both* issues to *each family* in your congregation. IYR Jr.)

"BY THEIR FRUITS..."

(Continued from Page 1)

to include and emphasize the White's Ferry Road connection.

It was *this* way — *not* some *other* way — that the March/1980 issue of *Contending for the Faith* was generated initially.

SEVERAL WEEKS IN PREPARATION

After speaking at Pensacola the following morning, I headed on down to Lakeland, Florida, to attend another of the annual lectureships sponsored by the Florida School of Preaching, where **B. C. Carr** is the director. While there, it was brought to my attention by more than one preacher, that the White's Ferry Road elders evidently had been involved with Crossroads, not just recently, but for quite a long time — that as far back as last October, they, their wives and others had travelled to Crossroads to study their method, and that this subsequently had been reported in Crossroads' church bulletin, copies of which were handed to me.

Even before I got back to my home, in Memphis, Tennessee, I had quite a lot of material for our March issue — much of which I was organizing into the form in which it finally appeared. I worked on it the rest of January on through February, when I had to return to Texas for a gospel meeting with **Pat McGee** and **Linwood E. Bishop**, March 2 through 7, at Santa Anna, where brother Bishop is the minister.

PRIOR LETTER SENT TO WHITE'S FERRY ROAD ELDERS

Although, by then, I had the March/1980 issue of *Contending for the Faith* practically completed, it *still* had not gone to press and there was *plenty of time* for changes to be made, if changed circumstances warranted. On March 4, 1980, from Santa Anna, Texas, I finally decided to send (and sent) the following: March 4, 1980

Elders,

White's Ferry Road church of Christ
3201 North Seventh Street
West Monroe, Louisiana 71291

Dear Brethren:

Although there is nothing "personal" involved, I felt you should know of my deep distress that you have decided to follow the New Paths of Chuck Lucas and Crossroads/Gainesville, Florida, thus abandoning the Old Paths of our Lord. These paths are not the same. I pray that you will reconsider.

(Signed)

Ira Y. Rice, Jr.

On precisely the same date (by which time he had had my album in hand since January), brother Howard wrote to me, as follows (our letters evidently crossing in the mails):

March 4, 1980

Ira Rice, Jr.

2956 Allshore

Memphis, Tennessee 38118

Dear Ira:

Thank you for your album "I Walk With the King". The album is beautifully done and I hope it will bless many in listening to the gospel in song.

Thanks again and my sincere wishes.

Sincerely,

(Signed)

Alton H. Howard

HOWARD ANSWERS MY MARCH 4 LETTER

Instead of *all* of the White's Ferry Road elders answering my March 4, 1980 letter to them, *as a group*, evidently they

turned it over to brother Howard, as one of the elders, to answer on their behalf. So it was that under date of March 19, 1980, brother Howard further wrote (on White's Ferry Road church stationery), as follows:

March 12, 1980

Ira Y. Rice

P. O. Box 26247

Birmingham, Alabama 35226

Dear Ira:

This letter is in response to your letter to the elders of recent date. Ira, you make two charges in this letter that are not true. Number one, we have left the old paths. Number two, we are following the Crossroads philosophy.

First of all, I am not sure what the Crossroads philosophy is, but if you mean Bible studies in our homes, then we have been doing this for twenty years ever since the congregation was founded. This is no different than we have ever done except we are trying to get more members involved. As to an increased emphasis on our praying together and for one another, I believe this is Bible philosophy and not something some of the brethren have discovered on their own. If there is anything we need it is more prayer and love for each other. As to leaving the old paths, I have been here since the congregation was founded and while we hope we know more now than we started, we have not left the old paths.

Ira, I am surprised how people can know all these things we are supposed to be doing and are miles from us. If you mean that when someone talks to someone else such as the Crossroads brethren concerning how they are doing certain things and visit with them this automatically makes a church leave the old paths and adopt some other philosophy then I guess in that sense we are guilty from your viewpoint. But this is not the case and it is not in the spirit of Jesus for such accusations being hurled about.

As far as I am concerned, this closes the matter and we are not getting into a letter writing campaign to try to defend everything we do or say as we are responsible to the Lord for our action, and will continue to honor and do His will to the best of our ability. My sincere wishes to you.

Sincerely,

(Signed)

Alton H. Howard

Elder

MARCH/1980 ISSUE PRINTED AFTER RECEIVING ABOVE

Even as late as receiving the foregoing letter for the White's Ferry Road elders by brother Howard, the March/1980 issue of *Contending for the Faith* *still* had not been printed. Truly, it had been *type-set*, corrected, and turned over to our printer *for* publication; however, even at that late date, if the White's Ferry Road response had been otherwise, it *still* was within my power to halt the whole proceeding.

But when I read what brother Howard had written, it seemed to me that I was being given the same old proverbial run-around that has become almost a hallmark of our day — besides which, in his closing paragraph, he had said, "As far as I am concerned, this closes the matter. . ."; and evaluating both the content as well as its urgency too important for further delay, I decided to let the issue appear. So, on March 20, 1980, it was printed, being delivered from the bindery to our mailing department the following day, being put into the mails immediately thereafter.

BROTHER HOWARD RECEIVES FIRST COPY

Before leaving Birmingham (where the paper is published) for my home in Memphis, Tennessee, that Friday, March 21, I took the *first copy* of the March issue with me, so that I might send it by first-class mail especially to

brother Howard as part of my response to his letter for the elders of March 12, to which I had not as yet replied. Hence, under date of March 23, 1980, I wrote to him again as follows:

March 23, 1980

Alton Howard, elder
White's Ferry Road church of Christ
3201 North 7th Street
West Monroe, Louisiana 71291

Dear Alton:

The very fact that I should choose a song written by you as the title song for our latest album by the Rice Family Singers should indicate that there is no ill will on my part toward you personally. Also, the letter I wrote to the elders at White's Ferry Road surely did not spring from personal feelings other than genuine, deep-down concern for the truth of the gospel for the rest of this and future generations.

When your letter of March 12, 1980, reached me early last week, I had hoped your response to what I wrote you previous to that might somehow be different. I note that you said as far as you were concerned, your letter closes the matter. It may close it for you and the brethren there at West Monroe. It does not close it for me and great numbers of brethren throughout the brotherhood who are well informed as to what the Crossroads philosophy is and what it will do both to local congregations and the cause of truth.

Alton, it is almost inconceivable to me the studied manner in which certain elderships seem determined not to know what is happening to those of us supposedly committed to the restoration movement. When you say that you are "not sure what the Crossroads philosophy is", did you not read those articles carried last year in the *Gospel Advocate*? For my part, I had known what it was years before that; but there is no excuse for *any* eldership not knowing after all the exposure given the matter at that time. If you have *not* seen those articles, I suggest you write to the *Gospel Advocate*, Post Office Box 150, Nashville, Tennessee 37202 and ask brother North or brother Woods to send them to you.

Whether or not you brethren could discern the difference between what Crossroads brethren call "Soul talks" and what you style "Bible studies" in your letter, when you went to Gainesville for investigation (and later had Chuck Lucas at West Monroe), there *is* a difference. And as much as we all need more prayer and love for each other (and we do), we don't need to go borrowing this "Prayer Partner" concept from the denominations, where Crossroads got it. Between these two concepts ("Soul Talks" and "Prayer Partners") there is a mind-control set up beyond scriptural authority; and the way it works out it is heading toward the same *type* of confessional as practiced by Roman Catholicism. *Calling* it something else does not make it different in principle.

You expressed surprise how people can know "all these things we are supposed to be doing and are miles from us." Well, Alton, some of us still read. And when I read what the Crossroads brethren said about you in *their* bulletin and what you said *about yourselves* in *your* bulletin, it did not take a genius to figure out what was taking place. It is not an inconsequential thing when 30 brethren from one congregation, including most of the elders, their wives and other leading brethren and their wives, go visit another congregation for purposes of study. And when, in turn, you have that other congregation's preacher for a weekend "Seminar" in whatever it was you went to study, well, *something* is happening. And knowing *Crossroads* as *some* of us know Crossroads, we know full well that they don't go into such mutual exposures other than to spread whatever it is causing so much heartache and division all around the brotherhood.

Since you stated in closing your letter that you "are not getting into a letter writing campaign to try to defend" your actions, so be it. However, what you do at White's Ferry Road affects brethren and congregations all across the brotherhood, so you

cannot reasonably expect us to be silent. Inclosed is the March issue of *Contending for the Faith* which is now being put into the mail. At least you will be able to see where we got *some* of our information; however we have enormously more as yet unpublished.

It distresses me that we have to go into these matters. However, if the truth of the gospel is to survive this generation among the churches of Christ we see no other way.

In the cause of truth,

(Signed)

Ira Y. Rice, Jr.

WHITE'S FERRY ROAD & COUNTER-MEASURES

As I was sure would be the case, not many days were to pass before counter-measures would be forthcoming from White's Ferry Road to try to nullify (or at least minimize) the effect of our March issue upon the brotherhood. Surely enough, on April 7, 1980, from Killen, Alabama, here came a telephone call from Bill Lyons, saying that someone from White's Ferry Road was in his office saying that I had made no effort toward them before publishing what we did in March. Well, of course, the facts were otherwise; and I promised to outline them to him in a letter, which I did, before the day was over. I wrote to brother Lyons, as follows:

April 7, 1980

Bill Lyons
Route 1
Killen, Alabama 35645
Dear brother Lyons:

Much appreciation for your telephone call earlier today, wherein you were inquiring for the facts surrounding our publication concerning *Crossroads*/Gainesville, Florida and *White's Ferry Road*/West Monroe, Louisiana, in our issue of *Contending for the Faith* for March, 1980.

When I originally asked (and received) permission from brother Alton Howard several months ago to use his song *I Walk With the King* as title song for our latest long-play album by the Rice Family Singers, I had no knowledge whatsoever of any involvement between White's Ferry Road and Crossroads; otherwise, I not only would not have asked to use brother Alton's song as our title song, but I would not have used it *at all*. It was along last fall when this correspondence was passing between him and me regarding the use of his song; and I did not receive actual delivery of the new album until about the middle of December, 1979.

Brother Alton had been most gracious in permitting me the use of *I Walk With the King*, saying only that he would want a copy of the finished album in return. Instead of mailing it to him, I wanted to deliver it myself in person. Knowing that I would be attending the *Fort Worth Lectures*, at Hurst, Texas, in January, I decided to stop by West Monroe at that time on my way across to the *Florida School of Preaching Lectures* the following week, in January, which I did. Brother Alton invited me to stay the night, but I was running late and had to decline the invitation. He asked me, in that case, to just leave the album with one of his employees and he would pick it up the next day.

Please keep in mind that this all took place during the middle of January, at which time I *still* had no knowledge *at all* of any involvement between White's Ferry Road and Crossroads. I was quite cordial to brother Alton on the telephone, as well I might be, knowing of no reason to be otherwise.

You can just imagine my chagrin, however, when I stopped by Pensacola, Florida, the following day, and learned through conversations with brother William S. Cline of what had been taking place re: White's Ferry Road and Crossroads. But this was after I already had had my telephone conversation with brother Alton Howard the day before.

Several weeks elapsed between the night I delivered brother Howard's album at West Monroe, Louisiana, and the date of March 4, 1980, when he later sent me a letter of acknowledgment, a copy of which I enclose herewith.

As it turned out, the same day he was writing me his acknowledging letter for the album delivered in January, I was writing a letter to the *elders* at White's Ferry Road concerning their involvement with Crossroads. The two letters must have crossed in the mails, for certainly the one was in no way connected with the other.

Instead of the elders answering my letter, as a group, brother Alton Howard evidently answered it on their behalf. Since my letter had been addressed *to them*, not just to him, certainly I took his reply to be an official reaction to my letter of March 4, 1979, written and mailed some eight days earlier.

Our March, 1980 issue *still* had not gone to press, when brother Alton's March 12, 1980 letter was received by me in Birmingham. In fact, it was not even *printed*, much less *distributed*, until more than a *week later!* Had the White's Ferry Road reaction been quite different, there still was *plenty* of time for our March issue to be re-written entirely. However, when I saw from brother Howard's letter that the White's Ferry Road elders had no intention of repudiating their clear involvement with Crossroads, I decided to allow the issue to go to press as it finally appeared, taking delivery on it from the printer either Thursday or Friday, March 20 or 21. It was put into the mails the following week.

Inasmuch as I was replying to brother Howard's letter on Lord's Day, March 23, I decided to inclose the *first* copy of the March issue to him. Therefore, the first ones to know what I had published were brother Alton and those to whom he may have shown that copy. By now, of course, it has been distributed and hopefully read brotherhood-wide. It still is not too late for White's Ferry Road to change course, pull back from Crossroads, and get back on the Old Paths. If they do, we can resume going along together. If they do not, we do not choose to follow them down the New Path they have chosen.

In the cause of truth,

(Signed)

Ira Y. Rice, Jr.

ROBERT BUCHANAN GETS INTO THE ACT

Meanwhile, reports were coming from various parts of the brotherhood of denials by White's Ferry Road that they were following the "Crossroads Philosophy". For instance, on May 12, 1980, M. W. Kiser, of the church of Christ at Withamsville, 846 Ohio Pike, Cincinnati, Ohio 45245, wrote, saying,

Ira: This is a copy of a copy. You might already have one. We (myself and elders) met last night with Clifton elders, Gaston Cogdell (preacher) and Don Burroughs (Crossroads - local) - fruitless, but the fat is in the fire to say the least. Underwood is sending me some more info. (Signed) M. W. Kiser.

The "copy of a copy", which brother Kiser had enclosed, was of a general letter by **Bob Buchanan**, Route 4, Box 536M, West Monroe, Louisiana 71291. Under date of May 5, 1980, it read, as follows:

May 5, 1980

Dear brethren,

I am writing this letter to a few of our supporters who have made inquiries concerning accusations made by Ira Rice in his paper *Contending for the Faith*. Thank you for making these inquiries! Brother Rice *did NOT* choose to follow the same ethical and Christian approach.

Brother Rice accused the church here at White's Ferry Road of accepting the "Crossroads Philosophy." I am just now learning **WHAT THIS "PHILOSOPHY" SEEMS TO BE!** However, brethren, I **DO KNOW WHAT IS BEING DONE HERE!**

Brethren, AT APPROXIMATELY THE SAME TIME THAT BROTHER RICE WAS PUBLISHING HIS CONDEMNATION, HE CAME THROUGH THIS AREA, PHONED ONE OF THE ELDERS TO ASK A FAVOR, REFUSED TO SPEND THE NIGHT WITH THIS ELDER, AND MENTIONED *ABSOLUTELY NOTHING* ABOUT THE ACCUSATIONS HE WAS ABOUT TO MAKE! The church here was completely UN-AWARE OF HIS ACCUSATIONS until they came out in print! The Bible still teaches us to go *to our brother* (Matt. 18:15-18, etc.). He could have investigated to see **WHAT IS BEING DONE DOWN HERE!** He could have talked to the elders! He could have gone unannounced to any Bible class! He could have talked to **ANY OF THE MEMBERS!** He chose to condemn from a distance! The church here at White's Ferry Road *does* the following:

1. It has Bible classes which it calls "Bible talks" where about a dozen brethren get together and study the Bible. Non-Christians are invited. I AM TEACHING ONE OF THEM, AND WE ARE STUDYING JOHN 3 AT PRESENT! I am teaching this class in the home of one of the *elders!* Because this elder is in the process of moving, we will meet this week in our house.

2. Brethren get together and *pray together*. A good friend of mine, and I, get together, talk about the Lord's work, and pray together. Also, several of us have been trying to get together on Monday mornings at 6:00 A.M. to pray concerning mission work. Brother Rice *could have* checked on this! But, to my knowledge, he **DID NOT!**

The church here **DOES NOT:**

1. Does NOT practice an anti-Biblical "mind-manipulation" of "brainwashing." It does teach us to be committed to Christ.

2. Does NOT practice a kind of unscriptural "priestly confessional." It does, as you would, teach James 5:16.

3. Does NOT teach, or subtly promote, separating members from the elders, and, therefore, produce division. It teaches that the elders are the "overseers," just as I believe you would.

In other words, brethren, the church here, so far as I know, is teaching and practicing exactly what it has done for many years. **IF I FELT THAT IT WAS PRACTICING A DIVISIVE, UN-SCRIPTURAL THING, I WOULD NOT STAY HERE!** I believe in commitment to Christ. I believe in Bible study. I believe in prayer, and preached on it last evening. I do not believe in pressuring one through fear, by manipulation, or by allegiance to some men. **I HAVE NEVER SEEN THIS PRACTICED HERE!**

Ira Rice's accusations were based on the fact that months ago, the elders here decided to visit Crossroads to see what was done down there. They stayed for about 36 hours. They saw nothing with which they could disagree. The preacher there came up here also. I heard him speak. What he *said* was very scriptural. The elders here decided, and still do desire, to retain those baptized. They had heard that in Florida they were keeping about 90%. Here, even though about the same number had been baptized over the past ten years, only about 51% were faithful. Their motives were good!

Brethren, I am a "newcomer" to the States. I do NOT know what the people at Crossroads are doing. I have heard of division taking place where members from Crossroads have gone. With my limited knowledge, my impression is that perhaps their TEACHING is correct but the METHOD OF IMPLEMENTATION OF THIS TEACHING produces the problems that we hear about. Thus, *wrong* is done. Thus, I would tend to agree with a brother who has written and studied this in detail who says that he hears correct teaching from them, but the *manner* of implementation produces a bad situation.

WHAT I AM SAYING IS THAT THE CHURCH HERE AT WHITE'S FERRY ROAD IS TEACHING THE BIBLE, BUT WOULD NOT CONDONE OR AGREE WITH ANY PRACTICE WHICH PRODUCES THESE BAD EFFECTS!

Both I, and the elders here, would welcome any brother who wants to see clearly what is being done here. I personally am NOT on the defensive concerning this. I have been completely open and sincere. I am trying to do what is right before God, am trying to get some workers for the Philippines, and have no desire to teach or practice anything that alienates brethren from one another.

I do regret that congregations who have helped us in the Philippine work for about 16 years are now compelled by one piece of unChristian journalism to re-affirm their confidence in what is being done. We are very grateful for your good help. If we can go into more detail about this situation, we would be happy to do so. If we can visit you to discuss this in detail, we would also be happy to do this. God bless you all. We love you in the Lord Jesus.

Your brother,
(Signed)
Bob Buchanan
Route 4, Box 536M
West Monroe, Louisiana 71291

As contrary to the known facts as much of brother Buchanan's foregoing general letter was, it clearly could not be left unanswered. Hence, on May 22, 1980, I wrote to brother Buchanan, as follows:

May 22, 1980

Bob Buchanan
Route 4, Box 536M
West Monroe, Louisiana 71291

Dear brother Buchanan:

I am in receipt of a photo-copy of a photo-copy of a letter you sent out under date of May 5, 1980, sent to me by M. W. Kiser, from Cincinnati, Ohio, in which you have perpetrated a number of errors, which seem to require my attention.

In the outset, you thanked "Dear brethren" for making inquiries concerning accusations made by me in my paper *Contending for the Faith*, saying, "Brother Rice did NOT choose to follow the same ethical and Christian approach." How could you possibly know this, brother Buchanan, since you did NOT choose to follow the same "ethical and Christian approach" your letter tries to bind upon me! The plain simple fact is that I wrote to the White's Ferry Road elders some 17 days before publication of the particular issue of the paper in question, had received a letter from brother Alton Howard, an elder, in response to it – and it was not until a week after receiving his letter that I finally decided to release that issue (for March, 1980). If you had followed your own idea of "the . . . ethical and Christian approach" toward me that you were praising others toward you, you could have found this out. But you didn't!

By the same token, if you had inquired of me, you could have found out that at the time I was through West Monroe one night racing to keep my appointment in Florida and therefore couldn't accept brother Alton Howard's invitation to spend the night, I knew absolutely nothing of what had been transpiring between the White's Ferry Road elders, preacher and others and Crossroads/Gainesville, Florida. It was not until the following afternoon, while visiting in the home of William S. Cline, in Pensacola, Florida, that I first learned of it; therefore, please tell me how I was to mention anything about the accusations I was about to make, as you put it, since I knew nothing of them myself when passing through West Monroe the night before!?

I have no way of knowing what you were told as to the timing of all this, but it just is not so your saying that "the church here (West Monroe) was completely UNAWARE OF HIS ACCUSATIONS until they came out in print!" I have a carbon copy of my own letter to the White's Ferry Road elders, which I mailed to them from Santa Anna, Texas, during my meeting there the first week in March; I have their response to my charges (written and signed by elder Alton Howard) a few days later; and it was

not until one week after receiving this response that I finally decided to release the March issue and put it in the mails (March 21 was the exact date of mailing) If their response (via brother Howard) had been satisfactory, I could have canceled the whole mailing up/to that date, since it had not gone forth until then.

There are so many astonishing features about your letter that it is hard to say which surprises me most. For instance, brother Buchanan, you say in your second paragraph that you are "just now learning WHAT THIS 'PHILOSOPHY' (referring to the 'Crossroads Philosophy') SEEMS TO BE!" If you are at all conversant with what has been transpiring in this brotherhood over the past TEN YEARS, how is this even possible? What did you do, Brother Bob, go the the Philippine Islands and stick your head in the sand? Or are you, too, one of those brethren who cannot be warned! Great numbers of us have been calling attention to the false teachings and practices coming out of Crossroads/Gainesville for almost a decade! Even the *Gospel Advocate* finally brought out at least two editions on it more than a year ago. Didn't you even read them? If you are that ill-informed about what has been going on, perhaps you should exercise some "ethical and Christian approaches" to some knowledgeable brethren who do know and see if you can find out – this is, of course, unless you "choose to condemn (such) from a distance!"

If you brethren at White's Ferry Road are not actually doing what your own church bulletin SAYS you are doing, then why would you misrepresent yourselves to the brotherhood in your own bulletin, which was my primary source of information? In your own White's Ferry Road Family Bulletin for January 5, 1980, which I photo-reproduced straight into *Contending for the Faith* (March, 1980, page 3), your own preacher Bill Smith said, and I am quoting directly, "Chuck Lucas, pulpit minister of the Crossroads church of Christ in Gainesville, Florida, will be with us January 11-13, to hold a seminar on the subject of Bible Talks (Soul Talks is their terminology) and Prayer Partners. THIS SEMINAR IS DESIGNED FOR THE CONGREGATION." In your May 5 letter, you say that White's Ferry Road "has Bible classes which it calls 'Bible Talks' . . ." If your January 5 bulletin had not already informed us that what you call "Bible talks" is what Chuck Lucas and Crossroads/Gainesville call "Soul Talks", perhaps we might not be so alarmed. However, this "Soul Talks/Prayer Partners" phenomenon is part and parcel with the "Crossroads Philosophy" that has been wreaking havoc among the churches across the brotherhood since the early '70s. So your explanation to "Dear brethren" does little to allay our fears on that score.

If you are incapable of distinguishing between Crossroads' "Soul Talks/Prayer Partners" and what you say is going on at White's Ferry Road, Bob, I suggest you forget the Philippines for a while and stay home at least long enough to enlighten yourself. No one connected with *Contending for the Faith* is reproaching White's Ferry Road with believing in commitment to Christ, Bible study, or prayer. It is this Crossroads connection – your elders and others from White's Ferry Road going there to be indoctrinated, and Chuck Lucas being brought to White's Ferry Road to indoctrinate your whole congregation – that is so disturbing.

As a missionary with more than 12 years of overseas experience behind me, brother Buchanan, I would not wittingly say or do anything that would harm your support. The Lord and I both know how difficult it is to find the support we need for spreading the truth of the gospel around the world. But this, after all, is the whole point: the TRUTH of the gospel. Crossroads/Gainesville gave that up years ago. And I 100% deny there is anything "unChristian" about my journalism when I am seeking to warn brethren against error and calling them back to the "old paths" from which Crossroads and those who follow them are departing. For the truth, (Signed) Ira Y. Rice, Jr.

The same day that I wrote the foregoing response to brother Buchanan's letter, I enclosed a copy of it in the

following reply to brother Kiser, who was the one who had sent it to me:

May 22, 1980

M. W. Kiser
The church of Christ at Withamsville
845 Ohio Pike
Cincinnati, Ohio 45245

Dear brother M. W.:

Thank you for sending me that copy of a copy of brother Buchanan's form letter of May 5, 1980, to "Dear brethren". This was the first I had seen it or even known of its existence. After reading it, I decided it needed a reply. Enclosed please find a photo-copy of what I wrote to him and am mailing at the same time I am sending you this letter.

You might show this to the Clifton elders, brother Cogdell and any others you see fit. It is as nearly accurate as I could make it. The facts are quite different from what brother Buchanan reported them to be, as you will easily perceive from my present letter to him. How strange that he thinks I should have approached the White's Ferry brethren before I published the March issue (which I did), but seems to sense no need to have approached me before putting out his May 5 letter (which he did not)! As brother Foy E. Wallace, Jr., used to put it, what is sauce for the goose should be at least salad dressing for the gander!

Much appreciation,

(Signed)

Ira Y. Rice, Jr.

BUCHANAN ATTEMPTS TO REPLY

Bob Buchanan would have been better off if he had joined Alton Howard at that point, who had said earlier, "As far as I am concerned, this closes the matter and we are not getting into a letter writing campaign to try to defend everything we do or say..." Somewhat to my astonishment, instead, under date of June 4, 1980, he attempted to reply, as follows:

June 4, 1980

Mr. Ira Y. Rice, Jr.
P. O. Box 26247
Birmingham, Alabama 35226

Dear brother Rice,

The elders here had requested some of us, who had desired to answer your accusations in your paper, to allow them to handle the matter. Be assured that I was *ready* TO ANSWER THESE ACCUSATIONS! We agreed to their request. However, *four* of my supporters contacted us, and so I wrote them to answer their inquiries. I regret that this personal communication to them came to you in this fashion.

First, I will *withdraw* my statement that when you phoned Alton Howard, you did not talk to him about your accusation. I will also inform these *four* supporters and my elders about this, as well as the fact that you sent a "memo" note to the elders here expressing that they had left the "old paths" for the "Crossroads Philosophy." Your paper came out SO QUICKLY after you came through here, that the brethren sincerely thought that YOU MUST HAVE KNOWN, WHEN YOU CALLED, THE THINGS YOU WERE GOING TO PRINT! You said that you did not know about these things until *later* that same night when you arrived in Florida. *I will accept your word!* Now, please show us the *same loving attitude when we deny your allegations!* Now, WHY DID YOU NOT PICK UP THE PHONE IN FLORIDA AND TALK TO THE ELDERS THAT SAME NIGHT? OR, THE NEXT DAY? OR, THE NEXT? WHY NOT A COLLECT CALL? Why did you *not* arrange a time to *talk* with them, and *pray* with them about these matters BEFORE YOU PRINTED THE ACCUSATIONS? Is it because of a "deadline?"

Please consider the following:

1. The elders here DID NOT KNOW that you were about to print these things I have asked most of them personally. You did NOT inform them. Your memo note says *nothing* about what you were about to do. Nor, DID YOU TRY TO INVESTIGATE THE MATTER BEFORE GOING TO PRINT! A two or three sentence note is NOT AN INVESTIGATION!

2. Alton Howard, as an individual, answered this *short note*, completely *unaware* of what you were about to do. The church here was *unaware* that you were about to spread these allegations as widely as possible. Now please note: ALTON, IN HIS ANSWER, COMPLETELY DENIED YOUR ACCUSATION IN THE "MEMO" NOTE! I have a copy of the letter he sent you.

3. You had ALREADY PRINTED THE ISSUE BEFORE YOU RECEIVED ALTON'S DENIAL! He wrote on March 12, 1980. You could not have received it at least for two or three days. In your letter you said you held the issue about a week before releasing it. You mailed it on March 21. Thus, the whole issue was printed and READY TO GO WHEN YOU RECEIVED ALTON'S DENIAL OF THE ACCUSATIONS YOU PLACED IN THE ISSUE!

4. Now, you stated that Alton's response was *not* "satisfactory." Did he lie? Or, did you know more about what was going on down here than he did? Because his response was not "satisfactory," you mailed out the issue!

5. Thus, you NEVER INVESTIGATED BEFORE YOU PRINTED THE ISSUE OF YOUR PAPER! After you received a DENIAL from Alton, you went ahead and mailed the issue already prepared! You did NOT investigate *after* you sent it out! You have NEVER investigated the matter!

6. Your letter to me was primarily dealing with the desire to correct the "timing" of the phone call, the fact of your little note, and the CONDEMNATION OF CROSSROADS! I had stated in my letter to my supporters that I saw some problems in the WAY CROSSROADS' WORKERS HAD IMPLEMENTED SCRIPTURAL PRINCIPLES! However, you did NOT EVEN TOUCH MY BASIC AFFIRMATION IN MY LETTER TO MY SUPPORTERS! I pointed out quite plainly that WE ARE NOT DOING THE THINGS YOU ACCUSE US OF DOING, AND THAT YOU HAVE NOT LOOKED INTO THE MATTER! The heart of the problem was not considered by you! When will you investigate?

7. You said in your letter to me, "what you say is going on at White's Ferry Road, Bob..." Bob is saying what is going on here! Please note that. There can be only two conclusions drawn from your statement: (1) Either what I "say" is NOT the truth! Or (2) Ira knows MORE about what is going on down here than Bob does! This is amazing!

8. You completely *ignored* what I said about the nature of our Bible studies down here!

9. You completely *ignored* my statement about your need to go to a brother (Matt. 18:15-18; Gal. 6:1, etc.).

10. I suggested to you that the elders here have the *wisdom* to take good Bible principles and implement them according to Scriptures, and the *knowledge* of Scripture to REJECT WHAT IS UNSCRIPTURAL! They do not need to be WARNED BY YOU WHAT IS RIGHT AND WRONG, *not until* you come in a *prayerful, concerned* attitude to talk to them.

11. I regret that you spoke unkindly about my knowledge of what has been happening in the brotherhood for the past ten years. I did read the articles in the *Advocate* to which you referred. But, I always prefer to find out for myself. I would hope that the brethren who read your paper will also try to *find out for themselves!*

12. You said that you are trying to call brethren back to the "old paths." (1) Does not the "old paths" include *gentle, loving, prayerful* concern (Gal. 6:1; Col. 3:12-17, etc.)? (2) Is it not strange that a man who is standing for the "old paths" will *condemn* his brothers WITHOUT POINTING OUT A SINGLE SCRIPTURE

THEY ARE VIOLATING? Which "old paths" are YOU treading? What scriptures are we violating? Your whole issue was based on *supposed* GUILT BY ASSOCIATION! I want to follow the old paths, and I will sincerely study any scripture and make application. However, YOU **CANNOT POINT OUT A SCRIPTURE VIOLATION BEFORE YOU HAVE LEARNED WHAT WE ARE DOING!** Please find out our PRACTICE *before* answering.

13. Brother Rice, you said that you did not want to "harm" my support. Please recognize that I am not on the defensive here, and I do not think you need to worry about this. Most of my supporters have been with us for about 16 years. I think they know where I stand. I have nothing to hide, for **I KNOW WHAT WE ARE DOING HERE!** If by any chance, any supporters of mine *EVER* accepted your uninvestigated accusation, and believed me to be telling a falsehood, **I WOULD NOT WANT THEM TO SUPPORT ME!** I do not believe that any of them are like that.

I challenge you to exercise a humble, loving non-defensive spirit and then either (1) *Investigate* what is happening here by *coming down, praying with the elders, talking to them in detail about what they believe and practice, AND THEN RETRACT YOUR WHOLE ISSUE OF CONTENDING FOR THE FAITH, OR* (2) If you are unwilling to investigate, then state that **UNWILLINGNESS IN YOUR PAPER, and retract** without an investigation. *Did you not go to Crossroads?*

Brother Rice, I am sincere about this. I do NOT consider you or anyone else, except our Lord, to be the Savior of the church. It is fine to point out in a loving way the problems that brethren have, but **ONLY AFTER YOU HAVE GONE TO THEM ABOUT IT!** Headlines such as "You Just Can't Warn Some Folks" do not partake of a proper approach. Why don't we get busy *helping* instead of criticizing, *encouraging* instead of condemning, *praying with* instead of speaking against, and *looking into* rather than being judgmental. Find out concerning what the elders accepted from others!

I am not interested in a long repetition of these things. I have denied your accusations. So have the elders! Now, we are telling the truth, or we are not! It is that simple. Please, either investigate, or call off this exchange of letters. If you decide to print this letter, please print ALL of it. You closed your letter "For the truth." That is good! Now, please investigate to find it!

Your brother who loves you,

(Signed)

Bob Buchanan

cc. White's Ferry Road elders
Gateway elders
Withamsville elders
Arlington elders
Mars Hill elders
Florence Boulevard elders

Since I was away from the office, in Birmingham, for several days after the foregoing from brother Buchanan arrived there, I did not actually *see* it myself, until June 16. Then, under date of June 19, 1980, I tried to get through to him once more, as follows:

June 19, 1980

Bob Buchanan

c/o White's Ferry Road church of Christ
School of Biblical Studies
3201 North Seventh Street
West Monroe, Louisiana 71291

Dear brother Buchanan:

Just how or why you injected yourself into this correspondence is beyond me. In the first place, the letter I wrote back in March was addressed to *the elders*, not to you; and you are *not one of the elders*. Even in your current letter of June 4, 1980, you start out by saying, "The elders here had requested some of us, who had desired to answer your accusations in your paper, to allow

them to handle the matter." Well, Bob, why did you not obey them that have the rule over you? You want me to "be assured" that you were "*ready TO ANSWER THESE ACCUSATIONS!*" Since they were addressed *to them* and **NOT to you**, were you not busy-bodying yourself into other men's matters by proceeding as you did? You say you "regret" that your personal communication to four of your supporters came to me "in this fashion". I, too, regret it – though perhaps for different reasons. After all, it was you personally who sent it to me – no one else. [I erred in charging this; it was brother W. M. Kiser, who originally sent brother Buchanan's "Dear brethren" letter to me. IYR Jr.] And your "butting in" just served to confuse (not help) a matter between the White's Ferry Road elders and me in which you had neither part nor lot.

According to the way you reasoned on the timing of my March issue, (which facts you could not possibly know unless I told them to you, which I hadn't), I should have had your June 4 letter in hand now since the 6th or 7th. If you think that, you would be wrong this time just like you were before. My time-table is in no way fashioned according to your vain imaginings. I have no doubt that it was received at our Birmingham office earlier in the month; however, I was away on other appointments and did not at all see it or even know about it until June 16 of this week. Whether you want to accept this statement as fact (or my first reply either, for that matter) I could hardly care less, since I look upon you as an intruder into a correspondence you should have left between your elders and me. You may style my first letter to them as a "memo" note all you like; but the fact remains that I had written them about their leaving the "old paths" for the "Crossroads Philosophy" early in March, had received a reply to it written by one of the elders, brother Alton Howard, dated March 12, 1980; and that it was not until approximately a week *after* I received *his* letter that the actual *printing* of the March *Contending for the Faith* was done.

There are *so many* things about all this that you seem unable to comprehend (the facts being quite different from the way you suppose) that it seems to be almost a waste of time to try to explain them to you. However, since you have presumed to inject yourself into these discussions, please let me gently, lovingly and prayerfully lead you through the facts once again. Possibly it might help some (though I doubt it) for you to know that when the March issue was originally planned and projected, months earlier, it was envisioned strictly as a "Crossroads" issue. Originally, since I then knew of no involvement between White's Ferry Road and *Crossroads/Gainesville*, Whites Ferry Road wasn't even in it. For *months* I had been securing and lining up my information re: Crossroads, so that by the time I first learned of White's Ferry Road's involvement, the March issue was practically complete, some of it already having been type-set. It required very little rearranging of the issue on my part, as editor, to delete the *original* "lead" I had already written for the Crossroads material, write a *new* lead and introductory paragraphs, thus changing the emphasis of the issue from strictly *Crossroads* to White's Ferry Road's *involvement* with Crossroads. This (not a trumped-up "deadline" you invented) accounts for the paper coming out "so quickly" – though it was not even *nearly* as quickly as you surmised.

Over and over again – all through your letter – you keep harping on the same old refrain as to why did I not talk to the elders there before publishing the March issue, or even inform them that it was coming out. Well, in the first instance, I (not they) am the editor of this paper. This would be a decision for *me* to make – not them. Secondly, although you try to down-grade my letter to them as a "memo", my letter to them of early March was intended to elicit a different type of response entirely from the one brother Alton Howard sent; and when it was made clear to me by his letter that they were not even *about* to correct the situation re: going after Crossroads, any further effort on my part appeared to me to be superfluous. But it was *not* superfluous that

the *brotherhood* be warned of the direction White's Ferry Road was taking, because the brotherhood was being asked by White's Ferry Road to support such things as *World Radio*, your *School of Biblical Studies*, and your strangely-called *Amen* program. Once the *source* of these influences gets fouled up doctrinally, soon the entire brotherhood would be affected, too. It was just too important for the preservation of *truth – gospel truth* – in the brotherhood to keep quiet. So we didn't; we spoke out.

In your first numbered point of things you wanted me to consider, you try to make it appear that I did *not* "investigate the matter before going into print." How much further investigation was necessary beyond WHITE'S FERRY ROAD'S OWN BULLETIN! After all, brother Buchanan, I did not just "make up" those things. It was White's Ferry Road's own bulletin for January 5, 1980, that said that "Chuck Lucas, pulpit minister of the Crossroads church of Christ in Gainesville, Florida, will be with us January 11-13, to hold a seminar on the subject of Bible Talks (Soul Talks is their terminology) and Prayer Partners. THIS SEMINAR IS DESIGNED FOR THE CONGREGATION." (Emphasis yours. IYR Jr.) When I photo-copied that front page of your bulletin and part of the next straight into *Contending for the Faith*, this could hardly be an accusation on my part, but simply a reporting of the facts on your part. Even the head-line of your bulletin said, "SEMINAR ON BIBLE TALKS AND PRAYER PARTNERS . . . EVERY MEMBER NEEDS TO ATTEND. . ." Then, in the body of the article, it went on and on trying to impress your readers with Chuck Lucas, Crossroads and the "Soul Talks" concept.

Brother Buchanan, do you *really* expect those of us who read your bulletin to accept your and brother Howard's disclaimers about accepting the "Crossroads Philosophy", when, in addition to the foregoing, your bulletin went on to say, "Frankly, those of us who went to Gainesville and saw their work were deeply impressed . . . almost awed. So the seminar plans were born."? If they were so "deeply impressed" and "almost awed" – so much so that "the seminar plans were born" with Chuck Lucas at White's Ferry Road – then why should brother Howard (and now you) be denying what had already been published in your own bulletin!

If White's Ferry Road elders did not want those things read, then why did they publish them in their own bulletin? After all, I did not originate them; I just gave extension to what they themselves had *already published!* If what they had published was true, what did they want me (or anyone) to do – ask them if what they had told was true? Nonsense.

You make a big point of brother Howard's and his fellow elders' being unaware that I was about to bring out the issue that I did in March. But you seemingly down-play the *reason* for this issue having been made necessary by not only *what* they were doing to corrupt themselves and White's Ferry Road but their *public announcement* of it, which could but spread that influence on into the brotherhood.

You make a big point that I should just accept your and brother Alton's denial of what is taking place at White's Ferry Road. Well, brother Buchanan, which should I accept – your and his denial, or what I am sitting here reading from your own bulletin with my own eyes! Your own bulletin for January 5, 1980, says the Chuck Lucas seminar "on the subject of Bible Talks (Soul Talks is their terminology) and Prayer Partners" was "DESIGNED FOR THE CONGREGATION". Was it? Your own bulletin says, "Chuck will speak to the whole congregation" on Friday, January 11, at 7:30 P.M. Did he? Your own bulletin says that from 10:00 till 11:00, on Saturday, January 12, "Chuck will speak to the men and Ann will speak to the women." Did they? Your own bulletin says that at 7:00 (same date), "Chuck will speak to the whole congregation." Did he? your own bulletin says that at 8:00 (same date), "Chuck will speak to the men and Ann will speak to the women." Did they? And your own bulletin says that on Sunday, January 13, "Chuck will preach at both services." Did he? On top of all

that your own bulletin says, "We encourage every member to be present for every session as *basic Biblical principles* (emphasis mine – IYR Jr.) will be discussed in an exciting way." Well, brother Buchanan, *were they?* And, if so, are you *now* saying that White's Ferry Road and its elders are *denying* the "basic Biblical principles" that Chuck discussed? If that is *not* what you are saying, then what are you saying? And if they are "basic Biblical principles", then why are you denying them?

What makes it extremely difficult, if not impossible, for me to accept your and brother Alton Howard's disclaimers, is that on Page 3, of your own bulletin for January 19, 1980, the week after Chuck was there, your so-called "Youth Minister" (whatever that is, not being mentioned in God's word) reported, "The past weekend with Chuck and Ann Lucas was exciting and very helpful – especially our plans to establish Bible talks for our youth. We have plans, *approved by the elders* (emphasis mine – IYR Jr.), for three Bible talks for youth". He went on to describe how these plans would be implemented for Young Men, starting January 22, and for Senior High Girls and Junior High Girls, starting February 4. He said, "Plans are not yet completed for Bible Talks for Senior High Boys and Junior High Boys," indicating the need for "a host home and a leader for each Bible Talk", concluding, "The Bible Talk concept is one of the most well-founded ideas we've seen. I think these Bible talks will really help our youth." Had your own bulletin for January 5, 1980, not already made the point that "Bible Talks" being referred to is what Chuck Lucas and Crossroads call "*Soul Talks*", perhaps we should not have been overly exercised. But when this already had been made a point of two weeks earlier, then you have Chuck Lucas "seminaring" there on this subject in between, then you announce the very next week that you are implementing such plans, and that these plans have been *APPROVED BY THE ELDERS*, please forgive me – you and brother Alton both – if I do not rush to accept your denials. You ask if brother Alton lied – or did I know more about what was going on down there than he did? Well, let's just say that what you and he wrote does not harmonize with your own bulletin. Perhaps a more appropriate question might be, when do you brethren tell the truth – when you write your church bulletin? Or when you write private letters? And are you saying that when we read your own bulletins we still have to investigate privately to find out the truth?

You said in your numbered Point 6 that you had stated in your letter to your supporters that you saw some "problems" in the way Crossroads' workers had implemented Scriptural principles! Yea, verily! Problems indeed! Here we have a veritable *factory of false teaching* – and all you see is "problems".

Your own bulletin says that the elders had *approved* of implementing those same Bible Talks that Chuck and Ann Lucas had just been there to teach you. Now your letters says, ". . . WE ARE NOT DOING THE THINGS YOU ACCUSE US OF DOING . . ." All I said was what your own bulletin said. If what your bulletin reported was inaccurate, are you ready to repudiate your bulletin? Either your and brother Alton's reports are correct or your bulletin; but they can't *all* be right because your bulletin says differently from what you and brother Alton report.

Your attempt to apply Matthew 18:15-18 to this matter is incorrect. This passage refers *only to personal offenses* (" . . . if thy brother shall trespass against thee. . .") Well, none of you have trespassed against me, insofar as I am aware. Your offenses are against *the truth* and against *the brotherhood* and are of a *public not a private or personal* nature. If you had trespassed against me personally, I indeed should have come to you privately, as this passage teaches. Since you did not, I am not in any wise bound by it to do so. The fact that I *did* at least *broach* the subject to the elders there *before I went into print* had nothing whatever to do with Matthew 18:15-18. Rather it was at least a small attempt on my part to "restore such an one" (or ones) who had been overtaken in a fault." When it was made clear to me that they

not only would not *be* restored, but even were *denying the fault*, my conscience was clear in the matter, so I proceeded as I did. My conscience is *still* clear.

There is no doubt in my mind as to the *ability* of your elders there to "take good Bible principles and implement them according to Scriptures" and the *knowledge* of Scriptures to reject what is unscriptural." The "problem" (your word) is that, in this case at least, they failed to *exercise* that ability and knowledge. Shepherd's of the flock do not normally invite the wolf into the pulpit to teach the sheep!

In your Point 11, you say that you *did* read the articles in the *Advocate* to which I referred. But that you always prefer to find out for yourself. Well, if *all* that you brethren did re: Crossroads was to go there to "find out for yourselves", *without embracing their error*, neither I nor anyone could fault you for that. It was because *your own bulletin* showed that you were *implementing* their teaching, *not paying attention to the warnings* whether in the *Gospel Advocate* or *Contending for the Faith* and *steering clear*.

As to *what* "old paths" we are calling brethren back to, brother Buchanan, it is sort of like Louis Armstrong's one time being asked, "What is Jazz?" "If you have to ask," he replied, "you wouldn't understand it anyway." This is the 11th year we have been doing so through *Contending for the Faith* – and we did so through our books *Axe on the Root* – Volumes I, II and III – for five years before that. The brethren in general have no "problem" knowing this even if you do! Both in our March issue for 1980 as well as in our August issue for 1979 I thought we made it rather clear which "old paths" we are treading.

If indeed we have misrepresented you or the White's Ferry Road elders in any way, it is just as close from West Monroe to where I live as it is from me to West Monroe. Until and unless the elders there are ready 1) to repudiate what appeared in *their own bulletins* in this connection, and 2) any endorsement of *Chuck Lucas* and/or *Crossroads/Gainesville* whatever, I can think of nothing we have to talk about. When they are ready to retract these two things, they will find plenty of willingness on my part not only to *talk* but to *clear them* of whatever reproach our March/1980 issue may have caused them.

Never having pretended to be the "Savior of the church", your allusion to this was, to say the least, gratuitous. You were just full of advice as to how I should run this paper. Well, I reckon I'll continue editing it about like I was before you wrote.

I almost laughed right out loud when I came to your closing paragraph. "Please, either investigate," you said, "or call off this exchange of letters." Well, if you recall, it was not I who instituted "this exchange of letters" to begin with. You began it. If you want to "call it off", be my guest! From where I sit, it appears to me that you brethren got caught with your hands in the cookie jar, but you didn't want anything said about it. If you don't want "guilt by association," I suggest that you quit "associating" with the "guilty." I Corinthians 15:33 and II John 9-11 teach *that or they don't teach anything at all*.

That your blood be not on my hands,

(Signed)

Ira Y. Rice, Jr.

"By Their Fruits Ye Shall Know Them"

One of the most puzzling (of the thronging phenomena so contrary to God's word now plaguing the churches) is the *process* of reasoning which the elders of White's Ferry

Road and others clearly are using to "prove" that what is going on and coming out of *Crossroads/Gainesville* is all right. They and others tell us of going to Crossroads "to investigate for ourselves", finding nothing wrong, announcing this to the brotherhood, and embracing what they thought they found.

Question: Is *this* the way that *Jesus* said we should "know" them? Not at all (and elders are supposed to *know* this – to be elders)! Jesus said: "By their *fruits* ye shall know them." When you go to *Crossroads* to "investigate", you are putting yourself into the hands of some of the smooth-wordingest "fair speakers" in this whole world. What did Romans 16:18 say of such? "... by good words and fair speeches (they) deceive the hearts of the simple." But when, instead of limiting our investigations to these false teachers, we focus our attention on their *fruits*, the story is quite different – for their fruits deny what they say with their mouths.

WHAT-TO-DO-ABOUT-CROSSROADS MEETING IS HELD

As one congregation after another has been either divided or deeply wounded through the encroachments of *Crossroads/Gainesville* or their representatives, for these last few years appallingly little was *done* either to protect ourselves from their false teaching or to prevent its spread to others.

On July 18, 1980, all that became a thing of the past. For, on that date, the elders of the **Florida Avenue church of Christ**, at 12720 N. Florida Avenue, in Tampa, Florida, hosted a meeting of brethren (from throughout the state of Florida particularly and elsewhere in general), whose congregations had been either disturbed or divided by the cultish doctrines and or practices emanating from Crossroads. I, too, was present.

Brother **Kenneth Franklin**, minister of the **Bell Shoals church of Christ**, of Brandon, Florida, called the meeting (of approximately 35 key brethren from possibly as many as 20 to 25 congregations so disturbed or divided) to order. Emphasizing, from the outset, that this was in no way a "legislative session" and that we must all be careful *not* to misrepresent, this first of what probably will become a series of *what-to-do-about-Crossroads* meetings, began at 10 o'clock that Friday morning and continued uninterruptedly (except for lunch) throughout the day.

TAPE RECORDINGS ARE AVAILABLE

It is not our purpose in this issue of *Contending for the Faith* even to *try* to set forth *all* the astonishing "fruits" of Crossroadism that participants in this contemplative meeting disclosed as having taken place where they are members. Anyone desiring tape recordings of the entire proceeding may secure them (at a nominal charge) by writing to the **Florida School of Preaching, 1807 South Florida Avenue, Lakeland, Florida 33803**.

Among the notes I took from those where Crossroadism had caused division, the following will give faithful brethren at least *some* idea of what was said and why the brethren attending the meeting were so disturbed.

THE ACCOMPANYING ANNOUNCEMENT to the brotherhood (see right) appeared on Page 472 of the *Gospel Advocate* for July 24, 1980. It is photographically reproduced herewith, by special permission, exactly as it appeared in the *Advocate*.

AN ANNOUNCEMENT TO THE BROTHERHOOD
As of June 1, 1980 my association with White's Ferry Road church of Christ and the World Radio Broadcast were terminated. s/ Tom Holland.

Bud Bayless, minister to the **Manhattan Avenue** congregation, in Tampa, Florida, for instance, mentioned that so many parents all around the state of Florida had been caused trouble by Crossroads and other cultish organizations that, as a counter-measure, they have set up something called *SOCO*, which is an acronym for **Save Our Children Organization**. He was careful to point out that many of us would not object to *some* of the things SOCO members object to; however, if we would *listen*, we would find that they *do* have *some* legitimate concerns.

Dale Spung, minister to the **Florida Avenue** congregation, in Tampa, told of their congregation being divided by Crossroadism and of the creation of a new congregation (**Sunrise**) by those who went out. He reported that *every one* of those who left Florida Avenue for Sunrise was *re-baptized!*

Houston Wright, from Mayfair church of Christ, Huntsville, Alabama, a graduate in anthropology with special studies in mind control, described how through a process known as "induction", young people involved with Crossroadism are being "programed to act in a certain way." He described how certain artificial techniques are being used by Crossroads to get results (not the gospel only) almost identical with the brain-washing techniques used

by the Communists. He warned that the "total commitment" advocated by Chuck Lucas and Crossroads is *not* to **God, Jesus Christ, his church or his word** – but to **Chuck Lucas, to Crossroads** and to a **humanly-devised system** they have synthesized out of several denominationally-inspired books, among which are included *The Master Plan of Evangelism*, by Robert E. Coleman; *Competent to Counsel*, by Jay E. Adams; and two others especially, *The Disciplined Life* and *Manna in the Morning*, whose authors I failed to catch.

As I listened, it became increasingly clear that what is happening *at* and *via* Crossroads is almost identical with what causes denominationalism. For example, no denominational preacher ever goes into his pulpit with his *Baptist Manual*, his *Methodist Discipline*, his *Augsburg Confession of Faith* or his *Catechism*. All he takes into the pulpit *with* him is his Bible. So, unsuspecting people think that all they are being taught is *the Bible*. But because such preachers have such Manuals, Disciplines, Confessions of Faith or Catechisms in the back of their minds, their preaching produces Baptists, Methodists, Lutherans, Catholics or whatever, respectively.

So it is that when you go to *Crossroads/Gainesville* to "investigate" and all you ever *see* is *the Bible*, most come away

ANYONE WHO THINKS that the brethren who are appearing on these denominational programs all over the country are doing so other than in fellowship with those denominations just isn't thinking!

Among those so doing over the past several years are brotherhood big-name preachers such as *Don Finto, Roy Osborne, John Allen Chalk, Lynn Anderson and Marvin Phillips*. Now, at long last, we have *Charles H. (Chuck) Lucas*, of the *Crossroads Church of Christ, Gainesville, Florida*.

The apostle John, in II John 9-11, wrote, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

As you read down through that list of churches represented on the **KINGSWAY CHRISTIAN CHURCH's** 1980 so-called "Festival of Faith", ask yourself two questions: 1) Do they abide in the doctrine of Christ? 2) Do they bring this doctrine? Does the Christian Church? Does the People's Church? Does the Assembly of God?

There is hardly any way that Chuck Lucas and Crossroads could bid such "God speed" more than to appear in fellowship with them on this program. Yet that is exactly what the advertisement (that appeared in the Indianapolis *Star-News* for Saturday, June 21, 1980) indicates.

White's Ferry Road/West Monroe, Sunset/Lubbock, Garnet Road/Tulsa and other such can Fellowship with Chuck Lucas and Crossroads/Gainesville, if they are a mind to, but really they must forgive those of us who refuse to be led down this primrose path.

KINGSWAY CHRISTIAN CHURCH PRESENTS 1980 SUMMER FESTIVAL OF FAITH

JUNE 19TH—MARVIN RICKARD, Los Gatos Christian Church, Los Gatos, California
Pastor Rickard has been at this church over 20 yrs. Attendance has grown from 83 members in 1959 to over 4500 at the present. Over 3500 attend Sunday School weekly.

JUNE 26TH—BOB MOOREHEAD, Overlake Christian Church, Kirkland, Washington
Pastor Moorehead has been at Overlake Christian over 10 yrs. The congregation has grown from 100 to a current membership of 2400. The attendance growth is largely due to their Lay Witness Training Discipleship Program.

JULY 3RD—JOHNNY HALL CONCERT
Best known for his gospel singing. Also for his 3 albums with Singcord and his newest album, "DAYSTAR," on New Life Records. His concert will be followed by an old-fashioned "Homemade Ice Cream Social."

JULY 10TH—PAUL B. SMITH, Peoples Church, Toronto, Canada
Paul B. Smith, B.A., D.D., D. Lit., D.Hum., has led the church to a new location 6 times since 1962 to accommodate the growing congregation. His service is televised on a network that reaches 80% of Ontario.

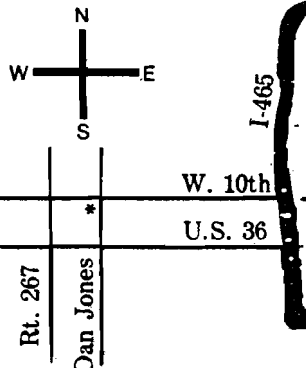
JULY 17TH—TOMMY BARNETT, First Assembly of God, Phoenix, Arizona
Sunday School attendance at the Westside Assembly of God in Davenport, Iowa has grown from 78 to over 4400 per Sunday. The record attendance was over 19,000. Recently accepted as pastor of First Assembly of God, he has demonstrated the same ability.

JULY 24TH—STUART BRISCOE, Elmbrook Church, Waukesha, Wisconsin
Best known from his 9 books including "The Fulness of Christ," and "What Works When Life Doesn't?" He has been at Elmbrook since Nov., 1970.

JULY 31ST—CATHEDRAL QUARTET CONCERT
Glen Payne, George Younce, Steve Lee, Kirk Talley and Roger Bennett. They have won the prestigious Dove Award and also have been nominated for several Grammys.

AUGUST 7TH—CHARLES H. LUCAS, Crossroads Church of Christ, Gainesville, Florida
Evangelist for the Crossroads Church and Director of Campus Advance ministry at the University of Florida. Many people have been trained at the ministry and are now serving as ministers, campus ministers, youth ministers and women's counselors.

AUGUST 14TH—MARSHALL LEGGETT, Broadway Christian Church, Lexington, Kentucky
Marshal Leggett, B.A., B.D., M.A., D.D., S.T.D., L.L.D. Also President of the North American Christian Convention.



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thinking Chuck Lucas and Crossroads have been falsely accused. It is what you do *not* see in the back of their minds that is *Crossroadism* and that is *causing* the divisions and offences among the churches.

CROSSROADS' "FRUITS" AT CENTRAL/MIAMI

In our issue for March/1980, we set forth some of the "fruits" born to Crossroadism at the *Heritage Chapel* congregation, in **Charleston, Illinois**. What was experienced, leading to division and offences there, was practically identical with what resulted at the *Central* congregation, in **Miami, Florida**. The following is a summation of notes taken of a conversation by **Richard Holt** and **George Stevens** with the **eldership** of the Central church of Christ, Miami. The conversation began with an outline of Chuck Lucas's involvement with the Central Church of Christ, as follows:

Chuck Lucas was at one time the education minister under Philip Morrison at Central Church of Christ in Miami.

Marked differences grew between Philip Morrison and Chuck Lucas on the operation of the Holy Spirit – Chuck felt the Holy Spirit dwelled and had an effect on our lives – Philip Morrison felt it worked through the Word.

The elders took both in and decided Chuck should go elsewhere – the eldership supported him in his work in a new location at Gainesville, Florida. Chuck became the campus minister for the 14th Street Church of Christ in Gainesville. Brother Pullias, an elder at Central, worked with Chuck in locating this new assignment.

Chuck is a dynamic personality – he eventually became the pulpit minister at 14th Street which subsequently became Crossroads Church of Christ. He has virtually complete control – 90+ – He is the man – he is responsible.

During the early years, Central fed young people into the Crossroads program out of Miami – anyone going to the University of Florida was encouraged to associate with Crossroads. Each summer some 75 young people came to Miami to be at Central and a Crossroads person was hired to work with the College age people.

Signs of disenchantment arose – Jon Jones, the minister, became concerned when it became apparent the group from Crossroads was taking instruction from somewhere else.

Five years ago, a dramatic shift in methodology, terminology and philosophy took place. The elders became uncomfortable with trends. This elder, as well as another spoken to on this subject, voiced this subject as the most fervent one he has ever engaged – his feelings and impressions have been developed over the past years with first hand experience. No problem has ever been as difficult or time consuming.

The eldership started watching the organization of the group – no question there is a specific organization and methodology noted. The Crossroads approach is very flexible and subtle with the zeal of the group surpassing anything they have ever seen. The people will alienate their girl friends, wives or parents for the movement. They are zealous to the point of obsession, they do know the Bible, drilled and quizzed. They are unscriptural in their methods and wrong, but they work hard.

Summer of '76 a minister from Crossroads came to Central for the summer. Problems grew – the kids from Abilene were ostracized because they weren't Crossroads Christians. It was the elder's opinion the leader from Crossroads was informed to pick up the pace and make deeper inroads into Central. The whole eldership saw a big change that summer. People had to be 100% for Chuck or 100% against him. Young people became unresponsive to the eldership – this group from Crossroads, that is, They were dedicated totally to their cause.

An organizational chart was apparent in the group with Chuck,

in Gainesville, on top. Young people quit coming to Central – they were being told not to come back. There was a committee of four or five people appointed by Crossroads. There were instances, repeated in nature, that involved the following:

People had to be approved for baptism and were actually told they were not ready and should not be baptized even though they wished to do so. The elders couldn't believe it.

Instances where people came forward – a committee member joined the person on the front row, talked at great length, and finally talked the person out of being baptized. This happened repeatedly.

Committee assigned the prayer partner – they designated – person did not have a choice.

The prayer partner is the first eschelon of authority – if a younger Christian didn't listen to the prayer partner – it went before the committee – if the committee could influence the person – he was asked to leave Central and not come back.

The committee told a person who not to date – if they didn't listen they were out. There were a half a dozen instances where people were told to quit their jobs. People were told to sell their personal belongings because they were too materialistic. This was being done by 19-20 year olds operating out of the supervision of the eldership.

People were told to ignore their parents if they wanted them to miss a soul talk or prayer session if they wanted them to be home. Young men with babies were told they were making their baby their God – two or three instances of this. Every night there were Bible studies and daily activities – seven days a week. The zeal and dedication is fanaticism. The minister, Jon Jones, talked with the group – they wouldn't listen (it was phrased on the phone to go fly a kite). Young people were continually told not to go to the elders. The movement courted the old people of the Church and many of the older elderly Christians would fight for these young people. The end result is scary according to the elder. Mention was made of the fact a great stir is occurring at Harding over this question.

The elders of Central called in the principals of the movement finally, and told them they had to stop some of these wrong activities. On one particular Sunday, all of the ardent members of the group left and associated with another South Florida Church of Christ.

If anyone thinks that *Central/Miami* was the only church in South Florida wounded and divided by Crossroadism, well, consider the following, from the *Central* church in **Cocoa, Florida**:

STATEMENT TO THE CONGREGATION BY THE ELDERS CENTRAL CHURCH OF CHRIST

Cocoa, Florida

July 23, 1978

After reviewing experiences in this congregation, and studying similar experiences in other congregations, both within and outside Florida, the elders of the Central Church of Christ, Cocoa, Florida, wish to make the following statement to our members regarding the concern which is on our hearts.

For several years the activities of the Crossroads Church of Christ in Gainesville, Florida have involved an aggressive program of evangelism and Christian living generally designated as "Campus Advance". Teaching and practices of this program have been copied in several congregations throughout the country. *Our congregation has experienced a number of its practices through individuals who have been influenced by its teachings. Due to problems which have come from this program, your elders are discouraging the members of the Central Church of Christ from attending retreats and other special activities of the Campus Advance program, as the programs are currently conducted. Each congregation of the Lord's church is autonomous and stands alone. We cannot dictate*

to them nor they to us regarding our practices, however, we can discourage our members from participating in activities conducted elsewhere that we would not condone if conducted here. Although the elders will be glad to provide more information to any member requesting same, the following is a summary of some of the activities and philosophies of that movement with which we disagree.

1. **The Prayer Partner Concept:** The idea that every Christian must have a superior or more mature prayer partner to whom he or she must confess every sin whether of action or thought. The prayer partner relationship includes confession of intimate sins no matter how personal, intimate or destructive they might be. It also includes the concept that the one confessing may be disciplined in various ways until he or she has satisfied standards which are established by human judgment. This brings about peer pressure to conform to human judgmental standards and intimidation. If I confessed to you all of my intimate sins, you can control me and that's exactly how it's used. The idea that a Christian has to do this to be spiritual is foreign to the Bible's teaching. We do not find in the Bible where it is required for one to have an assigned prayer partner, as is practiced in this concept and feel that it can have devastating effects in the lives of Christians.
2. The idea is also advanced that every Christian must spend every waking hour in sharing as defined by standards established by humans. Certain guilt complexes arise out of sharing with someone in every waking hour. Some spend so much time that their studies are neglected and many of the other relationships are hopelessly left untended. We know that the Bible teaches that we should seek first the kingdom and his righteousness, Matthew 6, verse 33, and believe that we ought to lead the Christian life daily, yet human beings do not have the right to set us a standard by which every minute of every day is to be regulated. We need to lead disciplined lives, but we do not need to turn out lives over to someone else for scheduling. This gives man control of our lives rather than God.
3. **Spirituality:** The concept of spirituality is being very narrowly defined. Spirituality and spiritual activities are limited to the studying of the Bible and to evangelism. Certainly studying God's word helps us to grow spiritually and we ought to be seeking to evangelize by bringing others to Christ. Spirituality involves many other things though. It involves study, prayer. It involves helping others, caring for widows and orphans in their afflictions. It also involves being obedient to parents and doing everything that one that is a child of God should be doing.
4. **Discipline:** *In many instances discipline is practiced without the elders' authority.* Individuals have practiced the withdrawal of fellowship from an individual before the biblical steps of Matthew 18 are taken. This is done without the authority of the elders.
5. Another problem that has been apparent in many instances has been the evidence of the wrong concept regarding the authority of the elders. This has caused in many instances individuals to fail to submit themselves to the elders in the scriptural way.

We have observed as have a number of other congregations some devastating results from this program. It tends to form separate groups within the congregation which in actuality divide the church. Certainly the body of Christ should be united together and there should be no divisions within the body. In John 17, I Corinthians 1, and numerous other passages of scripture, we are taught that the body of Christ should be united together and that there should be no divisions within the body. We are convinced that the major problems arise from methodology, terminology and philosophy used in this program of work and while we desire to do everything that is possible to encourage and to enhance the growth of the Central family both spiritually and numerically, we

feel that these programs bring about a great deal of division and strife within the body. Therefore, we would like the congregation to know that we do not sanction the use of any of these practices in the work of the Central family. We pray for your continued support and complete submission to God's will in every respect. As we love one another and endeavor to keep the unity of the spirit in the bond of peace, we believe that God will bless and strengthen us as we grow in every way to his glory and honor.

ELDERS
CENTRAL CHURCH OF CHRIST
Cocoa, Florida

CROSSROADS PEOPLE DIVIDE HOMESTEAD, FLORIDA

Next, consider the following elders' report from South Miami, Florida's church bulletin *The Christian Communique* for June 3, 1979:

Factional Church Begins in Miami

It was with the deepest of sorrow that we learned that a group had splintered off of the Homestead congregation and would be forming a new congregation in Southwest Miami.

When we first heard of the proposed division we contacted them to see if the group would work with an already established congregation under its elders and not divide the local churches. We were informed that we should call Gainesville and talk to Chuck Lucas, which brother (Lynn) Cook did. Brother Lucas was aware of the division and promised to call those who were responsible in the formation of the new church to meet with brother Cook. In that there has been no response from them we can only say we did all we could to preserve unity and keep the Body of Christ from being divided. We must assume they have chosen the course they wish to pursue.

The following is the letter sent to the area congregations from the Homestead elders telling of the nature of the division and the element that we must contend with.

"Recently a small group of young people from this congregation left our fellowship with the intention of establishing their own congregation in central Dade County. It is our understanding that it is called Coral Park Church of Christ.

"These young people were converted at the Crossroads church in Gainesville, or converted locally by some from Crossroads. They were in our fellowship for about two years. They caused numerous problems due to their allegiance to the Crossroads philosophy and practices which were enforced on their group with almost equal authority to Bible authority. When they were pressured by the elders here to discontinue soliciting other members of this congregation to be taken to Crossroads for indoctrination, they made plans to leave.

"We write this letter to let sister churches know of these circumstances and that we do not consider this a faithful church inasmuch as they have made it clear that they have allegiance to something in addition to the simple gospel of Christ."

(Signed) Roland Harris, elder Larry Hood, elder

The group that is leaving is the same element that left Central several months ago when they were challenged by the elders for unscriptural practices.

It is sad that under the guise of devotions to God, they divide the precious Body of Our Lord. Jesus prayed that "we all might be one". The apostle Paul condemned division and besought them, "that there be no divisions among you." But the Word of God has really no impact on people who are humanly controlled and whose "Mecca" is in north Florida.

As elders we submit this letter to mark those who cause division and teach doctrines contrary to the Gospel of Christ and to have no fellowship with "unfruitful workers of darkness".

Everywhere the "Crossroads philosophy" has gone it has been followed by a sad trail of distrust, church divisions, alienation in families and development of a cultic orientated group who quote one man and his ministry more than Jesus and His Church.

The elders at South Miami feel keenly aware of their responsibility to oppose all wrongs and innovations that teach or bear fruit contrary to the gospel of Christ. Therefore this statement is respectfully submitted.

The sermon by brother Cook last Sunday on *The Threat of the Crossroads Philosophy* is available upon request. For the next few weeks articles will appear in *The Communique* dealing with teachings and fruits of this movement.

Brethren, may the eternal purpose of the church for which Jesus died forever remain true to His Will. – The Elders.

(Signed) Rufus M. Canterbury Bob Perkins E. L. Hawkins

As for *parents*, who still are too blind to see what Crossroadism will do to your own children, please consider the following letter from two wonderful heart-broken (though, as yet, denominational) people who lost their daughter to Crossroads cultism. Under date of July 22, 1980, at our request, they wrote us the whole sad story, as follows:

We wish to thank you for your interest and concern about our daughter's involvement in a splinter group of the Crossroads Church of Christ.

It is very difficult to describe the havoc this cult has caused in our family, and other families, as well as regular Churches of Christ through the country. At last count they were on 32 campuses. Here in Orlando it is called the University Blvd. Church of Christ. All of them have "campus ministers" trained by Chuck Lucas at Crossroads in Gainesville, Florida, and use different names. In your area (I met them at Tampa, during our July 18 "Crossroadism" meeting there – IYR Jr.) they are at the Sunrise Church of Christ. If words such as Prayer Partner, Soul Talks, Total Commitment, etc., are used you can rest assured that it is a splinter group of Crossroads.

For nineteen years we had the most beautiful, loving daughter parents could ask for. That was before she started to go to the Bible studies with this group. I can never remember her telling us even one lie until she become a so-called Christian with the Crossroads group. Immediately she became evasive and defensive of all her activities with them. She did not even tell us that she was re-baptized by them, until the next day. We asked her why she did not tell us she was being baptized. Her words were, "Some of the men thought it better that I not tell you." We do not call this Christianity.

We took our daughter to our minister, where we are Youth Ministers, to see if he could reason with her. He spent two and one-half hours with her – to no avail. She was completely programmed to block out anything that he said, was not open to any discussion whatsoever. This was after just a little over three months of their training.

She gave up the boy she was in love with because they decided he was not a Christian. She was counseled by T. Pierce Brown, and many other people of the South Seminole Church of Christ. We had her, we thought, away from them for two weeks. Just before she went back, we had never seen such terror and fright in anyone. She believed that if she had died that minute, she would not have been saved, because she was not with this group. We had a counselor with the Christian Counseling Service, a psychologist, who advised us to take a stand and say we can not support this thing you are in, you must make a choice. She chose to move out, without a job, car, and only \$100 in her pocket. One of the married couples was going to take her in. We called her senior prayer partner, and told her if she would bring her back home, we would not stop her from attending their group. We couldn't let them have her twenty-four hours a day. They brought her back.

After this things went from bad to worse in our home. We have two other daughters that were badly affected by not only the turmoil and the hurt they could see in their parents, but seeing

the drastic personality change in their older sister. Andrian Carr, Crossroads-trained minister, came to our home to "straighten us out." We were told by him that she had over reacted to her prayer partner. She gave all her sundresses, etc., to her younger sister because her prayer partner told her they were ungodly. They were clothes that are perfectly acceptable, especially living in Florida.

Because of our resistance to seeing our daughter giving up all her old friends, social activities, leaving home at 7:00 each morning, and not returning sometimes until after midnight, six days a week, we felt that if we could just get her off the campus at the University of Central Florida for one quarter, have her get a full time job, and just get a change in her life, we said we did not want her to attend school for one quarter, and we would not pay her tuition this last quarter. The church immediately paid it. We told her that we would have to pay them back, which we did. We again could not let her be financially obligated to these people.

We have tried to expose this group in our area as much as possible. It has stopped some of the growth, for the time being, but we have paid a dear price. We have lost our daughter because of it. The Thursday before Mother's Day, 1979, I came home from work at 2:00 in the afternoon and found a note from her that she had moved out. Her note stated we did not want her to be a Christian. This is not true, as we have begged her to attend the Church of Christ with T. Pierce Brown, minister. She took everything she owned. She called me a little later and I pleaded with her to just tell me where she was. She would not. It was two days later that she gave us her phone number and address, but I did not get permission from her to see inside the house she shares with another member for two weeks.

Our daughter has been in the cult for two years. It is exactly like watching your child drown, and you reach out your hand, and she won't reach for it. This is a girl that had never given us one heartache in her life, but nothing but a true joy to everyone that knew her.

At the writing of this letter we have lost communication with her because of our effort to expose this group. If anyone had told us that this child would have called us to say she would not see us or phone us again, we would have never believed them. We pray that God will not allow this horror to continue.

Some days our grief is crippling, but we cannot allow anyone to be exploited by an egomaniac to enrich his bank account and manipulate and control thousands of minds to use as he wishes, and take a chance on another Jonestown.

If we can help you, or anyone involved with this, please do not hesitate to call us. We have a group of 30 parents here in Orlando, and have found it helps to talk with each other, so that you know you are not alone.

Our daughter called on March 2nd, 80 and told us she would not call or come and see us anymore as long as we called and ask her friends questions about the church. We called Lucas person to person and finally got to speak with his secretary to set up an appointment with Lucas. His secretary called back collect and said Lucas would be tied up until April 20th, and would call us. We thought this strange to put us off for approximately six weeks before even discussing the possibility of an appointment to try to get our family back together. We have heard this church would break up families. We are living proof. As of July 22, we have not heard a word from him.

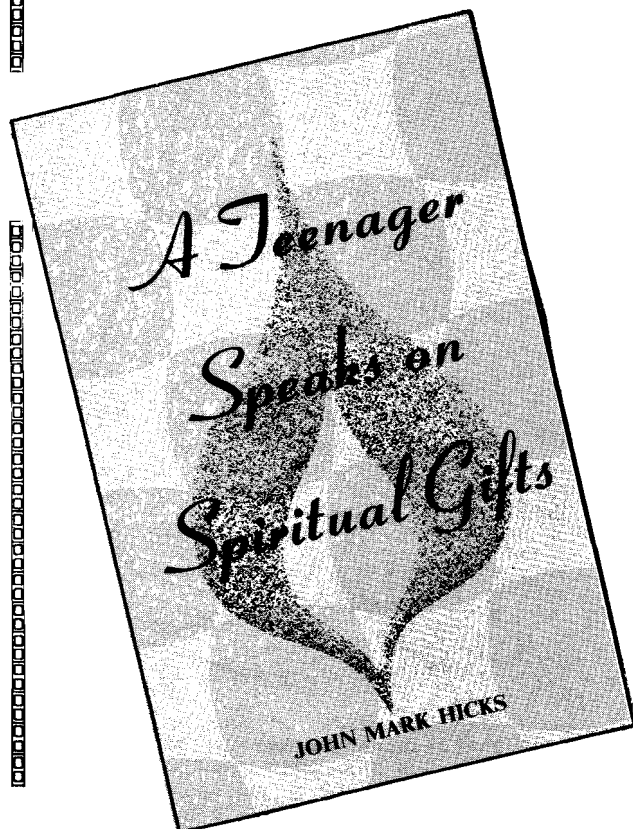
God Bless,

(Signed)

Mack & Donna Hammond

Brethren, if the Hammonds were simply prejudiced parents trying to keep their daughter from membership in *genuine* churches of Christ, I doubt that I either would or should have published their astonishing letter, per foregoing. Such is not the case. They both have assured me and others in the presence of many witnesses that they would

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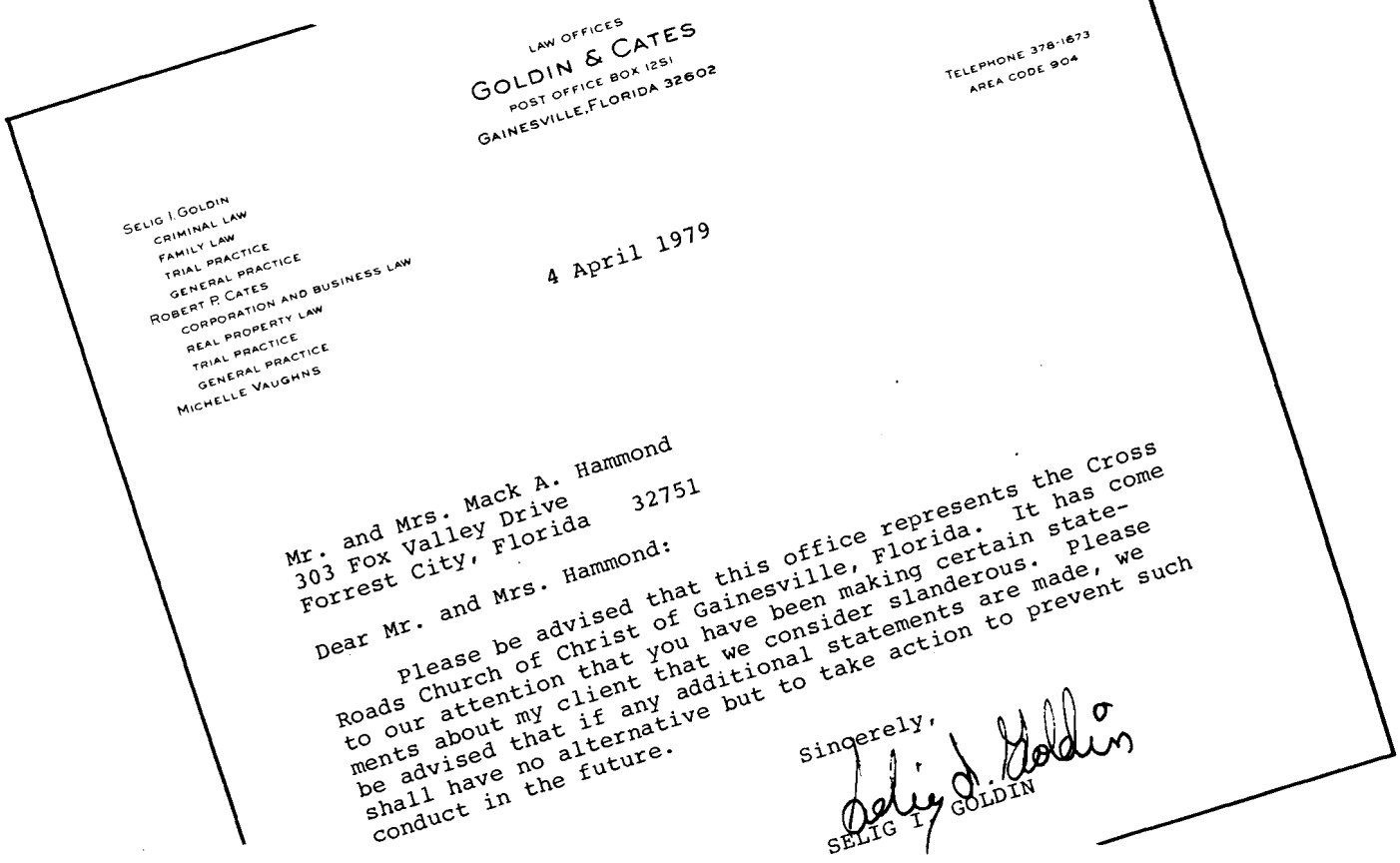
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welcome her conversion to the church, which you and I believe to be "the pillar and ground of the truth". It is this debilitating, spiritually crippling, false cultism emanating from Crossroads/Gainesville to which they object — and for the *same reasons* that every Christian parent *should!*
The Hammonds have had to pay a bitter price for their

outspoken opposition to Crossroads, not only in the loss of their daughter but also in receiving a threatening letter sent by **Crossroads** through their attorneys, **Goldin & Cates**, of Gainesville, Florida, which we are photo-reproducing, herewith. *Please read it, as follows:*



(NOTE: In Crossroads' attorneys' letter, per foregoing, you will observe that Crossroads is threatening the Hammonds to "take action" to prevent such "if any additional statements are made." In requesting the original copy of this letter for reproduction herewith, I warned the Hammonds that it could lead to their either being fined or imprisoned. However, I assured them both, if indeed they should be imprisoned because of it, that I personally would go to prison *with* them. Well, they sent me the letter and I have published it. Now, I am challenging Chuck Lucas, minister; Richard H. Whitehead, elder; Roger L. Bartley, elder; and the entire Crossroads

heirarchy to make good on their threat. Just what "action" was it they had in mind? Whatever it was, if they budge out of their tracks to take it, I promise them one thing: they won't live long enough to hear the last of it until either they are dead or I am. What is more, in my opinion, they probably will find they have taken on the entire brotherhood of Christ which still is committed to and is set for the defense of the truth of the gospel as it is in Christ Jesus. (Philippians 1:7, 17). — Ira Y. Rice, Jr., Editor, *Contending for the Faith.*)

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Was Jesus Man Only?

Guy F. Hester

In Philippians 2: 5-8, Paul said, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Verse 7 of this passage in the *American Revised Version* reads, "But emptied himself, taking the form of a servant, being made in the likeness of men."

Some have imagined that because this passage states that Jesus "emptied himself" and that he took "the form of a servant" and was "made in the likeness of men" that he was not divine while he was on the earth in a fleshly form — that he was *man only*. This kind of modernistic teaching I would expect from a modern denominational theologian but not from my own brethren!

Of what did Jesus empty himself? Did he empty himself of his divinity? Or, was it the prerogatives of his Father's throne? Verse 6 says, "who being in the form of God, thought it not robbery to be equal with God." The *American Revised Version* says, "counted not the being on equality with God a thing to be grasped." Jesus would not give up his Sonship by coming into this world in the form of man. He was the Son of God in the preincarnate state. After he became the Son of man he *still* was the Son of God. It is said of him in John 1: 14, "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father,) full of grace and truth."

Jesus emptied himself, not of his divinity, but of the glory he had with his Father and took upon himself the form of man that he might experience all of the trials and tribulations of man. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Hebrews 4:15).

A few years ago I read a story about a very wealthy man, who was owner of a large railroad about the turn of the century. (Whether the story is true or not I do not know,

but it will serve to illustrate our point.) This man decided that in order to come to a better understanding of the problems of the men who were employed by him as laborers that he would turn over the running of the railroad to a trusted aid for one year and he would become a section hand on his own railroad. For a full year he lived in a railroad camp, carried crossties, laid rails, and drove spikes with a sledge hammer. He ate the same food, drank from the same water bucket, and slept in the same quarters as the other hands without their knowing his true identity. He was still the owner of the railroad, but he emptied himself of the prestige of ownership. For one year he did not enjoy his plush office and the pleasant surroundings. For that year he was a section hand in every sense of the word, but at the same time he was president and owner of the company.

When Jesus came to earth he was a man in every sense of the word. He was tempted, hungry, thirsty, suffered heartache and disappointment, experienced pain in the flesh and even died like all men. He also was God in every sense of the word. When he came into this world by means of the virgin birth, he was, "God with us." (Matthew 1:23.)

If the argument is true that because Jesus came in bodily form as a man this made him *man only*, then it is equally true that at the baptism of Jesus when the Holy Spirit "descended in a bodily form as a dove" (Luke 3:22), the Holy Spirit was a *dove only*. If not, why not?

When Jesus died on the cross, whose blood was shed? Was it the blood of *man only* or was it the blood of the *divine Son of God*? If Jesus gave up his divinity "when he was conceived in the womb of Mary" and became *only a man*, then *only a man* died on the cross and the shedding of his blood would mean no more than the blood of any other man.

Let us beware of "wolves in sheeps clothing." Paul said, "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.)

—2842 Shelby Street
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Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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Is Children's Bible Hour a Sin?

In a time when almost daily something else arises to divide God's people, my blood ran cold, last April, when I noted that my good friend and brother **Ray Hawk** had written an article asking "What About The Children's Bible Hour?", in which he undertook to defend it, which was front-paged and endorsed by another good friend and brother **Bobby Duncan**, in the April 25, 1980, issue of *Words of Truth*, of which brother Duncan is the editor.

"I would to God that you had not written that article," I stated to brother Hawk, when we were together, September 11, 1980, to listen to Jack Lewis attempt to defend the infamous *New International Version* at a preacher's luncheon at Harding Graduate School.

NOT WRITTEN FOR PUBLICATION

Although brother Hawk made no effort to disclaim the article or its position, he *did* say that he did *not* send it to brother Duncan "for publication". Rather, he said, he sent it to brother Duncan to be "critiqued" and then returned to him *un-published!*

Whether brother Duncan understood this or not, we are unable to say. If he *did*, then certainly an article on so sensitive an issue as this *should* have been "critiqued", returned and *never have seen the light of day*. If he did *not* understand brother Hawk's wishes in the matter, then we do not know why he didn't, since brother Hawk declares he made this clear.

DOES ONE INCONSISTENCY JUSTIFY ANOTHER?

That our readers may know exactly what this is all about, we are photo-reproducing the offensive article directly from the April 25 issue of *Words of Truth*. You will find it, *en toto*, on Page 4. Then, starting on Page 5 - and for several pages thereafter, under the heading "Yes, 'What About The Children's Bible Hour?'," our new Staff Writer **Walter W. Pigg, Jr.**, of Farmington, Missouri, carries our initial response to brother Hawk.

One thing which should be obvious to all is that even if it can be proved that one or more of the practices alluded to by brother Hawk are inconsistent with sound doctrine, this would be no justification *at all* for compounding error with still *another* inconsistency. You just don't get at truth that way!

CAN THE DAMAGE BE REPAIRED?

Although both brethren Hawk and Duncan assure us that their purpose in presenting this article was not to "encourage arranging separate assemblies", those who were just looking for such an article by two such widely recognized defenders of the faith could hardly ask for greater encouragement. We are neither prophets nor the sons of prophets, but we predict that the overall effect of this article will be both to entrench those who already have gone that way and to encourage numerous others to do so.

It may be already too late to repair the widespread damage to the truth that this article is sure to cause. However, it is *not* too late for brethren Hawk, Duncan, Pigg and possibly others to get together in a room somewhere for discussions of all the ramifications of the issue (or issues) involved - with no time limit - and not come out until this thing has been thought through on all sides and agreement has been reached.

-Ira Y. Rice, Jr., Editor

“Little End Of The Tap Root”

Reginal Tyler

Often we hear of divisions and false teachings in the churches of God—and the question: What are we going to do? I don't know what our people in high places are *going* to do, but I know what they *are* doing: they are placing a money value on the gospel of Christ, making merchandise of it.

The little end of the tap root of all our troubles lies in our so-called Christian colleges. I realize this is a serious charge. But I would be happy to be called in question by any of those school men that want to take exception to the charge.

“GOOD” AND “BAD” ALIKE

I am not talking about the *bad* schools. I mean our *good* schools. The young preachers coming out of these schools are going to continue to be holyrollers and infidels so long as these schools expose them to false doctrines. Most of the text books used are pure infidelity. Young folks are taught this trash, then given some degree in Bible, when they don't know “beans” about it.

I have had a 30-year experience in dealing with these boys. In most cases it is not *because* of what they learned in college—but in *spite* of it—that they remain true to the Bible.

NOT ANTI-EDUCATION

Now I am not anti-education; but if having a degree in Bible would make me as ignorant as some of our preachers seem to be, well, I am glad I don't have one or more.

In the first place, who gave any man any authority to confer a *PhD* or *any other degree* in Bible on *anyone*? The Bible is *God's* word, and *no man* has any right to say on what points we make a passing grade.

PREACHERS UNDERMINING ELDERS

Another trouble is with our most faithful preachers. They either wittingly or unwittingly undermine the influence of the elders, holding themselves up as the most outstanding order or group in the church.

If you don't think so, read their reports, such as, “I closed a meeting at _____ where brother _____ is doing a very outstanding work.” Not a word of praise about the elders! Ask one to preach on the responsibility of the membership to the elders; they first tear down what little respect they may have had for the elders, then they wind up by saying, in effect, “If these men don't have any human weaknesses and they never make a mistake, well, go along with 'em—but watch it!”

WHY NOT DISFELLOWSHIPED LONG BEFORE?

There is so much criticism of people like Pat Boone. Well, there is only one reason why this man was not dis-fellowshipped *long* before he was: money. But Jude 16 tells it better than I can.

Since I wasn't getting any of the cash he was flashing around, I disclaimed any connection with this renegade 20 years ago.

GOSPEL PLEA NOT BEING MADE

One more, and I will rest my case for a while. The gospel plea is not being made to those for whom it was designed. The effort is to convert the wealthy and high up or socially prominent.

When I read in our gospel papers where they commend the work of a congregation, is it the small, poverty-stricken

church that has struggled on without being able to pay a full time preacher? Or is it the rich with a three-or-four-hundred-thousand-dollar building, with a lot of their program paid for by the money they wheedle out of the poor?

This is no spur of the moment conclusion. I have observed the building up of these things for more than 40 years, and I speak from experience.

(NOTE: Brother Tyler is one of our fine elders at Pocahontas, Arkansas. Now that he has taken occasion to speak out, perhaps other elders will, too! Their writings will be most welcome. IYRJr.)

Pet Peeves

Leon Cole

We all have them, pet peeves, those matters which are special sources of irritation encountered in the process of living. It may be a dog howling at night, a fingernail scratching the surface of a blackboard, or the hideous sounds of rock music; but some things grate on our nerves. There also are special sources of irritation in the church, and those who preach perhaps take special note of them.

There is the increasing tendency to make expedients ends within themselves. It appears that the thinking of many is that if an elaborate building is erected that the great commission has been obeyed. These buildings, however, often have become “towers to Babel,” monuments to an attitude of “we are rich, increased with goods and have need of nothing” and the prodigal continues to perish in the “far country.” Preachers then are forced to become “professional cheerleaders” presenting special exhortations to “pay off the debt” instead of doing the work of an evangelist. There are times when it might be expedient for congregations to have special drives to pay off a huge debt but isn't it strange that usually these drives must be made to build a “fellowship hall” or expand an already elaborate edifice rather than collecting funds to support a missionary or evangelize some part of the world.

Another special source of irritation is the increasing loss of individual responsibility among Christians. The individual is fast becoming a mere cog in the wheel to contribute money and keep the machinery going. A personal worker is hired to do his work for him in the field of personal evangelism. A youth worker is hired to work for him in this area. A few dollars are sent by the church to an orphan home and he thinks his duty in benevolence is done and then a “professional visitor” is hired to do the visiting of the sick and shut-ins. And when the idea of the individual having responsibility in these areas is mentioned eye brows are lifted and one is made a suspect “anti.” I am sure it is not the intention of most brethren to leave this impression, but slowly and surely we are forgetting that each member of the body has a function to perform that no one else can do for him. To use an old cliche, “Every tub must sit on its own bottom.” The Bible teaching is, “But everyone of us shall give an account of *himself* to God.”

—127 North Prairie
Florence, Alabama 35630

(EDITORIAL NOTE: Photographically reproduced (below) directly from the April 25, 1980 issue of brother Bobby Duncan's paper, *Words of Truth*, is the article referred to in our editorial on Page 2. It needs to be kept abundantly clear that the "Editor's Note" which introduces the article was written by brother Duncan and in no way reflects the views of the editor of *Contending for the Faith*.—Ira Y. Rice, Jr. Editor.)

What About The Children's Bible Hour?

[Editor's Note: It is not the purpose of the writer of this article nor of the editor of this publication to encourage arranging separate assemblies. It is rather our purpose to show that such matters are within the realm of human judgment, and therefore, should not be allowed to become a point of contention.]

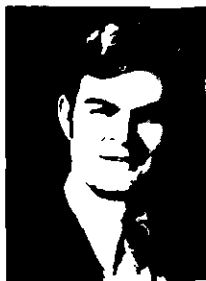
Is children's Bible hour (sometimes called children's church) a sin? Should one be withdrawn from if he believes in children's Bible hour? Should congregations be disfellowshipped if they practice children's Bible hour? To the above questions some have replied adamantly in the affirmative.

"First of all, when ye come together in the church. . . . When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper" (1 Corinthians 11:18, 20 ASV, all emphasis mine, RH).

It is argued that children's Bible hour is sinful because it is not (1) the whole church and/or assembly (2) be come together (3) in one place KJV (4) to partake of the Lord's supper. It is argued that the 1 Corinthian 11:18-20 meeting, as well as those described in Hebrews 10:25 and 1 Corinthians 14:26, were one undivided assembly. The conclusion is that simultaneous assemblies are excluded and unauthorized just as is instrumental music. It is argued that there are not any commands, examples, or implications of simultaneous assemblies of a local congregation in the New Testament.

1. In some churches on Sunday evening, those who missed services that morning are dismissed to Room Five to partake, give, and have closing prayer while the assembly continues its closing song, comments, and prayer. This is a simultaneous situation. Those who practice it argue that they are not dismissing children into another assembly. What difference does it make whether the dismissed are children or adults? The elders are dividing the one assembly and/or church into two assemblies and/or churches!

2. On Sunday evening those who missed Sunday morning as well as the entire assembly are dismissed. However, the ones who did not partake that morning are called into a classroom to partake, give, and close with a prayer. Although this is not a simultaneous situation, it too is out of harmony with our interpretation of Hebrews 10:25, 1 Corinthians 11:18, 20, and 1 Corinthians 14:26. Those in Room Five are not in any way (1) the whole church and/or assembly (2) be come together (3) in one place (4) to partake of the Lord's supper. The average congregation has less than 10% who partake on Sunday evening. In this case, the assembly and/or whole church has been dismissed and those who remained to partake cannot be thought of as the whole church. This situation would be parallel to a Bible class situation rather than the whole church. Since it is parallel to a Bible class situation, you would have an action parallel to the children's Bible hour! In this case the elders arrange a divided segment of the whole assembly and/or church to partake of the communion. Since children's Bible hour is a divided segment of the whole church and/or assembly, these two practices stand or fall



RAY HAWK

together.

Actually, if the elders may arrange for 10% of the church and/or assembly to go into a segregated class to partake while dismissing 90% of the whole church and/or assembly, they could also arrange a class for the 90%. What authorizes a class for the 10% authorizes another class for the 90%. If not, why not? This practice and the children's Bible hour are parallel.

3. On Sunday morning the entire assembly is called together. It is true that very seldom is 100% of the assembly present. However, the elders have called the whole church and/or assembly together for the purpose of worship which includes the Lord's supper. Every member present is commanded to partake (1 Corinthians 11:23-29). Each is to wait on the other (1 Corinthians 11:33). When a congregation has a second assembly for the purpose of partaking of the communion, it establishes a situation in which it is impossible for the whole church and/or assembly to obey the passages under consideration! If our interpretation of these passages is correct, the Sunday evening communion is not (1) the whole church and/or assembly (2) be come together (3) in one place (4) to partake of the Lord's supper. First, the whole church and/or assembly does not partake of the communion. Second, most of the whole church and/or assembly watches a small minority partake of the supper. We create a situation on Sunday evening, during the Lord's supper, where the majority of the assembly observes a minority worship. We actually have two assemblies in one auditorium! (1) A worshipping assembly made up of the minority and (2) a spectator assembly made up of the majority that have already partaken that morning. This equals simultaneous assemblies in the same place! We therefore have a parallel between the Sunday evening practice of partaking of the communion and the children's Bible hour. If children's Bible hour is sinful because the church has two assemblies in two different locations at the same time, think how much more this action described above is sinful!

4. Some congregations have Spanish and English speaking members. Neither speaks the other's language. The elders have arranged two simultaneous services for each language group. Some congregations with deaf members do the same. Both are parallel to the children's Bible hour.

5. Some churches have outgrown their auditoriums. The elders have decided to have two Sunday morning services. Taking our usual interpretation of 1 Corinthians 11:18, 20, 1 Corinthians 14:26, and Hebrews 10:25, neither of these two assemblies will fit our interpretation. You see, the elders would be dividing the whole church and/or assembly into two assemblies and/or church - something anti-children's Bible hour advocates say can not be done!

Why do those who dogmatically condemn the children's Bible hour never say anything about these parallel situations? Why do those who condemn children's Bible hour practice one or more of Cases 1 - 5 without question and even say that what they are doing is right while children's Bible hour is wrong?

It would seem to this scribe that if one is going to say children's Bible hour is sinful and we must withdraw fellowship from those who believe and/or practice it, that this person must be consistent and do the following:

1. Omit the Sunday night communion.
2. Condemn all who practice Cases 1 - 5.
3. Withdraw from those who will not stand firmly with him.

I believe we have allowed our thinking to get out of perspective on this issue. There are many practices now being engaged in by churches of Christ which cannot be found specifically named in the New Testament. That does not mean we are acting without authority in these things. Often, we prove things are authorized by showing their constituent elements to be scriptural. That which proves practices one through five to be right will also prove the children's Bible hour to be a correct. If Cases one through five are scriptural, and I believe they are, then so is children's Bible hour.

It is true that principles may be abused. We must always guard against such. But, what may be an abuse to one will not be for another. Having a steeple on the church building may be an abuse of church buildings and spending the Lord's money for some, but for the ones who have it, it may not be. Brethren, these things much of the time are matters of human judgment. For instance, if the elders may call a second assembly for the partaking of the communion on Sunday evening, it follows that they may call a third, fourth, eighth, twentieth, or one hundredth assembly. What they deem, in their judgment to be expedient to carry out God's command, may be done. But, can you imagine one hundred meetings on Sunday to accommodate one hundred members in the time that is convenient for them to partake? If an eldership may have two Sunday meetings, can it have three? If three, what about four? If four, what about five? Who is to make that judgment? If it is a matter of human judgment, is it a point of law? We think not.

Perhaps one thing we have forgotten in this issue is congregational autonomy. Each church is autonomous (1 Peter 5:2). One eldership does not have a right to make human policy in matters of judgement for another eldership. One preacher may not bind his judgment on another preacher or congregation. When he does, we have anti-ism, pure and simple.

I am sure that a number of readers will not agree with what I have written. If you do not, please study the Sunday evening communion question in relationship to the children's Bible hour. Every point you make against children's Bible hour, see if it will not equally well prove Sunday evening communion wrong. I trust that each one who reads this article will study II Timothy 2:15 and be "swift to hear, slow to speak" (James 1:19).

It has not been easy to write this article. I know that some of my friends will accuse me of joining the ranks of the liberals. I have done no such thing; I am simply trying to be honest in my study of God's word. It seems to me that if we can practice Sunday evening communion without it's being specified in scripture and yet know that it is right, we could be charitable toward those who practice a parallel practice called children's Bible hour.

It has been a fact that over the years the church has disagreed over a number of issues, but not allowed these to divide the church. If we can disagree over the war issue, the covering issue, the indwelling of the Holy Spirit, and many other things without dividing the church, why not over this issue also? Why can't we disagree without being disagreeable and respect one another's convictions and thereby "keep the unity of the Spirit in the bond of peace" (Ephesians 4:3)? — 1461 East Chester Street, Jackson, Tennessee 38301.

YES, "WHAT ABOUT THE CHILDREN'S BIBLE HOUR?"

Walter W. Pigg, Jr.

"What About The Children's Bible Hour?" is the title of an article by Ray Hawk which appeared in the April 25, 1980 issue of *Words of Truth*. *Words of Truth* is a weekly publication published under the oversight of the Sixth Avenue church of Christ, 1501 Sixth Ave., Jasper, Alabama, and edited by Bobby Duncan, preacher for the Sixth Avenue church. Ray Hawk preaches for the East Chester congregation in Jackson, Tennessee.

The following appeared at the beginning of the article:

"Editor's Note: It is not the purpose of the writer of this article nor of the editor of this publication to encourage arranging separate assemblies. It is rather our purpose to show that such matters are within the realm of human judgment, and therefore, should not be allowed to become a point of contention."

I have known brother Ray Hawk for several years and have appreciated his ability and respect for New Testament authority. His preaching was not of the "uncertain sound" type, which needs constant explanation as to what is meant by what is said. He simply didn't beat around the bush! When the "Children's Bible Hour" (also called "Children's Church," "youth worship" and such like) began to be practiced by some congregation within the brotherhood brother Hawk opposed it. However, several months ago Ray obviously began to set the stage for espousing the children's-church practice, which involves a splitting up of the assembly. Although it was evident from brother Hawk's writings that he was gradually leaning toward favoring the practice, I was disappointed when he came out with his public endorsement of the practice as "scriptural."

Though I have known brother Bob Duncan for quite a few years, I have not been closely associated with him. However, I have read articles by him in various publications and have appreciated them. Needless to say that I also was disappointed to learn of his endorsement of the divided-assembly practice, and the fact that his endorsement would be published in a publication which is under the oversight of the elders of the Sixth Avenue church, where the late brother Gus Nichols labored for so many years.

We will quote the basic portion of the five "cases" upon which brother Hawk bases his conclusion that children's church is "scriptural." We also will note a few of his statements which relate to those five "cases" or examples.

In the paragraph preceding the five cases brother Hawk says:

"It is argued that the I Corinthians 11:18-20 meeting, as well as those described in Hebrews 10:25 and I Corinthians 14:26, were one undivided assembly. The conclusion is that simultaneous assemblies are excluded and unauthorized just as is instrumental music. It is argued that there are not any commands, examples, or implications of simultaneous assemblies of a local congregation in the New Testament."

The five cases used to justify the divided assembly are as follows:

"1. In some churches on Sunday evening, those who missed services that morning are dismissed to Room Five to partake, give, and have closing prayer while the assembly continues its closing song, comments, and prayer. This is a simultaneous situation."

"2. On Sunday evening those who missed Sunday morning as well as the entire assembly are dismissed. However, the ones who did not partake that morning are called into a classroom to partake, give, and close with a prayer. Although this is not a simultaneous situation, it too is out of harmony with our interpretation of Hebrews 10:25, I Corinthians 11:18, 20, and I Corinthians 14:26."

"3. On Sunday morning the entire assembly is called together. It is true that very seldom is 100% of the assembly present. However, the elders have called the whole church and/or assembly together for the purpose of worship which includes the Lord's supper. Every member present is commanded to partake. (I Corinthians 11:23-29). Each is to wait on the other. (I Corinthians 11:33). When a congregation has a second assembly for the purpose of partaking of the communion, it establishes a situation in which it is impossible for the whole church and/or assembly to obey the passage under consideration! . . . This equals simultaneous assemblies in the same place! We therefore have a parallel between the Sunday evening practice of partaking of the communion and the children's Bible hour."

"4. Some congregations have Spanish and English speaking members. Neither speaks the other's language. The elders have arranged two simultaneous services for each language group. Some congregations with deaf members do the same. Both are parallel to children's Bible hour."

"5. Some churches have outgrown their auditoriums. The elders have decided to have two Sunday morning services. Taking our usual interpretation of I Corinthians 11:18, 20, I Corinthians 14:26, and Hebrews 10:25, neither of these two assemblies will fit our interpretation. You see, the elders would be dividing the whole church and/or assembly into two assemblies and/or churches— something anti-children's-Bible-hour advocates say can not be done!"

Brother Hawk comments further:

"Often, we prove things are authorized by showing their constituent elements to be scriptural. That which proves practices one through five to be right will also prove the children's Bible hour to be correct. If cases one through five are scriptural, and I believe they are, then so is children's Bible hour."

With reference to congregational autonomy brother Hawk says:

"Perhaps one thing we have forgotten in this issue is congregational autonomy. Each church is autonomous. (I Peter 5:2). One eldership does not have a right to make human policy in matters of judgment for another eldership. One preacher may not bind his judgment on another preacher or congregation. When he does, we have anti-ism, pure and simple."

Without taking up the five "cases" upon which brethren Hawk and Duncan base their conclusion that the separate assemblies under consideration are a matter of judgment and a scriptural practice, we will address ourselves to the question of whether or not the New Testament authorizes assemblies instead of the assembly. We don't believe these brethren have dealt with the question. We want to examine

what the New Testament says about **the assembly** and learn whether or not it is authorized. We don't believe that a number of practices, even some of which may be wrong or inconsistent, prove or disprove the authorization of **the assembly** as an integral part of New Testament Christianity. Once we have concluded from the New Testament that **the assembly** is authorized, it will then be in order to consider things which might be inconsistent or in violation of the assembly. If we conclude, as do brethren Hawk and Duncan, that **the assembly** is not commanded, but that it is rather a matter of "judgment", it will be needless to discuss the divided assembly question further. People would be at liberty to make whatever arrangement that suits them best.

Brother Hawk says: "It is argued that the I Corinthians 11:18-20 meeting, as well as those described in Hebrews 10:25 and I Corinthians 14:26, were one undivided assembly." Bearing in mind that brother Hawk takes issue with that argument, let us take a look at those passages.

"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper." (I Corinthians 11:18-20).

The expression, "come together therefore into one place", either means **together in one place** or it doesn't. It has to mean one or the other! By what rule of interpretation could one get a plurality of places? I can't see how that a number of people going to "Room Five" to take the Lord's supper would be a basis for concluding that "one place" means a number of places.

"And let us consider one another to provoke unto love and good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Hebrews 10:24, 25).

This is a *direct command* to assemble *together*, which involves the provoking of one another unto love and good works. Again, I ask, by what rule of interpretation could "assembling together" mean a number of separate assemblies? Brother Hawk's conclusion is that since some who were present for the morning assembly partake of the Lord's supper during the evening assembly, the passage permits assembling in separate assemblies rather than in **the assembly**. I just don't believe it!

"If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say ye are mad?" (I Corinthians 14:23).

"How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying" (I Corinthians 14:26).

It is interesting to note what Thayer has to say (page 87) with reference to the church coming together into one place, as mentioned in I Corinthians 11:20 and I Corinthians 14:26. Thayer says: "To the same place, in the same place." Acts 2:1 is another example. *The Classic Interlinear*, page 313, gives the reading of Acts 2:1 as, "They were all with one accord in the same place."

Acts 20:7 should not be overlooked as an example of disciples coming **together**. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and

continued his speech until midnight." Since the disciples came **together** and Paul "preached unto them" it certainly seems clear that there were no parallel assemblies.

I'm asking brethren Hawk and Duncan to tell us what rules of interpretation they used which allows them to conclude that "one place" means a plurality of places and "assembling together" means assembling apart. Furthermore, if "one" doesn't mean one, and "together" doesn't mean together in our English translations, how can we know what any of the English words mean?

Brother Hawk's disagreement with "our usual interpretation" of I Corinthians 11:18,20; 14:26 and Hebrews 10:25, as far as I can tell, is based solely upon the five "cases" which he says are "scriptural" but inconsistent with "our usual interpretation." He doesn't resort to the Scriptures to prove his five "cases" are authorized, but rather concludes that since some congregations practice those things, and he believes they are "scriptural" that children's worship is also scriptural. He has made *no appeal to the New Testament* to show that the coming together of the church into one place *was not a command and an authorized practice of the first century*.

Is it fair to suggest that "simultaneous assemblies are excluded and unauthorized just as is instrumental music"? I would strike the word "excluded" and affirm that both practices are *unauthorized*. Since **the assembly** is authorized by a direct command there is no authority to dissolve or do away with that assembly, whether by splitting it into multiple assemblies, or carrying it to the point of forming home churches where there will be no assembly larger than the family. If there is scriptural authority for doing away with the assembly someone should come up with it. As brother Foy E. Wallace, Jr. used to say, "If there is no authority for it, don't do it!" As far as instrumental music is concerned, it is not authorized by the New Testament. Therefore, the two practices are alike, in that *neither of them* is authorized by the New Testament.

What does "congregational autonomy" have to do with the issue? Brother Hawk says, "Perhaps one thing we have forgotten in this issue is congregational autonomy." Until brother Hawk proves that **the assembly** is a matter of "judgment" as he contends, he should forget the autonomy question. No congregation has the right to dispense with something which the New Testament commands us to do!

My concern relative to the children's-church question is not limited to that practice alone, but includes the implications with regard to the basic question of New Testament authority. This thing will not stop with youth worship (which is without authority) but will involve numerous activities. In fact, now that there is a breach in the wall of New Testament authority, various practices are being adopted by congregations across the land, with little or no effort to justify the same by the Scriptures. The practice of churches providing recreation and entertainment is one example. I am reminded of a recent statement by **Buster Dobbs**. He said that "division within the church a hundred years ago was not over the instrument, but rather over authority."

In brother **Roy H. Lanier, Jr.**'s editorial, in the May 1980 issue of the *Rocky Mountain Christian*, some very timely comments are made. The editorial, entitled, "Does Anyone Dare To Ask Any Longer?" deals with the subject of authority. Brother Lanier says:

"I have asked for authority to have 'day schools, kindergartens' and any other form of secular schools sponsored by and run by the Lord's church. I have asked for authority to build and use recreational halls (gymnasiums if you please; 'multi-purpose halls' if you do not please!). I have asked for authority to have dramatized performances during worship and teaching periods. I have asked for authority to have church-sponsored ski trips. I have asked for authority of special days when leaders in the community are honored by the church. (These among other things.)

To all of these, all across the country, I have been met with puzzled looks and even hostile looks. It is as if I am insulting them. I am looked upon and labeled too old fashioned, too negative. Why would I ask such a thing for they have never been asked that before? Or, why do I want to know about any authority anyway?

However, I still think it to be a good question, and, about most anything we do and teach. We used to be proud of our actions expressed in a slogan, 'We speak where the Bible speaks and are silent where the Bible is silent.' Do we practice this still?"

I cannot question the sincerity of these brethren in the article under consideration when they say it is not their

purpose to encourage separate assemblies, but to show that such is a matter of judgment. But I do believe they have failed on both counts. I don't think there is any question but that they will *encourage* separate assemblies. This will be due to the fact they have been known for standing for the right in days gone by, and some will be inclined to accept their conclusions without study. Their purpose to show that the children's church practice is a matter of "judgment" has failed. It failed because of a lack of Scriptural evidence.

Brethren Hawk and Duncan have taken the position that **the assembly** (undivided) is not demanded by the New Testament, but that it is rather a matter of "judgment". Friends, I don't want to face the judgment believing, or having taught others to believe, that **the assembly** is just a matter of "judgment"! I don't believe these brethren will want to do so either, after they have given some serious study to the matter. At least it is my prayer that they will not want to do so.

—1302 Camillia
Farmington, Missouri 63640

DIVISION—ITS CAUSES AND CURES!

Harold Thomas

Not long ago I awoke to discover that the congregation I was working with was going to split asunder. When the reality of the coming division became inescapable, the heartbreak and anguish that I, as well as others who were involved in the situation, felt was sickening. The more apparent it became that division could not be averted, the greater the feelings of despair. Those of you who have been involved in similar situations will easily be able to identify with the heartache I am describing.

The liberal elements working within the church today are eating away the very foundations upon which we have been united in Christ and which have served as corner stones of the restoration movement. Congregations all across the land and around the world are experiencing strife, unrest and division. But even a casual examination of the Bible will convince any open minded individual of the fact that division within the ranks of God's people always has been a problem. (See I Corinthians 3:3).

Why do congregations divide? What causes "loving brethren" (?) to separate themselves from each other? Why can't brethren get along with each other and endeavor to preserve the "unity of the spirit in the bond of peace"? (Ephesians 4:3). To be sure there are many reasons or causes for division but I shall attempt to discuss only three of them in this article which I feel are at the bottom of much of the division the Lord's church has experienced over the years.

IGNORANCE OF GOD'S WORD

In the long ago, Amos said, "Can two walk together, except they be agreed?" (Amos 3:3). The obvious and implied answer is of course "No!" The implication of the prophet's words is that division will occur when brethren will not agree among themselves on various issues.

When Paul wrote his first letter to the Corinthian church,

he instructed the brethren to "speak the same thing" and to "be perfectly joined together in the same mind and in the same judgment. (I Corinthians 1:10). In matters of religion then, unity can only be had when all loyal followers of Christ will endeavor to "speak as the oracles of God" (I Peter 4:11) and when all loyal followers of Christ will endeavor to "hold fast the form of sound words" as instructed by Paul in I Timothy 1:13. But before we can speak as the oracles of God and before we can hold fast the form of sound doctrine, we must study the Word of God so that we can know what the oracles of God have to say and so that we can learn the form in which it has been given. When we have learned what the Bible teaches and what it does not teach and when faithful gospel preachers will "preach the word" (II Timothy 4:2) and "contend earnestly for the faith which was once delivered unto the saints" (Jude 3), we will have armed ourselves with the weapons needed to avert and avoid division. And let it be plainly understood by all, a great host of would-be scholars notwithstanding, the Bible says we can KNOW the truth and we can thereby free ourselves of sin. (John 8:32).

One of the major causes of strife and division is ignorance of God's word. The Old Testament prophet hit the nail squarely on the head when he said, "My people are destroyed for lack of knowledge." (Hosea 4:6). While growth in knowledge, as in the other Christian graces outlined in II Peter 1:5-8, certainly requires time, many members of the church are, in the words of inspiration, "wilfully ignorant" of what God's book says simply because they make little or no effort to "study to show themselves approved." (II Timothy 2:15). For this reason they are unable to distinguish truth from error and are led captive by falsehood and deception before they realize it — if they ever realize it!

Some things we have learned and learned well. For ex-

ample, very few of us would argue about the necessity of being baptized. But God's Word has a great deal to say about aspects of the Christian system other than baptism. Now don't misunderstand what I am saying, I am thankful that we have learned and are convinced as to the necessity of baptism and that when someone is scripturally baptized he is immersed in water for the remission of his sins. But many of my brethren don't know much beyond this. And it is appalling that "when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." (Hebrews 4:12). Brethren, let's renew our interest in studying the Bible and in handling aright the word of truth. It's all right to specialize in and become authorities on "pet subjects" but in so doing we often fail to come to appreciate other great truths of God. We must come to realize that as long as we remain ignorant of what the Bible says, even in regard to one subject, however insignificant we might think such to be, Satan will continue to have his way with us and will continue to destroy otherwise active and growing congregations because brethren don't know the Bible as they ought.

FAILURE TO PREACH THE WORD

A second cause of strife and division is failure on the part of those who preach the unsearchable riches of Christ to preach **THE WORD**. The uncertain sounds emitting from a large portion of brotherhood pulpits are frightening sounds indeed. If we are to survive in the 20th century, we must have bold, dynamic Bible-centered preaching. Can you imagine the Old Testament prophets (or for that matter such New Testament preachers as Peter or Paul) preaching a soft compromising sermon with an uncertain ring to it? But the modern concept being advocated teaches that we must be "broadminded", and that we must "go easy" and that we consider our "method of approach" when proclaiming the good news of Christ. I can well imagine that within a few more years, if the situation continues, we will hear men get up in the pulpit and say "unless you repent (in a measure), and are baptized (by some mode), in order to be saved (so to speak), you are (I am sorry to say) in danger of being lost (at least to some extent)!" We already hear from every authority in the religious field except God. Whole sermons are preached containing no scripture or scriptural references at all. Brethren, it's time we considered the preaching of men like John the Baptist, Stephen and the Apostle Paul who stood firmly for what was right. Theirs was the straight-forward preaching of the gospel of Christ that turned the world upside down and shook the sinner to the core. Those who heard them preach had no trouble at all understanding what they said or what they meant.

All of us have heard the story about the young preacher who, upon taking his first work, began at once to deal with the sins which were prevalent in the congregation he was working with. His first lesson dealt with dancing and its evils. His second lesson dealt with drinking. His third with gambling and his fourth with divorce. After each lesson he was admonished by a certain deacon not to bring lessons on those subjects again because some of the members were getting upset. Finally, in desperation, the young preacher asked the deacon what he thought it would be all right for him to preach on. Whereupon the deacon urged the young preacher to preach on the evils of practicing witchcraft

because no one in the congregation was involved in such and therefore such a lesson would not be upsetting to anyone. I know from experience what this young man went through. I have had "elders", "deacons" and average

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- 9:30 E. ESTES: The Church—And Its Concern For The
- 10:30 G. ELKINS: The Church—The Bride Of Christ
- 7:00 L. WARREN: The Church—And Its Concern For The
- 7:50 B. SMITH: The Church—A Molder Of Homes

MONDAY, OCTOBER 20

- 9:00 G. COLLEY: The Church—And Singing In Worship
- 10:00 C. PUGH: The Church—The Preparation By John And Jesus
- 11:00 R. SHARP: The Church—And The Crucifixion Of J
- 1:00 D. BUCHANAN: The Church—God's House
- 2:00 C. CATES: The Church—God's Husbandry
- 3:00 D. SZTANYO: The Church—Its Unity
- 7:00 G. MUSIC: The Church—The Blood-Bought
- 7:50 A. HIGHERS: The Church—And The Sword Of The S



Dean Buchanan



Curtis Cates



Andrew Connally



Roy Deaver



Gary Ealy



Garland Elkins



Hugo McCord



Pat McGee



Don McWhorter



Avon Malone



Roy Sharp



Billy Smith



Dick Sztanyo



Robert Taylor, Jr.

members to admonish me not to preach on various subjects or to "take it easy" on some subjects and to be careful not to bring "too many lessons on thus and so" because we don't want the brethren or visitors getting upset. Now you

can imagine the pressure a man is under when he knows the truth and when it is made clear that his job is on the line. And let me tell you that the old trick works on a lot of preachers. The reason I know this is because we don't

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Lunch Break - 11:45-1:00

Dinner Break - 3:45-7:00

ATTENDED NURSERY

TUESDAY, OCTOBER 21

- 9:00 D. McWHORTER: The Church—And The Resurrection Of Jesus
- 10:00 G. EALY: The Church—How Can It Be Identified?
- 11:00 W. WINKLER: The Church—And Self-Discipline
- 1:00 J. GILMORE: The Church—And Its Organization
- 2:00 D. LIPE: The Church—One Can **Know** That He Is A Member Of **The Church**
- 3:00 R. TURNER: The Church—As Seen By Old Testament Phophets
- 7:00 R. TAYLOR: The Church, The World And The Bible
- 7:50 T. WARREN: The Church—The Army Of Christ

WEDNESDAY, OCTOBER 22

- 9:00 W. WEST: The Church—And The Worship Of God
- 10:00 N. PRYOR: The Church—The Kingdom
- 11:00 N. MERIDETH: The Church—And The Lord's Supper
- 1:00 K. JONES: The Church—The Pillar And Ground Of The Truth
- 2:00 M. MILLER: The Church—All-Sufficient
- 3:00 W. WILDER: The Church—The Saved
- 7:00 A. MALONE: The Church—Before Creation
- 7:50 A. CONNALLY: The Church—And The Great Commission

THURSDAY, OCTOBER 23

- 9:00 W. CLAIBORNE: The Church—And Its Establishment
- 10:00 H. McCORD: The Church—And Its Eternal Destiny In Heaven
- 11:00 W. JACKSON: The Church—The Body Of Christ
- 1:00 W. COLLINS: The Church—And Its Concern For The Wayward
- 2:00 P. McGEE: The Church—Not A Denomination
- 3:00 R. DEEVER: The Church—In Ephesians
- 7:00 J. RAMSEY: The Church—Indestructible
- 7:50 R. DEEVER: What Shall We Conclude From All?



Winford Claiborne



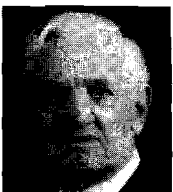
Gary Colley



Willard Collins



Land Elkins



Emerson Estes



Joe Gilmore, Jr.



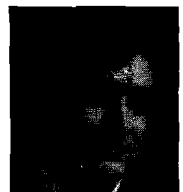
Alan Highers



W. N. Jackson



Kenneth Jones



David Lipe



P. Malone



Noel Merideth



Max Miller



Goebel Music



Neale Pryor



Charles Pugh



Johnny Ramsey



R. Taylor, Jr.



Rex Turner



Lindsey Warren



Thomas B. Warren



W. B. West, Jr.



William Wilder



Wendell Winkler

have too many practicing witches among us but we have whole congregations of drinkers (or those who condone such), whole congregations of dancers (or those who condone such), whole congregations of gamblers (or those who condone such), and whole congregations of adulterers (or those who tolerate and condone such)! I have made it my goal to preach the truth as I understand it without fear or favor — even if it costs me my job, which, I might add, it has on occasions.

I urge my fellow preachers to “contend earnestly for the faith.” Shortly before his death, brother George Darling, Sr. wrote an article entitled, “Fight — But Be Sweet” in which he urged the same. Brother Darling said, “Important issues demand **HARD HITTING**, and hard hitting makes things disagreeable.” We desperately need men who will preach the truth, the whole truth and nothing but the truth even if it means they will be forced to “make tents” on the side in order to physically get by!

THE SPIRIT OF COMPROMISE

The third major cause of division which I want to address myself to is the spirit of compromise which has taken up what appears to be permanent residence in the thinking of a host of members throughout our brotherhood. Let me give you one example of what I am talking about. In the division that occurred within the congregation I was working with that I mentioned at the beginning of this article, the major issue centered around whether or not men must meet the qualifications listed in I Timothy 3:1-7 and Titus 1:5-9 before they are allowed to serve as elders. In other words, **MUST** a man be “blameless,” **MUST** a man be “the husband of one wife,” **MUST** a man “have faithful children not accused of riot or unruly,” **MUST** a man be “not self-willed,” **MUST** a man be “not soon angry,” and such like. Or can we compromise and allow some one to be appointed a bishop over God’s flock who doesn’t fully meet the criteria laid down by inspiration and still consider ourselves pleasing servants of the Lord. Can we sit idly by and allow men who might have met the qualifications in times past but who have ceased to continue to meet those qualifications to continue to serve or attempt to serve as elders. Brethren, if inspiration says that a man “**MUST**” be thus and so, I say that we **MUST** insist that the “**MUST**” be met and that it continues to be met! To do less will result in the loss of our souls. Yet many of my brethren disagree with me and have urged me to “bend a little” on such issues. One elder(?) even admitted that he knew that he wasn’t qualified to serve as such and then added that “we shouldn’t take those qualifications too seriously.”

I’ve been preaching the gospel of Christ for over ten years now and I can’t remember a time when there has been a greater tendency on the part of the members of the church to compromise the truth. I can’t recall studying about a period of time when the tendency to compromise the truth was greater than it is today. Surely, if we have come to know the truth through long hours of diligent study, and surely, if the truth is proclaimed as it should be, we ought then to take a stand for it and contend for it with all our might. The weak, compromising and vacillating spirit of some ultimately will result in the body of Christ being divided time after time. If we know the truth and the truth is preached, then let us have the backbone to stand for the right and the courage unashamedly to condemn the wrong.

Division is a work of the flesh which is condemned in God’s word. (Galatians 5:19-20). Sin is that which when

practiced will cause division. The Old Testament prophet Isaiah said that sin will separate us from God. (Isaiah 59:2). Sin also will separate us from each other. Those who strive to follow the book cannot associate themselves with those who are openly practicing sin or with those who condone its practice. The elders of the church at Ephesus were warned of division. (Acts 20:28-30). Paul charged that we mark those who cause division. (Romans 16:17-18). We are to wage war upon division (Ephesians 6:12) as a wickedness that must be fought. We can do this by studying the Book, demanding that the truth be preached, and by taking an uncompromising stand for the truth. And though it might seem a bit paradoxical, we must separate ourselves from all those who would teach otherwise and from those who would live in direct violation of the Word. (See II Timothy 3:1-7 and II Thessalonians 3:6).

The only way to have unity is to fight for it. The only way to have peace in a congregation is to contend for the faith. The ultimate of Christianity is to make us like God (II Corinthians 3:18) that we might live with Him eternally. (I Peter 1:3-5). Division is a sin and will cause those who are responsible (those guilty of practicing the sin that brings it) to be lost in a devil’s hell for all eternity. Christ desires, died for, and prayed for the unity of his followers. (John 17:20-21 and Ephesians 2:14-16). We can have it if we will work for it. Here then, in God’s Word, we find both the causes and the cures relative to the sin of division outlined for us. Let us read and heed lest through ignorance, a failure to preach the truth or the spirit of compromise we awaken to discover that we lost our souls. —119 Palo Alto

Del Rio, Texas 78840

SEED OF LIBERALISM

(Written for Publication in 1963)

Wayne T. Hall

When elders, deacons, preachers and other church leaders start advocating that there is good and bad in all of us — and you can’t condemn the bad — the seeds of liberalism are present!

When these seeds are planted (taught) the end result will be identical to the seed.

The reason why brethren say we must not disfellowship preachers and churches for endorsing and supporting false doctrine and unscriptural practices is because somewhere down the line the seeds of liberalism were planted.

When gospel preachers (?) argue that God could save sinners without water baptism — and that a person’s baptism is valid even if he doesn’t know the purpose of baptism — the seeds of liberalism are present!

When elders of congregations say that the persons opposing instrumental music in worship are the ones causing the trouble — instead of the ones bringing in this unscriptural practice — the seeds of liberalism are present!

When faithful, dedicated, and loyal preachers are branded and referred to as being “factious”, and in a “nice” way are called liars — and questionable, liberal, and modernistic preachers are looked upon as being “sound” the seeds of liberalism are present!

The Bible talks about **THE SPIRIT OF TRUTH AND THE SPIRIT OF ERROR**, (I John 4:1). Each spirit is to be tested by the **DOCTRINE OF CHRIST**. (II John 9-11). If they do not stand the test they are wrong, and we must not bid them God Speed!

Notes & Quotes...

W. Ray Duncan, minister, Warner Robins, Georgia, March 29, 1980: "You will never know in this world the great influence you have had for the defense and propagation of the truth. God bless you . . . When coming this direction stop by and preach us some of those powerful sermons and alert us for greater service. A three or four day meeting would be great!"

Miss Kay Newman, Librarian, Magnolia Bible College, Kosciusko, Mississippi: "We are trying to begin a Christian periodical collection for the Magnolia Bible College library. Your publication, *Contending for the Faith*, is one which we would like to have available for our students to use . . . As our budget is very limited, we are interested in receiving complimentary subscriptions . . . Several publications are sending us complimentary bundle subscriptions to distribute to our students who are studying to be ministers. Is this possible for your periodical? . . . Thank you very much for your help."

(NOTE: In our reply, we said we would be happy to do this. I already have asked my secretary to start the paper to the Library. Anyone who would like to have fellowship with us by paying for a bundle of 25 copies to be sent to Magnolia Bible College Library to be distributed among preacher-students there each month, your contribution of \$6.00 each month to our contending for the faith fund will take care of it. Who will respond? IYR Jr.)

Marion Farley, Dallas, Texas, August 6, 1980: "Please discontinue my subscription. Thanks."

Jimmy B. Day, Marshall, Texas, August 9, 1980, enclosed his three-year renewal and an extra \$7.00 "to use as you see fit."

W. L. Garrett, Tupelo, Mississippi: "I am very thankful for you and the writers of *Contending for the Faith*. It has been coming into my home through the Gloster Street church for many, many years. I almost always read it from beginning to end and have cut out many articles and put them in plastic for quick reference. They are fine and help me very much.

"I feel the same as you do about Highland in Abilene and Herald of Truth. I helped influence the stopping of us sending money to the Herald of Truth. It is such a pity to waste so much money for almost no good . . . I get from one to ten letters per month from them begging for money — but not any more."

Jim & Dean Green, Kansas City, Missouri, July 11, 1980: "We want to help you keep *Contending for the Faith* alive and going. It is needed, sad to say. We will review our giving and send more soon. Please renew our subscription for three years and use the rest where needed." (NOTE: They enclosed \$100.00. IYR Jr.)

Mrs. Lola Powell, Ottumwa, Iowa, July 23, 1980: "Please take my name off your mailing list."

Tom Harrison, Elkins, Arkansas, July 25, 1980: "I am sending \$5.00 and will send \$5.00 each month the balance of this year to help in the good work you are doing. I like *Contending for the Faith*. Will try to send some subscriptions."

It matters little what you lose, if you save your soul. It matters not what you save, if you lose it! — *The Bible Voice*.

Walter Pigg, preacher, Farmington, Missouri, enclosed a list of 12 new subscriptions for *Contending for the Faith*, under date July 2, 1979, saying, "This represents nearly every household of the Sunny View congregation. There is a great need to 'contend for the faith' in every place, but the need is especially great in this area due to the fact that Ketchersideism has influenced most of the congregations of the Lord's people.

"Your recent issue of *Contending for the Faith*, concerning the Fifth and Highland congregation and their preacher, Lynn Anderson, is greatly appreciated. It is sad indeed when such things happen, but it is sadder still when so many within our brotherhood condone, support and encourage such. It seems that those who would launch the church into the mainstream of denominationalism are having great success in their endeavor. Needless to say that it is much to the regret of those who still stand for the distinctiveness of New Testament Christianity.

"One of the contributing factors to the present trend toward denominationalism within the church is the reluctance on the part of those who do not actually want the church to drift from the shore of truth, to stand for the truth. Rather than be subjected to criticism from those out in left field they just remain silent, or compromise and go along with the majority . . ."

(NOTE: In thanking brother Pigg for his letter and fine list of new subscriptions he enclosed, I said, in part, "I trust that these will help combat the Ketchersideism you mentioned in your area . . . Thank you for what you said about the recent issue concerning 5th and Highland/Abilene. I agree with you that those who just remain silent or compromise are contributing to the present apostasy right along with those who are causing it . . ." IYR Jr.)

W. L. Hettick, of Carthage, Mississippi, renewed for three years August 7, 1980, adding \$30.00 for our contending for the faith fund.



Lee Anderson Is Memorialized In Gifts to Four Seas College

Ira Y. Rice, Jr.

Lee Anderson was that rare breed — an elder who really cared for the evangelization of all the world who was equally concerned for the defense of the gospel as it is in Christ Jesus.

Born January 8, 1889, at Flynn's Lick, Jackson County, Tennessee, he moved to Florida in 1926. He was an elder of the original congregation in St. Petersburg — 10th & 10th — and later on at 9th Avenue, as well as at Bay Vista immediately before his death May 26, 1980. He was in his 91st year.

Just when I first met brother Anderson I cannot precisely recall. It may have been during the first World Evangelism Workshop ever held in the churches of Christ, which I was invited to conduct in January, 1960, at Pinellas Park, Florida. Or it may have been even before that when my family and I first were making preparations to pioneer the gospel of Christ into Singapore, Malaysia and Southeast Asia.

Whenever it was, from the first I ever knew him, I always was keenly conscious of his deep interest in getting the gospel to "all nations" for which he made continuous sacrifices while he lived. He was blessed with good health right up to the end so that he remained alert and active in the Master's cause.

His daughter, **Jean**, wrote to me, June 27, saying, "He still was planning ways to get the gospel out to our community through newspaper advertising and radio as well as maintaining his constant interest in missionary work around the world. A couple of days after he took sick, he told me he wanted to write an article about the first mission workshop, which he had helped you to bring to Pinellas Park, while we were attending there. I think he wanted you to write it in case he couldn't. Therefore, I know a small article about this would make him very happy."

Enclosed in her letter were contributions totalling \$260.00, which had been given for Four Seas College, Singapore, in lieu of flowers by various friends in memory of brother Anderson. Others who would like to take part in thus memorializing this wonderful elder and Christian brother, please make your gifts payable to **Four Seas College, Singapore**, and mail them % the elders, **Bellview church of Christ, 4850 Snuffley Road, Pensacola, Florida 32506**.

(NOTE: Regarding sister Jean's suggestion that I write the article about the first mission workshop, which he had helped Gordon Hogan and me to arrange at Pinellas Park, more than 20 years ago, truly I plan to do this. However, instead of its appearing in *Contending for the Faith* (at least at this time), I want to incorporate it as part of my autobiography, now in preparation, to be published on the 50th anniversary of my career as a gospel preacher, Lord willing, in 1982. Please look for it then. IYR Jr.)

Harold Littrell, minister, Ravenden, Arkansas, renewed his subscription for six years, July 23, 1980, saying, "I appreciate your determined effort to stem the tide of liberalism in the Lord's church . . . Keep up the good work."

P. M. Cold, Jr., of Fayetteville, Georgia, enclosing \$25.00 under date of July 19, 1980, asked us to renew his subscription for one year and "use the balance (\$22.00) as needed."

Charlie S. Roberts, elder, Lansing, Michigan: "We would not miss one issue of *Contending for the Faith*. Keep up the good work."

Carl Thomsen, Texarkana, Texas: "I am impressed with the research and effort that it takes to keep us informed of some of the happenings in the brotherhood. It seems like it gets more difficult to convince some of our people of the amount of liberalism (I really question that word or description) that is taking place in the Lord's church. The reason I question the word liberalism is maybe apostasy might be a more descriptive word."

"As you remember, I supported you on the problem with, I believe it was *Mission* magazine, when it looked like the editor might sue you. I bring this up because I try to speak up when something appears to be wrong."

"Now to reason for this letter. . . .
On Page 16, last page, July/1979 *Contending for the Faith* was a notice by you about writing anonymously. I would like to say that I personally feel the statement, 'We look upon such the same way we do hit-and-run drivers, i.e., as too cowardly to merit even our contempt' is absolutely too harsh, unkind, unloving, unbecoming a Christian and does not help in a positive way to boost circulation or improve your image with those of us who love you, support you and most of all love the church Christ loved and died for."

"There are so many ways that item could have been stated without hurting anyone's feelings and been said in a more Christian way. I really believe you did yourself and the cause you support more damage than good. I can hardly believe that a newspaperman like yourself would ever let that happen."

"Wouldn't it have been just as effective to have put it something like this: 'It is our policy not to print anything in our publication that is written anonymously. All articles must have the individ-

ual's name, address and signature on them."

"Sometimes the reason for anonymity is justified — not because of cowardness but because that some of us have already brought up or to the attention of the eldership and haven't been too well received, an article might be so much more effective. There is an old saying, 'Don't condemn the Indian until you have walked in his mocassins.' There may be more truth than fiction in that statement. Also 'a little honey gets the bddr'hr sometimes an appropriate way of accomplishing things and sometimes really effective."

"Please consider this letter, and the comments herein, as my way of expressing to you the feelings I have about that item. Maybe there is some way you can rectify the way and the tone of it."

(NOTE: Without intending brother Thomsen any offense at all, may I say that such concern for "image" is as basic to the present apostasy as any single thing we are aware of. Paul said that he accounted "all things but loss" that he might "gain Christ". We have to account even our "image" as loss. If someone wants to write us "confidentially" and sign his name, that is one thing; but when one writes us anonymously, not having the courage to sign his name, we stand by what we said in our July/1979 issue. Sorry. IYR.Jr.)

Clarence Lavender, preacher and elder, Bradenton, Florida: "it was great to read in . . . *Contending for the Faith* that you and brother Luper finally made it into China. I can remember when I was a student at Freed-Hardeman College . . . your earnest desire to take the gospel to that forbidden land. . . ."

Mrs. Ray McGehee, Palmersville, Tennessee: "I wish that it were possible for every gospel preacher and elder to be on your mailing list."

Thomas Waldrum, Forsyth, Missouri, November 20, 1979: "I surely enjoy reading the paper and pass it to some others. Seems like I can't get them interested enough to buy it. That keeps me informed to what is going on in the church. The brethren don't seem to know how to know about the church over the land. . . ."

(NOTE: "If folks but realized that the information they receive through *Contending for the Faith*," I replied, in part, December 4, 1979, "can be obtained through almost no other source, surely great throngs would want to subscribe. More and more are learning this; for we have had an increase of several thousand new readers the second half of 1979." IYR.Jr.)

James C. Baor, of Batesville, Mississippi, enclosed \$5.00, saying, "use as needed."

Jimmy Dorris, long-time preacher in Nashville, Tennessee, sent \$10.00 to renew his subscription, saying, "Keep the rest for anything you need it for."

Pauline L. Flynn, Victorville, California: "I continue to enjoy your articles in your publication and really enjoyed your article on brother Pullias and feel these things should be exposed to the brotherhood. God bless your continued efforts to do this. May this small donation and others I have made and continue to make help you in your efforts."

Quentin Dunn, preacher, Floresville, Texas, January 4, 1980: "I am glad that *Contending for the Faith* is having a bigger circulation. However, I think that four-or-five-page articles are too long. Some writers stay on one subject too long. Some *Notes & quotes* are too old."

Louis C. Bell, St. Louis, Missouri, December 31, 1979: "Enclosed find check for \$10.00 toward expenses Keep up good work. Appreciate what you are doing. . . ."

EASTSIDE CHURCH OF CHRIST
1980 Lectures
"THE CHURCH'S FOUNDATION" (Psalm 11:3)
November 7-9, 1980

Friday, November 7
7:30 P.M. "The Autonomy of the Church"
—Garland Elkins

Saturday, November 8
9:30 A.M. "Loosing Where God Has Not Loosed"
—Garland Elkins

10:30 A.M. "Perfectionism in the Church"
—Bill Hamrick

11:30 A.M. "Binding Where God Has Not Bound"
—Alan Highers

2:00 P.M. "The Church is Not a Denomination"
—Johnny Ramsey

3:00 P.M. "Unity In Diversity"
—Tom Bright

4:00 P.M. "The Restoration Movement"
—Alan Highers

7:00 P.M. "Church Growth"
—Johnny Ramsey

Sunday, November 9
9:30 A.M. "Women and the Church"
—Foy Smith

10:30 A.M. "Virgin Birth of Christ and the Church"
—Alan Highers

2:00 P.M. "The Place of the Old Testament in the Church"
—Hugo McCord

3:00 P.M. "Fellowship"
—Tom Bright

4:00 P.M. "The Church and Young People"
—Foy Smith

7:30 P.M. "Psalm 11:3"
—Hugo McCord

DAVID P. BROWN
Director

Reservations for Housing—Contact Charlotte Morgan—(918) 682-6382
Eastside Church of Christ—2141 Kingston—Muskogee, Oklahoma 74401

Cassettes of each lecture will be available.

Otis L. Hanes, Keyes, Oklahoma, May 1, 1980: "I appreciate *Contending for the Faith* so very much. I think it and *The Spiritual Sword* are my survival links. One brother discussed with me 30 or 40 minutes trying to show me it was wrong to debate. Just love and fellowship anything. I wonder where the church will go. I surely want to help you and your work, and those who stand for the truth. I just sent a check last week and hope to continue . . . Brother Warren says the church is trying to convert the world with doughnuts and cookies instead of God's way . . . I have surely appreciated *Contending for the Faith* on the deception of modern versions so-called."

Charles E. Campbell, Montgomery, Alabama, June 20, 1980: "Thank you very much for the requested information concerning the *Crossroads* (Gainesville) and the *Heritage Chapel* congregations (???) of the church. . . ."

William Guy Lawrence, Cape Coral, Florida, April 15, 1980: "I have enjoyed reading this magazine for years . . . Keep up the good work. . . ."

Wilbur Coss, Jr., of Bonita Springs, Florida, moved August 1, 1980 to 10780 S.W. 36th Street, Miami, Florida 33165.

Charles L. Morgan, Livonia, Michigan, July 22, 1980: "I really enjoy reading *Contending for the Faith*. Keep up the good work . . . will be praying for you."

George Claypool, of lantha, Missouri, on July 14, 1980, enclosed \$40.00.

IN MEMORY OF A. P. SPURLOCK

Noah A. Hackworth
(May 12, 1980)

Last Wednesday night, **A. P. Spurlock** yielded to the call of God. His departure was swift and climaxed a persistent illness. We have all had to part with a treasure, and I personally feel the sting of a severed relationship that covered some 30 years.

The gospel was the first love of A. P. He preached it to the best of his ability and encouraged young men to prepare themselves to preach, myself included. He was always ready to spend and he spent for the Cause. He gave much more than he ever received *until now*.

He encouraged my heart, held up my hands and bathed my soul with his lovingkindness. His value as a dedicated servant of God will now surely be felt.

A. P. could not be manipulated or intimidated. He was not a compromiser or men-pleaser. He always responded to his call of duty as he understood the Bible to teach. His chief objective was to go to heaven.

It pains me deeply to have to say farewell to one who gave to me much more than I gave to him. But I must say it. A. P. has gone to Him who is BEYOND THE AZURE BLUE.

Farewell, my friend and brother, until we meet again at the Great White Throne.

—Church of Christ
525 S. Bayshore Boulevard
San Mateo, California

Clarence Holmas, minister, Montpelier church of Christ, P. O. Box 906, Montpelier, Vermont 05602, July 22, 1980, re: *Contending for the Faith* publication of June/1980, Volume XI, No. 6: "I find it difficult to believe that so many men of faith can rip one another apart in the spirit of 'love' . . . My Bible still contains John 13:35; I John 3:14 and Galatians 6:1. Are these verses no longer in your Bible? Let's stand firm for the truth, without compromising, yet without using corrupt speech. (Ephesians 4:29)."

(NOTE: "Not a single passage of scripture you cited applied to our issue of June/1980." I replied, in part, under date of August 3, 1980. "The love Jesus and the apostles taught does not excuse error. Rather, Jude 3 teaches that we are to 'contend' earnestly for the faith once for all delivered to the saints. To do so in no way negates love . . . As for your reference to 'corrupt speech', neither side resorted to such as far as I recall . . . By the way, where were you when I preached that meeting last September at South Barre, Vermont? Did you attend?" Evidently the 'love' this brother espouses doesn't move him very far. IYR Jr.)

Rusty Maynard, Clarkridge, Arkansas, July 21, 1980: "I pray that *Contending for the Faith* will see its way through financially and I will be praying for that. I hope to soon have some subscriptions as well as renewing my own. . . ."

Hobart E. Ashby, Garden City, Michigan, July 22, 1980: "Here is my check for \$25.00."

Zora Elizabeth Temple Passes

Ira Y. Rice, Jr.

If *Contending for the Faith* had a greater friend, until her passing, April 11, 1980, at least we didn't know of it! The mother of **Winston C. Temple**, one of our staff writers, who also teaches in the Bellview Preacher Training School, in Pensacola, Florida, and is an elder at Pace, Florida; also the mother of **Zora Jean Martin**, of Brewton, Alabama — sister **Zora Elizabeth Temple** was just as steadfast in standing for the truth as she was in advancing it into all the world.

An estimated 300 people converged on the little building in Pace (which normally seats only 150) at 2:30 Sunday afternoon, April 13, for the funeral. They had to slosh through a driving rain to get there — and even once on the church-house grounds many had to wade through water ankle-deep to get inside. Another estimated 200 turned back when they could not get inside the building for the crowd.

Instead of the usual type of funeral sermon, before her death sister Temple had requested that **William S. Cline** preach her funeral and that he preach a regular gospel sermon on "Why Everyone Ought to Be a Member of the Church of Christ." **Ira Y. Rice, Jr.**, upon hearing of her death, changed plans and also agreed to speak, using her good life to uplift the cause of Christ. **John Priola** read the scriptures, and **Charles Williamson**, one of the Pace elders, conducted the graveside service.

On the way from the funeral to the burial grounds, I looked back over my shoulder, noticing that the funeral procession still was coming over the hill more than a mile behind.

Burial was at Serenity Gardens Cemetery with Lewis-Sowell Funeral Home directing. Pallbearers were **Foy Nelson, Daniel Brown, Johnny Brown, Gregg Brown, Kenneth Jones and Joe Gill**. Honorary pallbearers included **Hairston Brantley, Harold Cozad, Bill Gallagher, Fred Stancliff, Eugene Walp, Clifford Wolfe, Joeland**

Overstreet, Cody Cooley and Bob Nelson.

In her passing, sister Temple was honored by both members and non-members of the church alike. The funeral director, **Kenneth Butler**, said there would have been many more had it not been for the heavy rainstorm. Even as it was, it was by far the largest attendance at any funeral ever conducted by the Lewis-Sowell Funeral Home.

A Tribute of Praise To My Wonderful Mother Winston C. Temple

Mother dear, you are at rest. Rest that you so well deserve. Heaven is blessed because of your faithful and dedicated Christian presence. We miss you here, but we know that on that celestial shore you are joining in singing the blessed song which you adore — "Sing and Be Happy".

I can not, but I must endure this short separation. Mother, be sure to exhort my guardian angel to watch over me and help me to so live that I someday soon shall join you in the heavenly home.

Thousands here on earth have been blessed by your good and pure life. By your example as a wife and mother many others have been and will be encouraged to follow in your steps. Your works and faith shall stand high above every hill



and shall shout to countless numbers that truly you were and are a child of the King.

Praise, honor, reverence and love to you mother — a true mother in Israel. Goodnight, my dear mother. I shall see you in the morning.

Basil and Pauline Young, Berkeley, Missouri, September 11, 1979: "A while back we were reading a book of early restoration preachers . . . He Noticed when he drank tea or coffee he had a better speaking voice, but noticed when he drank milk his voice seemed to lose its power or his speaking ability . . . We were talking about that and thought the tea or coffee didn't have anything *pro* or *con* to do with his voice, but that milk is mucous-forming and probably would help him to lose his voice . . . We have heard good

commendation of the material in last few issues of *Contending for the Faith* from different ones one here at church . . ."

Hannibal church of Christ, Hannibal, Missouri, September 27, 1979: "Bundle of 25 copies . . . monthly per issue . . . Standing order until further notice."

John Ledbetter, Rogersville, Alabama, July 22, 1980, sent us \$50.00 to help get our financial situation back into balance.

W. L. Totty, minister, Indianapolis, Indiana: "I continue to enjoy your good writing in *Contending for the Faith* and the newsletter reporting news of your work in the Far East and rejoice that I can have a small part in helping to get the message to those people . . . Truly I don't know what the church would come to if we did not have a remnant of people like you who will call names and in no uncertain terms point out the digression that is among us. Keep up your good work."

To a Christian Congregation with a willingness to learn how to work for the Lord, one that needs direction in personal work, one that needs renewal in Christian love, please get in touch with Gerald Vincent Wolfert, of 3868 Christine Gardens East, Memphis, Tennessee 38118. Phone: (901) 365-1949. A graduate of Memphis School of Preaching, sound in doctrine, no hobbies except working for the Lord, he can supply a resumé upon request and should now be available.

What is your purpose in life. As a Christian we should have at least two: 1) To get the gospel to every creature among all nations in all the world before we die, and 2) to make sure that what we preach is the truth of the gospel as it is in Christ Jesus. Nothing more, less or else will save.

CORRECTION & CLARIFICATION

As hard as we try never to make any errors in the things that we report (and fewer than eleven errors have ever been called to our attention, since we began publishing *Contending for the Faith* almost eleven years ago) yet, upon rare occasions, such just will occur.

Under date of September 5, 1980, brother Dale L. Spung, minister to the Florida Avenue church of Christ, in Tampa, Florida, wrote us the following appreciated letter:

"Dear brother Ira: In reading **CONTENDING FOR THE FAITH** for August, 1980, I found there have been some misunderstandings that need to be corrected on Pages 10 and 11 of that issue.

"Under the article, entitled, 'WHAT-TO-DO-ABOUT-CROSSROADS MEETING IS HELD', it is stated: '... the elders of the Florida Avenue church of Christ, at 12720 N. Florida Avenue, in Tampa, Florida, hosted a meeting . . . Ira, we do not presently have elders here at Florida Avenue and have not had elders for about five years. A group of us preachers in the Tampa Bay area planned this meeting and requested the use of the building at Florida Avenue for this meeting. The business meeting of the men at Florida Avenue granted our request to use the building here for the meeting. This was the only participation that the congregation at Florida Avenue had in this meeting.

"Then on page 11, under 'Dale Spung, minister to the Florida Avenue congregation, in Tampa told . . .', there are also some misunderstandings that need to be corrected to align with the facts. About two years ago, there were some families who left Florida Avenue and placed their membership at the Sunrise church of Christ here in the Tampa area at Temple Terrace. When these members left here they DID NOT 1) cause division over 'Crossroadism', 2) create a new congregation (Sunrise). The Sunrise congregation had been in existence for several years prior to their leaving us.

"During this meeting at Florida Avenue, I was in personal conversation with you and mentioned to you how the Sunrise congregation came into existence. About 1971 there were some members who left Florida Avenue

over a matter having nothing to do with Crossroads. The members who left established a new congregation in Tampa, known as the Central church of Christ. In a few years they secured a preacher who had been trained at the Crossroads congregation in Gainesville. This congregation then 'evolved' into what is now the Sunrise church of Christ. A few years later they built a building at Temple Terrace and called the congregation there the Sunrise church of Christ. I was not in Florida at the time, but to the best of my knowledge, this is how the Sunrise congregation came to be.

"It seems evident to me that you misunderstood and mixed up what had happened years ago with the leaving of some from Florida Avenue about two years ago.

"These misunderstandings are regrettable and I'm sorry for any harm that may have been done to anyone as a result of them. I hope that this clears up any part I may have had in these misunderstandings, and hopefully you will print this in **CONTENDING FOR THE FAITH** that the correction may be known by all readers. We earnestly desire to 'contend for the faith', but we want to do so in spirit and in truth. Sincerely in Christ, (Signed) Dale L. Spung, minister, Florida Avenue church of Christ."

NOTE: We too, regret any confusion of facts which occasioned any misunderstanding on our part. Oftentime brethren who live in a given location assume that others living elsewhere know the background of local situations. It was not clear to me in our conversation that brother Spung was referring to two different time-spans, causing the confusion. We trust the above will correct and clarify any misimpressions. IYRJR.)

A Book Whose Time Has Truly Come!

KEEPING THE LOCK IN WEDLOCK

(A Critical Analysis of a Doctrine on Divorce and Remarriage Currently Being Taught by Some in the Church)

written by
THOMAS B. WARREN, PH.D.

"In these crucial times, with the Lord's church facing a 'falling away' comparable to that which led to the formation of the 'Christian Church' in the late 19th century, this book (with its more than 330 pages, 20 main chapters, and 25 appendices) does a number of very important things:

1. It proves that fornication is the one and only ground for divorce and remarriage.
2. It proves that a doctrine currently being taught on divorce and remarriage is false.
3. It proves that the doctrine under review denies foundation principles of the law (gospel) of Christ."

(Thomas B. Warren)

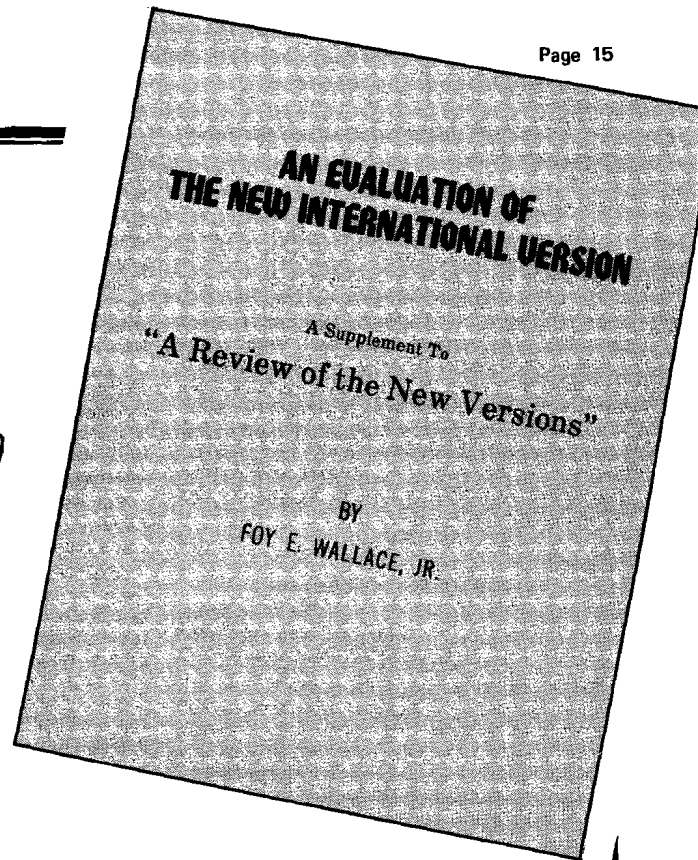
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What About the New International Version?



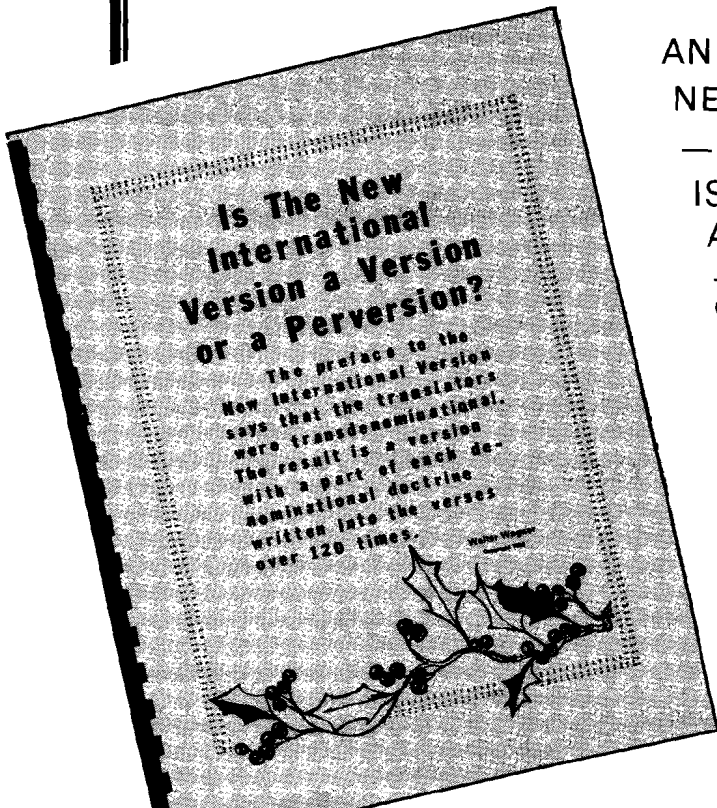
Ever since the so-called *Revised Standard Version* of the Bible was brought forth in the mid-40's, we have been treated to a whole spate of new translations – most of them highly questionable and few of them indeed really reliable.

Seemingly every few months or years, here comes another new version – and a certain type of brethren literally rush in to advocate it with little heed as to whether it teaches truth or error.

One of the most recent such to appear on the scene is the *New International Version*. We have been appalled to see most of "our" papers – including some usually more reliable than others – present such to their readers in the most glowing terms.

Two of our brethren who have made a special study of the *New International Version* to determine if it can be relied upon or not are **Foy E. Wallace, Jr.** (now deceased) and **Walter Wagner**. Both of these men, each in his own way, have made a valuable contribution to our evaluation of this new version.

Please send your orders for these two studies in the *New International Version*, as follows:



AN EVALUATION OF THE NEW INTERNATIONAL VERSION

— Foy E. Wallace, Jr. \$2.50

IS THE NEW INTERNATIONAL VERSION A VERSION OR A PERVERSION?

— Walter Wagner \$3.95

Or, if you do not have brother Wallace's earlier volume on the new versions, it now is **back in print**, and may be ordered as follows:

A REVIEW OF THE NEW VERSIONS

— Foy E. Wallace, Jr. \$15.00

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A COMPLAINT AGAINST BAYER ASPIRINS

Bayer Aspirin Co.
U.S.A.

Dear Mr. Bayer:

You manufacture aspirin that relieves suffering, colds and fever. Your aspirin makes it possible for a person to get out of bed and fight off headaches, muscle spasms and bad nerves. I have noticed that these tablets work wonders on Monday, Tuesday, Wednesday (except at night), Thursday, Friday, and especially on Saturday. But people who take them on Sunday and Wednesday night get no relief. They are unable attend Bible study and sometimes they fail to attend worship. Is it possible for you to examine your tablet and put an ingredient in it that will work on Sunday and Wednesday night, too?

Yours truly,

(Signed)

A Bible School Teacher

—The Bible Voice
Oliver Church of Christ
Rogersville, Alabama 35652

W. A. Flowers, West Palm Beach, Florida, January 5, 1980: "I was very impressed to read such sound teaching and denouncing unsound principles and variances from the truth as you do in your publication, *Contending for the Faith*."

Clarence Barron, of Bridgman, Michigan, in subscribing for three years added an extra \$5 "for whatever is needed," saying, "Thanks very much for the good things you are doing."

F. C. Rice, New England, West Virginia, in renewing his subscription for another three years, under date January 3, 1980, commented, "I enjoy reading *Contending for the Faith* very much. I do question somewhat the free subscriptions to congregations. For two years just past I personally paid for enough copies of *Words of Truth* to satisfy a local congregation. I have just recently stopped this because of lack of interest on the part of members. They just don't want to read. An elder told me recently, 'I don't like to read. I am a poor reader, and have never liked to read.' End of quote.

"I believe the elder's confession is fitting to too many members of Christ's body.

"I don't know the answer. I spent 46½ years in the field of education. Now I am old. I have always like to read good material. It is hard for me to understand a Christian, or even a non-Christian, who does not like to read about God, Christ, the Holy Spirit, and Heaven.

"I admire you for your good work, especially for *Contending for the Faith*. Keep up the good work just as long as possible."

(NOTE: Thanking brother Rice for his good letter and the additional help he sent, I replied, under date of January 12, 1980, in part, as follows: "You probably are correct in your estimate of the brotherhood's disinclination to read. The elder's confession you quoted also probably is typical of great numbers of elders. This could be the reason we cannot seem to get our warnings through like we should. If they don't even read them, then how can they be warned!

"On the other hand, from time to time, we find one like F. C. Rice. It makes all the difference. Thank you for your encouragement. We shall indeed continue to contend for the faith according to our ability as long as God enables. Pray for us." IYRJR.)

Pat McGee, evangelist, North 5th & Grape, Abilene, Texas, January 15, 1980: "Abilene is just a modern Laodicea."

Mrs. Max R. Crumley, San Jose, California: "We are so pleased to see you have brother Wallace's publications listed, because we find them so valuable for our studies and work with others. Now and then we need a certain one to give as gifts to studious individuals and the book store at Concord rarely has them in stock, reluctantly offers to see if he can get them . . . Such a pity there couldn't be more of his work on records and tapes. . . .

"We appreciate *Contending for the Faith* . . . It's a long lane that never turns . . . so don't give up on us. . . .

"You are well aware of the deadly pall that hangs over spiritual efforts and activities in the Bay Area, and it's even worse in Albany, where we continue to work. Our group is faithful, though small, and sound in faith, but are just followers — not one real leader among them. We've never faced a situation just like California. Nothing seems to work that we did anywhere else. But we press on!

"Our daughter and family live in Oregon and the situation in that state is another story! Our anti brethren have a death grip upon the church! It is appalling how they operate in order to keep the members from hearing any other point of view. Which is an evident sign of their unsurity of their position. . . .

"We wish you well in your work for the Lord."

(NOTE: "I quite agree with you," I replied, in part, "that brother Wallace's books are indeed valuable as Bible study helps. We are pleased to advertise them and move them by the 100s . . . The reason the bookstore at Concord does not feature brother Wallace's books is that the owner/manager disagrees entirely with him on most things. . . .

"When you mentioned the 'deadly pall' that

hangs over spiritual efforts and activities in the Bay Area, I felt your description was unusually apt. I just wish that *something* could be done to alleviate things there. However, this may be hoping against hope . . . As for Oregon, we have a son living in Portland, and Vada has an uncle in Grants Pass; so we know what you mean.

"Keep praying for our efforts to call brethren back to the Old Paths." IYRJR.)

LOUISVILLE, KENTUCKY GETS CHRISTIAN SCHOOL

Beginning in August 1980 Brown's Lane Christian School shall open with grades 1 through 6. The board of directors, composed of 11 outstanding Christian men from various congregations, purchased the property previously occupied by Louisville Country Day School. Gayle Hearn, president of the board, announced that Harry D. Middleton of Nashville, Tennessee has been employed as the headmaster of the new facility. A faculty and student body now is being sought. Those who may be qualified and interested should get in contact with Harry D. Middleton at either 1403 Brown's Lane, Louisville, Kentucky 40207 or 4043 Crestridge Drive, Nashville, Tennessee 37204.

Brother Middleton and his wife Geraldine, have been involved with Christian Education the last seven years and are committed to the training of young people.

Jim Simmons, Defuniak Springs, Florida, March 13, 1979: "I appreciate so much your love and concern for the truth. As a student at Bellview Preacher Training School, I realize the need for a stand for the truth. We need more publications like yours in the brotherhood. Please use the enclosed check any way you see fit. (\$10.00 enclosed.)"

Jack Hendry, who preaches at Enid, Oklahoma, has brought out a new book, entitled, *God's Law of Marriage*. Of this new book, brother **Guy N. Woods** has said, "Your book, *God's Law of Marriage*, is excellent and with every basic sentiment you express I am in full agreement. Seldom do I read any book with which I find complete agreement, but I do with yours. You have reflected the teaching of the New Testament on this issue."

God's Law of Marriage is now ready for delivery. Please send \$2.95 with your order (plus 59 cents for postage) to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118.**

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

The *Truth* About Gymnasiums

Dan Jenkins

We live in an age when the proper word choice often determines the acceptability of an idea. Those involved in the advertising world fully recognize that the very name given to a product is a major determining factor for its success. The church of our Lord has not escaped from this avenue of approach. There are men in places of leadership who are so set on accomplishing some particular idea that much thought has been given by them as to how to best label some project they are planning to ensure its acceptance.

Consider the following. There are those who are determined for the church to build gymnasiums and pay for them out of the Lord's treasury. Until recent years there were very few if any who would have even considered such as the work of the church. The fathers and grandfathers of these very men stood steadfastly against such efforts to cause the church to become involved in areas where God has not authorized it to work. However, in spite of the fact that no additional truth has been discovered that would show authority for such, in spite of the fact that no fallacy has been found in the reasoning of those of years gone by, some are still rushing headlong to get the church involved in an area for which it has no authority. There is an obstacle that must be overcome. There are still members of the church who have a great devotion to truth, and for one to announce that a gymnasium is to be built would immediately cause alarm as they remember truths they have heard since their youth. A new label must be discovered to overcome these objections. That label is "Family Life Center." However, such does not change the truth about these projects, they are still gyms and there is no Biblical authority for them.

The following quotations from the *Gospel Advocate* reflect the attitude of those of former years. They are presented here, not as some sort of ecclesiastical authority nor as a "church edict", but simply to show the great change that has come about in this area. In the August 1, 1935 issue of the paper, brother Goodpasture wrote, "There is a difference between spiritual progress and a religious

hurrah, but some people seem not to know it. When a church gets swept up in a 'religious hurrah' of church sponsored youth camps, banquets, ball games and institutionalism, it would be good to remember Paul's statement, 'The kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost.' (Romans 14:17)." He wrote again in 1948 on page 484, "This question can be answered both negatively and positively. It is not the mission of the church to furnish amusement for the world, or even for its own members. For the church to turn aside from its divine work to furnish amusement and recreation is to pervert its mission. If the church will discharge its duty in preaching the gospel, in edifying its members, and in helping the worthy poor, it will not have desire or the time to amuse and entertain."

It is true that times have changed but truth does not. Can you imagine any New Testament church, even the most corrupt, turning aside from its task of world evangelism to build "Family Life Centers"? It fully recognized the need of the world was the gospel and it fully recognized that the spiritual edification of the church was to be found in the Bible! While it may be true that denominationalism, which is not devoted to a "Thus saith the Lord" and which does not have the purity of the gospel to attract others, must use such methods to win devotees let us never lose sight that our God has limited the area in which the church can work. He has equipped it with the gospel to win the world and to provide life for its members.

It is time that we clearly focus on two divine institutions, the home and the church. Both are ordained of God, both are a part of His eternal work with men, and the area in which each is to function is clearly set forth in the Bible. There is nothing wrong with Christians being involved in youth camps, sports activity, banquets, etc. There is nothing wrong with them using their money to accomplish anything that is not sinful. However, when money is given to the church it becomes special, for then its use is limited to the areas in which the church is authorized to work! Consider Acts 5 and the money of Ananias and Sapphira. Peter said

(Continued on Page 3)

Contending FOR THE Faith

Volume X, No. 10 October/1980

Ira Y. Rice, Jr., Editor

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If The Church Would Be Great

It is not often that your editor has a weekend at home when not speaking myself somewhere else. On the night of September 20, 1980, however, brother **Clinton Elliott**, of Batesville, Arkansas, telephoned asking me to come hear him speak the following morning at Collierville, Tennessee, near our home in Memphis. Sister Rice and I shall always be grateful that we went.

Speaking on the subject, "**If The Church Would Be Great!**", brother Elliott set forth five principles. "If you have these five principles," he emphasized, "you cannot fail." They were:

- 1) **A high profile of unshakeable beliefs.**
- 2) **An exclusive and limited fellowship.**
- 3) **Strict discipline.**
- 4) **A strict code of behavior.**
- 5) **Strong zeal.**

One of the principal points that brother Elliott made during the course of his lesson was that "you cannot teach gospel truth in denominational terms." How right he was!

WHAT HAPPENED TO OUR BELIEFS?

In an age of "Gimmicks and Gimmickry" of every sort and strange winds of doctrine of every type and variety blowing through this once-great brotherhood, some of us keep asking whatever happened to our *unshakeable beliefs* of yester-year? Whatever happened, for instance, to "**Where the Bible speaks, we speak; where the Bible is silent, we are silent**"? (See I Peter 4:11). Whatever happened to "**calling Bible things by Bible names**" and "**doing Bible things in Bible ways**"!

The word of God teaches an *exclusive* and *limited* fellowship or it does not teach anything at all. That is what II John 9-11 is all about! Yes, we know that smooth-speakers such as **Roy Osborne, John Allen Chalk, Lynn Anderson, Marvin Phillips** and **Chuck Lucas** are trying to popularize fellowshipping the Christian Church and other forms of sectarianism; but what has that to do with anything? It is *still wrong!*

NOT POPULAR — BUT STILL RIGHT

In an age of permissiveness, when "everyone doing his own thing" seems to be the cry on every hand, the strict discipline or code of behavior re: passages such as Romans 16:17-18 may not be *popular* — but it is *still right!* "**Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.**"

If the church of our Lord ever again is to be great once more, elders, preachers, teachers and all the rest of us must take steps to rekindle the *strong zeal* for the truth of the gospel that once characterized the churches of Christ everywhere. Instead of being blinded by the rah-rah, love-everybody, anything-goes type of religion which practically has taken over — brotherhood-wide, let us get back to the *Old Paths* of truth and righteousness and walk therein.

—Ira Y. Rice, Jr., Editor

THE TRUTH ABOUT GYMNASIUMS

(Continued from Page 1)

to them, "Whiles it remained, was it not thine own? And after it was sold, was it not in thine own power?" The answer is obvious. Before it was given to the church it was under the power (authority) of those who had it. But after it was given it was under the authority of the church! There is individual activity, there is home activity and there is church activity. God governs the area in which each can function and we must keep these areas clearly set forth in our minds. I can use my money to pay for a vacation for my family, but can the church pay for such? I can use my money to buy a new automobile for my use, but can the church? I can use my money to educate my children, but can the church? Surely we can see that there is a difference between what I can do as an individual, what I can do as a part of my family, and what the church can do.

The heart of the matter is this. If we truly are devoted to a "Thus saith the Lord", to speaking where the Bible speaks and remaining silent where the Bible is silent, to the principle of neither adding to nor taking from the Scriptures, to speaking only as the oracles of God, then *we must have Bible authority for the building of gymnasiums*. Where is it? How can we consistently call men back to Bible names, Bible worship, Bible baptism, Bible morality while at the same time advocating that it is right for the church to build gymnasiums? To call a gym a "multi-purpose building" or a "Family Life Center" does not change its nature, nor its true function; and it certainly does not make it scriptural.

The work of the church is set forth in the Scriptures. The first century church understood the nature of its work and set out to fulfill its task. Since that time there have been those who have also understood the nature of the church and its work and have done their best to see the task accomplished. However, in recent years some have arisen who either have a false concept of the work of the church or little regard for Bible authority and now want to usher in a new age for the church, complete with gymnasiums. To these we ask, "Where is Bible authority for such? The truth about gymnasiums is that for the church to build them it must abandon truth given in the first century and truth that was held to and practiced until recent years! Again we ask, *"Where is Bible authority for gymnasiums?"*

'Gimmick Christianity'

Jim Wesson

"Hurry, hurry! Step right up and see the show! Come to church this Sunday and you'll be entertained by a real circus clown. Come to Bible Study (Sunday School) and we'll give you a free box of balloons. Come back to Sunday evening services and meet Chief Thundercloud and see a movie about preaching the Gospel in the wild west. Come to mid-week "Bible Study" and we'll give you a free ride on a fire engine and you can listen to the "Disco Disciples", the Gospel group with the disco beat!

You know, there used to be a time when people went to a church service to worship God and study the Bible. A time when people who loved the Lord sang hymns of praise as a congregation (Ephesians 5:19; Colossians 3:16),

bowed their heads in prayer to the Father (Acts 20:7; II Timothy 2:2), gave of their financial means (I Corinthians 16:1-2; II Corinthians 9:6-7), and partook of the Lord's Supper. (Acts 20:7; 2:42). Apparently those days are over as far as many churches are concerned. They have gotten out of the business of worshipping God and preaching the Gospel, and have gotten into the entertainment business. I'm sad to say that this is even true among some congregations of the church of Christ. Rather than inviting people to come to church and worship God, these churches invite people to come to church and be entertained.

There used to be a time when a minister was primarily a preacher of the Gospel. As far as the Bible is concerned that is still what he's supposed to be. (II Timothy 4:1-4). But now in many churches a minister has to be a combination magician, joke teller, puppeteer, musician, and master of ceremonies. Oh, and if there's any time left during the service, he can do a little preaching too! I believe that if Jesus and the apostle Paul were here on earth today, they would be flabbergasted at what is being done by many churches in the name of Christianity. (Galatians 1:6-10).

Churches and preachers have prostituted the Gospel of Christ for the sake of bigger attendance. Nothing would please me more than to double or triple our attendance this Sunday, but I am not going to prostitute myself, my congregation or the Gospel to do it. If the crowds will only go to the highest bidder, so be it! Christianity is not an auction! When Jesus sensed that the crowds were following him just to get a free meal, he told them that they needed to start thinking about spiritual food. (John 6). When he said this many of those who followed Him quit following Him. But Jesus didn't say, "No, wait! Come back and I'll give you a free lollipop or Peter and John will sing a duet for you!" Jesus knew that following Him was serious business. (Matthew 10:37-39).

Jesus established His church not to entertain people, but to save them through the preaching of the Gospel and edification of the saints. (I Timothy 3:15, Ephesians 3:8-10; 4:11-16). Jesus wouldn't bribe people to follow Him in the first century, and neither will true churches in the 20th century. A congregation built on gimmicks, entertainment, door prizes, etc. will dwindle and die when these are not being offered anymore. If I have to do some spectacular feat to get people to come to the Lower Paw Paw church of Christ, I would just as soon have them go somewhere else.

When the crowds turned away and walked no more with Christ, Jesus turned to the twelve and asked them, "Will ye also go away?" Then Simon Peter answered him, "Lord, to whom shall we go? Thou hast the words of eternal life." Anyone who is truly interested in eternal life like Peter was, will not have to be bribed and entertained in order to follow Jesus. People are saved by the Gospel, not by puppets, magic shows, singing groups or ice cream cones. We come together on Sunday not as spectators of an entertainment extravaganza but as participants in worship of the Almighty. In Romans 1:16, Paul wrote "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth."

It's time we get away from gimmick Christianity and get back to the Gospel of Christ.

—Lower Paw Paw Church of Christ
Route 821
Lower Salem, Ohio, 45745

The Truth About Gimmicks *

Paul Jarrett

With all the controversy about the use of gimmicks by those involved in bus ministries I believe it is time for someone to set forth the truth about gimmicks. The truth is a gimmick by definition is always going to be contrary to truth. A gimmick is defined as: (1) "a secret means of controlling a prize wheel, etc., (2) a trick device used by a magician, (3) anything that tricks or mystifies; deceptive or secret device." Note that by its very nature a gimmick is deceptive. The truth is that the honest Christian (and there should be no other kind) could never use a gimmick.

Now let me hasten to point out that not everything done in promoting a successful bus ministry is properly labeled a gimmick. Nor, on the other hand, are those who are fond of pointing out the use of gimmicks by others always free of gimmickry themselves. The distinction that must be drawn is not always an easy one for an observer to make. On the other hand, the distinction can be made (though not necessarily easily) by each individual through an examination of their own heart.

In truth many Christians who frown on the methods of a bus ministry are in fact more guilty of gimmickry than are those they are critical of.

The point I wish to make may be illustrated in this fashion. Jesus performed miracles. On two occasions he fed large multitudes of people. One result of his performing these miracles was that he attracted large crowds of people. While many of them did come for the wrong reasons he was afforded the opportunity to preach to some who were honestly seeking the truth. I know it bothered Jesus that many came for the wrong reasons but I doubt that he ever felt compelled to change his methods because of their bad attitude. Similarly I don't feel that any method could be labeled a gimmick just because of the bad attitude of others. However, on one occasion Jesus did refuse to perform a miracle. He refused when Herod requested him to do so. The reason he refused was because Jesus *never* performed a miracle to entertain someone or to attract a large crowd. Jesus was not a magician. Jesus' miracles were invariably prompted by the feelings he expressed for the multitude when he fed them with seven loaves and a few small fish. Jesus said, "I feel compassion for the multitude." His feeding them was not a gimmick, but rather a true expression of his feelings for them.

In making application to the present issue that confronts us we may make the following point. If a bus driver or bus worker gives candy to every child on the bus because he loves them and wants to express his love this is highly commendable. Or if a congregation wants to show their appreciation to those who have attended their Vacation Bible

School or brought others to the school by rewarding them with a picnic or some little gift I feel their motivation gives approval to their action. If, on the other hand, the bus driver is giving out candy for the sake of enticing children to ride the bus or if rewards are given out on a competitive basis in order to build a large attendance these actions become gimmicks. The point being that a gimmick is a deception. It belies the true purpose of one's actions.

Now the point may be made at this stage that the purpose is to fill the buses and attract more people to Bible classes and church. If this is the case, then we have drifted further than I thought. We have lost sight of the high prize of our calling. The prize of our calling is to attain unto the resurrection of the dead. We do this not on the basis of how many we enticed to attend our services nor even on the number of people we baptized. Rather this is achieved by our striving in all points to be like Jesus. If we would recognize that this is our end then we would have an end that would not serve to justify our means, but rather would sanctify our means. Our means would be an outgrowth of hearts that are attuned to be like him in love and compassion. Our methods would not be gimmicks—"secret methods of controlling a prize wheel" such as attendance or baptisms—but rather they would be an expression of our love for the souls of men and our own desire to be like Jesus.

In closing I would like to point out that what I have said does not apply exclusively to those involved in bus ministries. In fact, I feel that many times those who are involved in such a ministry are showing themselves to be more Christ-like with their methods than are their critics. Perhaps our harsh criticism of their motivation is caused in many instances by our transferring our own attitudes to them. In truth many Christians who frown on the methods of a bus ministry are in fact more guilty of gimmickry than are those they are critical of.

Many Christians cannot imagine doing a benevolent act without illiciting a promise that those whom they are "helping" will in turn attend church with us. When brethren have that attitude towards the little benevolence they do it is no wonder they can't understand how it is possible for a Christian to treat a group of poor, dirty bus kids to an ice cream party just because he loves them.

Likewise, Christians who build nice comfortable air-conditioned cathedrals to impress their worldly friends and wouldn't think of allowing the gimmick they have devised to reach the "right kind" of prospects to be soiled by poor, dirty, ill-mannered bus kids could be expected to throw stones at purveyors of gimmicks designed to reach a lower class. The truth about gimmicks is that they are always wrong no matter what their purpose or who they are aimed at. The Christian does not stoop to gimmicks but trusts the light living within him to draw men to God as he allows the love and compassion of Christ to fill his heart and be spread abroad through his life.—7446 Crown Court, Mentor, Ohio 44060. ■

No Gimmicks, Please!

Johnny Ramsey

The religious world at large is just a glorified social club. The denominations have virtually surrendered any right to their claim of being an organization to promote spirituality. They have nothing to offer the world but a watered-down facsimile of God's will. There is nothing compelling about their message. At a loss to even consider Bible preaching most of these groups are grasping and groping for some means to help the people. But, alas, bingo and ball-games, bazaars and banquets just will not get the job done. Every conceivable gadget and gimmick is being perpetrated upon the gullible, untaught religionist to keep his interest high.

I wish we could say that none of these things had entered into the thinking of our brethren. However, a casual look at some church bulletins and buildings will reveal that within the body of Christ is found an attitude that puts emphasis in the wrong area of life. Within the last ten years I have noticed less and less scripture from the pulpit and more and more social functions in the name of the Lord's church. Evidently a decline in the one produces impetus in the other.

While brethren, and the world, are starving for the gospel we have become adept at hot dogs, ping-pong and youth directors! A real old-fashioned Bible-filled gospel sermon is unique in many churches in the brotherhood. There are even some brethren who have said that too much scripture will ruin a lesson. Such things ought not so to be.

Do you know what started these thoughts? It was the cereal box at breakfast. On the side of the box of Wheat Chex were these fascinating words:

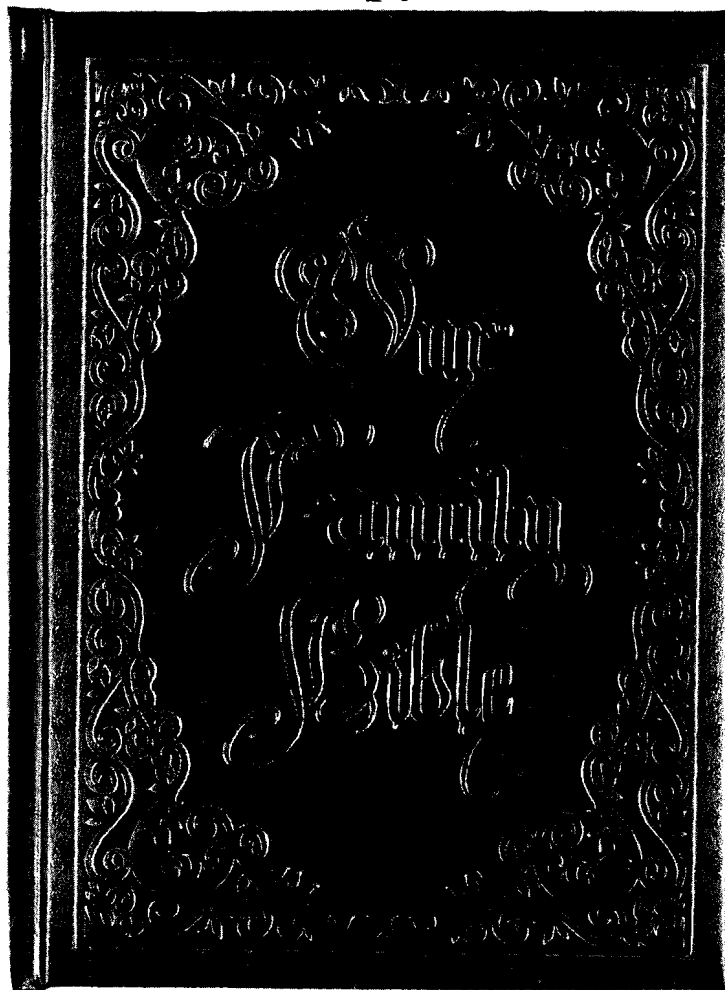
"Mothers of America, rejoice! Wheat Chex is guaranteed to contain no premiums — no whistles, missiles, rockets or ruckus. No beanies, B-B's, heebies or jeebies. Not a ball, bat, hat or gat in any package of this crunchable, munchable whole-wheat cereal. Wheat Chex is made so the fun is in the flavor — the only cereal made on purpose for Grownups, and Above-Average Children. You get the taste instead of toys, and nutrition instead of noise. We take pride in proving this is one cereal worth buying for its own fine self—with no strings, rings or things attached."

This straight-forward advertising appeals to me. It also reminds me of our failure, as Christians, to frankly, unapologetically set forth the plea of Christ's church. The sectarian world has proved that the social route will never suffice. The Bible teaches us that the church is "the pillar and support of the truth" and that the gospel is "God's power to save." (I Timothy 3:15; Romans 1:16).

Let us then return to Bible preaching and spiritual emphasis. This is God's plan for the church. This is the purpose of Christianity. Brethren, we have been intrusted with the message the world is desperately needing (II Corinthians 4:7; I Thessalonians 2:4). Let us not hide it behind fleshly appetites, weak pulpits and modern kitchens. Let us preach the gospel and watch the church grow.

"All that is necessary for the forces of evil to win in the world is for enough good men to do nothing."—Edmund Burke

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Contending for the Faith feels fortunate to have secured 36 copies of one of the most lovely family Bibles we've ever seen. Bound in maroon and stamped in gold, *OUR FAMILY BIBLE* (see photo, above) is simply beautiful. This *King James Bible* measures 8 $\frac{3}{4}$ " by 11 $\frac{1}{2}$ " and is 2 $\frac{1}{4}$ " thick. It has a Presentation page, a Family Register (including spaces for Certificate of Marriage, the Husband's Genealogy, the Wife's Genealogy, Children's Record, and Events to Remember in the life of your family), a Subject-Index Concordance, Between the Testaments, the Apochryphal Books, a Harmony of the Gospels, Parables and Miracles of the Bible, a Bible Dictionary, and full-color sections of scenes from the Old Testament, Bible Lands, the Life of Christ, and the Travels of Paul. Ordinarily selling at \$39.95 (and worth it), while the supply lasts, we are reducing this Bible to just \$24.95 (plus \$2.00 for packaging and postage). Please send a total of \$26.95 with your order to:

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

(NOTE: Because of the year-end rush, please allow from three to four weeks for mailing.)

Contending for the Faith Fund Contributions Are Tax-Deductible. This Year Why Not Help in Major Way?

The Lord's people, of course, are supposed to be "peculiar". (I Peter 2:9). In some ways it seems that we are downright "odd".

One of our oddities is that once we start helping financially in a given cause, even if that cause goes wrong, we tend to just keep right on helping. This is about the only way one can explain why brethren keep right on contributing to the support of *Highland/Abilene* and *Herald of Truth*, since that congregation and its preacher began turning apostate ten years or more ago. If we could ever persuade faithful brethren to quit supporting apostasy and start sending their contributions instead to the support of such efforts as *Contending for the Faith*, who knows, we might even re-establish this wandering brotherhood in the Old Paths once again!

That at least *some* of our brethren have caught onto — and adopted — this idea seems apparent. Even a casual perusal of the following lists of contributions received via our contending for the faith fund, as from July a year ago, shows that various ones of our readers are helping — some, in fact, on a regular monthly basis. The only trouble is that *not nearly enough* are helping — making it impossible to mount more than the most nominal initiatives for the truth among the churches — *brotherhood-wide*.

Great numbers of brethren, at the end of each taxable year, find that they have not given anywhere near what the government allows them to give and still be able to take it off their income tax. Since all such contributions to our contending for the faith fund are tax-deductible, why not make it a point this year to help us out in a major way? Instead of just contributing a pittance (as has been the case on the part of most), why not consider your overall tax picture and then deliberately contribute *as heavily as possible* between now and the end of the year! By so doing, you will be having joint participation with us in this unyielding battle against all error!

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING JULY, 1979:

Ronald H. Allan	\$100.00
Mrs. Ruth F. Alexander	2.00
Lee Anderson	50.00
Kenneth Atkinson	8.02
Sara Ballard	10.00
Donald E. & Cherry H. Banks	10.00
Richard L. Barnes	10.00
Guy Beeman	10.00
Carl Bell	10.00
Ralph & Blye Brannan	10.00
Ernest R. Burnette	50.00
Charles E. Cagle	10.00
J. E. Carr	5.00
Gerald E. Cartar	5.00
John A. Carter	100.00
Roger & Demia Carter	10.00
Frank Chesser	5.00
Wendell V. Clipp	20.00
J. E. Coldiron	10.00
Mrs. N. G. Colley	10.00
Mr. & Mrs. James C. Copeland	5.00
Mr. & Mrs. James A. Cox	10.00
Russell Cozort	35.00
Billy J. Crabb	10.00
Harold H. Crowe	50.00
Edward T. Curd	10.00
Ross Cutts	25.00
Mrs. & Mrs. Francis E. Davis	10.00
Steve & Jennifer Davis	10.00
Tommy DeArmond	5.00
David E. DeVous	5.00
Harvey E. Dunn	2.00
Charles R. Estes	15.00
Chester Estes	2.00
Miss Bertis Ford	10.00
W. B. Foster	10.00
Don & Aletta Gale	30.00
Loyd E. Gale, Jr.	25.00
Lowery Garrett	100.00
James & Bettie Gillikin	25.00
Wilber R. Girod	25.00
S. G. Gray	10.00
Mrs. C. R. Greer	5.00
Mrs. Margaret E. Griffo	50.00
Joe T. Grissom	10.00
Danny Hagood	15.00
Ira L. Haney	5.00
David E. Hanson	2.25
Bruce Herris	50.00
Roy J. Hearsh	25.00
Ordell H. Heavin	20.00
L. W. Herren	15.00
Mark N. Hicks	10.00
Mrs. Myra H. Hill	52.00
Gary Hixson	10.00
Mr. & Mrs. Ray Hogan	10.00
E. B. Hudson	10.00
W. E. Kaufman	25.00
John Kellum	10.00
Benton H. & Dorris Kemp	10.00
Mrs. Geneva Lancaster	5.00
John R. Ledbetter	50.00
Charles F. & Esther Lewis	10.00
Jerry Lindesmith	50.00
Frank P. Liscom	25.00
Willie Long	5.00
Milo McNeil	10.00
Myrtle Marlow	5.00

Richard L. Matry, Jr.	10.00
Ernest W. Meador	16.00
H. L. Meeks	5.00
J. Noel Meredith	25.00
Douglas E. Miller	15.00
L. A. Miller	10.00
Steve Miller	10.00
Mrs. Barney Mitchell & Elizabeth Cleveland	25.00
Nathaniel Monroe	10.00
C. J. Morris	25.00
Dorothy Muckelvane	10.00
Jerry & Marilyn Naah	200.00
Mr. & Mrs. Bill Newcomb	10.00
Charlie Nicks	20.00
Darl E. Palmer	10.00
Mr. & Mrs. J. O. Paschal	20.00
Arthur Pauley	12.00
Mr. & Mrs. William B. Pence	20.00
Mrs. L. C. Perry	5.30
Stanley M. Pharr	10.00
William Plew, Sr.	2.00
Eule Ragsdale	10.00
Dele Reeves	5.00
Ray Reynolds	50.00
James Riddla	5.00
Charles S. Roberts	10.00
Carl B. Robinson	5.00
Joe A. Romine, Jr.	10.00
Mr. & Mrs. Phillip Doyle & Lois Schmidt	50.00
Mr. & Mrs. R. L. Schuessler	20.00
Tommy Settles	10.00
Elijah G. Shelton	10.00
William & Ruth Simpson	100.00
Carl Smith	15.00
Gusie Smith	15.00
Milton Smith	10.00
Lloyd C. Spivey	10.00
Mr. & Mrs. Wesley Starling	10.00
Henry Starnas	10.00
Edna E. Stewart	20.00
W. S. Taylor	10.00
Gilkin	10.00
John Temples	25.00
James E. Thompson	15.00
M. C. Tooley	10.00
Glady's N. Tune	5.00
John W. Tuten, Jr.	10.00
D. B. VanBlarcom	25.00
Virgil Vaughan	50.00
Henry Vickory	10.00
Carson Webb	10.00
Guy Weddell	15.00
O. W. Weeks	10.00
Jeffrey N. Wesson	10.00
Leslie E. White	10.00
Billy R. Wiseman	5.00
Johnny (Henk) Wyse	15.00
ANONYMOUS	100.00

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING AUGUST 1979:

Marco Aguiluz	\$8.00
Mrs. Thelma Albritton	6.00
Mrs. Ruth F. Alexander	2.00
Edward F. Allard, Jr.	10.00
Charles W. Andrews	6.00
Mabel O. Anthony	20.00
Carl Bell	10.00
Howard A. Blazar, Sr.	25.00
S. M. Blythe	25.00
Ken Bowers	25.00
W. B. Christian	5.00
H. W. Clark, Sr.	15.00
Mr. & Mrs. J. L. Cook	5.00
Georgia Creel	5.00
Guy Darby	3.00
Mr. & Mrs. Francis E. Davis	10.00
Robert W. Doak	20.00
Jimmy Dorris	5.00
Lou Nell Elkins	5.00
G. R. Freeman	6.00
Jack Gillis	5.00
W. R. Girod	10.00
Andy Harwood	10.00
Ordell H. Heavin	20.00
Mrs. Ida Holland	3.00
Lois C. Johnson	1.00
Grace & Joe Jordan	15.00
Ronald T. Keever	25.00
Wayne H. Litsay	25.00
Mr. & Mrs. Ken Lowden	14.25
R. D. McBea	5.00
James W. Medlin	15.00
H. L. Meeks	5.00
John W. Mastenbrink	10.00
L. A. Miller	10.00
Tom Minnick	5.00
Mrs. Barney Mitchell & Elizabeth Cleveland	30.00
Dorothy Muckelvane	10.00
Odeve Murphey	3.00
Gene Nesler	25.00
L. H. Newell	10.00
Paul Nicklaus	10.00
Charlie & Amy Nicks	10.00
Mr. & Mrs. Jack E. Norris	20.00
Stanley M. Pharr	25.00
Robert L. Plumlee	25.00
William Poyner	5.00
Ted Prater	10.00
Charles S. Roberts	5.00
William Simpson	40.00
Eric Sippo	15.00
J. Thomas Smith	30.00
H. Dewayne Sheppley	5.00
John W. Tune	5.00
Leslie L. Spear	5.00
John Strother	25.00
L. B. Sutton	10.00
W. S. Taylor	10.00
Willie Mae Thornton	5.00
Glady's N. Tune	5.00
John W. Turner, Jr.	5.00
Delbert L. Turner, Jr.	5.00
D. B. VanBlarcom	25.00
Jeffrey N. Wesson	5.00
ANONYMOUS	40.00

TOTAL Received Via Contending for the Faith Fund During August, 1979: \$1,035.25

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING SEPTEMBER:

M. A. Aguiluz	8.00
Kent Bailey	21.00
Leory H. Baldwin	10.00
Carl Bell	10.00
Roger & Demia Carter	10.00
Julius Coleman	5.00
George Creel	5.00
M. W. Davidson	15.00
Mr. & Mrs. Francis E. Davis	10.00
Lou Nell Elkins	5.00
William H. Farley, Jr.	1.00
J. F. Fedd	3.00
R. G. Ford	50.00
Joe H. Gantry	7.55
Sarah Gilbert	5.00
Wilbur R. Girod	15.00
Jeff N. Giffis	15.00
Bert E. Harvill	10.00
Ordell H. Heavin	20.00
bill Heinselman	25.00
Mrs. Garleane Latham	50.00
Ernest W. Meador	7.00
H. L. Meeks	5.00
L. A. Miller	10.00
Mrs. Barney Mitchell & Elizabeth Cleveland	15.00
A. H. Moody	10.00
Dorothy Muckelvane	10.00
Paul Nicklaus	10.00
Charlie Nicks	20.00
Mr. & Mrs. W. Peach	5.00
Ted Prater	10.00
Charles S. Roberts	5.00
Herold J. Sargent	3.00
C. B. Short	10.24
William Simpson	20.00
Tommy Stacks	10.00
N. J. (Stan) Stanford	27.00
John M. Stewart	4.40
W. S. Taylor	10.00
Glady's N. Tune	5.00
Delbert L. Turner, Jr.	5.00
Turner, Jr.	5.00
D. B. VanBlarcom	25.00
Jeffrey N. Wesson	5.00
ANONYMOUS	5.00

Wood Church of Christ, Woodbury, TN 25.00

TOTAL Received Via Contending for the Faith Fund During September, 1979: \$585.19

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING OCTOBER, 1979:

M. A. Aguiluz	8.00
Mrs. Ruth F. Alexander	2.00
Fred A. Baker	10.00
Sara E. Ballard	10.00
Carl Bell	10.00
Roger & Demia Carter	10.00
Stewart D. Cline	10.00
Velmer Cozort	6.00
H. W. Dehstrom	10.00
Francis E. Davis	10.00
Mr. & Mrs. Oscar T. Driver	25.00
Lou Nell Elkins	5.00

Alton W. Fonville 25.00

Sarah Gilbert 5.00

W. R. Girod 35.00

Andy Harwood 10.00

Ordell H. Heavin 20.00

Henry McCaghren 10.00

H. L. Meeks 5.00

L. A. Miller 10.00

Mrs. Barney Mitchell & Elizabeth Cleveland 15.00

Maggie M. Moody 10.00

Dorothy Muckelvane 10.00

Paul Nicklaus 10.00

Charlie Nicks 20.00

Joseph O. Paschel 100.00

Ted Prater 10.00

Charlie S. Roberts 5.00

Thomas C. Roberts 2.00

Elmer E. Sharp 25.00

Carl Smith 20.00

Gusie F. Smith 25.00

J. T. Smith 20.00

W. S. Taylor 10.00

Glady's N. Tune 5.00

Delbert L. Turner, Jr. 5.00

D. B. VanBlarcom 25.00

Jeff N. Wesson 5.00

Thomas A. Willess 15.00

Willard Wright 2.25

Johnny Wyse 30.00

ANONYMOUS 50.00

CHURCHES OF CHRIST

Huntingdon, TN (Clarkburg) 100.00

Woodbury, TN (Wood) 25.00

TOTAL Received Via Contending for the Faith Fund During October, 1979: \$780.25

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING NOVEMBER, 1979:

M. A. Aguiluz	8.00
Ruth F. Alexander	2.00
Mabel O. Anthony	10.00
James C. Baker	5.00
Carl Bell	10.00
Damie & Roger Carter	10.00
George Creel	5.00
F. E. Davis	10.00
Lou Nell Elkins	5.00
Andy Harwood	10.00
Ordell H. Heavin	20.00
James H. Lowrey	3.00
H. L. Meeks	5.00
L. A. Miller	10.00
Mrs. Barney Mitchell & Elizabeth Cleveland	15.00
Maggie M. Moody	10.00
Charlie Nicks	20.00
Paul Nicklaus	10.00
Ted Prater	10.00
Charles S. Roberts	5.00
William Simpson	20.00
W. S. Taylor	10.00
Mary Terry	1.00
John L. Toney	10.00
Glady's N. Tune	5.00
D. B. VanBlarcom	25.00
Jeffrey N. Wesson	5.00
R. W. Worley	10.00
Johnny Wyse	20.00
ANONYMOUS	5.00

Wood Church of Christ, Woodbury, TN 25.00

TOTAL Received Via Contending for the Faith Fund During November, 1979: \$319.00

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING DECEMBER, 1979:

Marco A. Aguiluz	4.00
Mrs. Ruth F. Alexander	2.00
Charles W. Andrews	19.05
Sara E. Ballard	10.00
Clearence Barron	5.00
Carl Bell	10.00
Damie & Roger Carter	10.00
George Creel	5.00
George Creel	5.00
Mr. & Mrs. Oscar T. Driver	10.00
J. M. Duncan	30.00
Lou Nell Elkins	5.00
Pauline L. Flynn	7.00
Clara Harris	25.00
Andy & Trisha Harwood	10.00
Ordell H. Heavin	10.00
Howard Horton	10.00
Ernest Loomis	10.00
H. L. Meeks	5.00
L. A. Miller	10.00
Mrs. Barney Mitchell & Elizabeth Cleveland	17.00
Maggie M. Moody	10.00
Guy P. Moss	100.00
Dorothy Muckelvane	10.00
Charlie Nicks	20.00
Paul Nicklaus	5.00
Mrs. Alena Pierce	5.00
William O. Poyner	5.00
Ted Prater	10.00
Charlie S. Roberts	5.00
Joe Romero	10.00
William Simpson	20.00
Nore Sours	4.00
Henry Starnes	20.00
W. S. Taylor	10.00
Glady's N. Tune	5.00
Delbert L. Turner, Jr.	5.00
D. B. VanBlarcom	25.00
O. W. Weeks	7.00
J. N. Wesson	10.00
Johnny Wyse	30.00
ANONYMOUS	5.00

Wood Church of Christ, Woodbury, TN 25.00

TOTAL Received Via Contending for the Faith Fund During December, 1979: \$610.05

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING JANUARY, 1980:

M. A. Aguiluz	\$8.00
W. F. Anderson	25.00
Fred A. Baker	10.00
Louis C. Bell	10.00
Damie & Roger Carter	10.00
Frank Chesser	5.00
Ralph S. Church	25.00
H. W. Clark, Sr.	50.00
J. E. Coldiron	10.00
Gary Colley	10.00
Joseph & Zelpha Costlow	10.00
George Creel	5.00
Charles W. Davis	17.00
Mr. & Mrs. Oscar T. Drier	5.00

TOTAL Received Via Contending for the Faith Fund During July, 1979: \$2,781.07

The Preacher Who *Doesn't, Isn't!*

Paul Kidwell

In another age, when Balak approached Balaam concerning the word which Balaam had spoken, Balaam uttered a truth which is most applicable in our time:

"And Balak said unto Balaam, 'What hast thou done to me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether.' And he answered and said, 'Must I not take heed to speak that which Jehovah putteth in my mouth?'" (Numbers 23:11-12).

In a day of professional "promoters" and "managers," one of the things most lacking in the Lord's church is a strong pulpit. From the tone of some of the things said both in conversation and in writing, a sizable group has placed more emphasis upon the preacher as a promoter than as a preacher. The question asked is not often enough "Is he a true gospel preacher?" but rather "Is he a good mixer?" — whatever that is!

Churches have fallen to this way of thinking. Some have the idea that the world can be won either through social welfare activity — or by otherwise connecting the church with social or civic causes. *Someone — somewhere — sometime* has to sound the alarm. The gospel is declared by Paul to be the "power of God unto salvation . . ." (Romans 1:16). We too often place the emphasis on either the *man* or the *method*, and not often upon the *word, the message*.

God has not placed his power to save men in men, or in methods, but rather in his word. It is time we learned this. We need more preachers who will, in real dedication, *fill themselves up with the word of God* and then be willing to preach it *as it is*.

If a man *doesn't* preach the word, then he *isn't* a gospel preacher. He may be a good social "mixer," but if he isn't true to the book he will be lost — and he may well take a complete congregation of the Lord's people to hell with him!

The man who *refuses* to preach the word because of the guilt of some member or members of the local congregation is a *sad case*. The eldership guilty of selecting a man who "won't rock the boat" is not true to the charge of God. Preachers must preach. It's the only chance for us all!

—Church Bulletin
Mabelvale, Arkansas

New Rate Increases Now in Effect

As much as we hate to have to do it, continuing inflation is causing *Contending for the Faith* such problems financially that the new rate increase, announced earlier, had to take effect beginning October 1, 1980.

As from that date, our new rates now are \$4.00 per year for single subscriptions; three years for \$10.00; six years, \$20.00 — and the single copy price now is 50 cents.

In clubs of six subscriptions, the rate now is \$20.00 per year. Or, to any congregation desiring to enter each family of its entire membership on our regular mailing list, single copies being mailed directly to each home, we grant a 25% discount off the single-subscription rate, *i.e.*, such whole congregation subscriptions now are payable in advance at the rate of \$3.00 per family address.

Our bundle-rates for standing orders of so many copies to be sent monthly (but billed quarterly after delivery) are as follows:

12 copies/\$ 4.00	60 copies/\$15.00
25 copies/\$ 8.00	80 copies/\$20.00
40 copies/\$12.00	100 copies/\$24.00

Or, if you prefer to pay for standing bundle orders in advance, we can credit your account accordingly.

Dwight Duncan	24.00	L. R. Bruce	8.30	Allen Rupert	24.85
Eleanor S. Edwards	50.00	William W. Burlison	200.00	Fred A. Baker	30.50
W. B. Foster	10.00	Damie & Roger Elliott		C. B. Short	7.52
William H. Fugerer	50.00	Carter	10.00	William E. Simpson	10.00
Mr. & Mrs. Albert L. Fulka	40.00	John A. Carter	88.00	John & Winifred Spivey	20.00
L. Eddie Gale III	12.00	Mr. & Mrs. James A. Coe	10.00	W. S. Taylor	10.00
Sarah Gilbert	25.00	Z. R. Daniel	15.00	Gladya N. Tune	5.00
W. R. Girod	51.50	Mr. & Mrs. Oscar T. Driver	5.00	Delbert L. Turner, Jr.	5.00
Albright Goodgion	25.00	Dwight Duncan	42.00	Jeffrey N. Wesson	5.00
Otis L. Henes	225.50	W. Ray Duncan	25.00	TOTAL Received Via	5.00
Samuel D. Harwell	50.00	Andy Harwood	7.50	Contending for the Faith	
Ordell H. Heavin	20.00	Ordell H. Heavin	20.00	Fund During March,	
Mark N. Hicks	10.00	Garidean W. Latham	50.00	1980:	\$768.47
Miss Opal I. Ivis	4.00	Mr. & Mrs. Kenneth C. Lowden	3.19	RECEIVED VIA CONTENDING	
G. T. Jamison	3.25	H. L. Meeks	5.00	FOR THE FAITH FUND	
John Kellum	10.00	H. L. Meeks	5.00	DURING APRIL, 1980:	
Garidean W. Latham	25.00	L. A. Miller	10.00	Marco Aguiluz	\$8.00
H. C. McCoghen	12.00	Mrs. Barney Mitchell & Elizabeth Cleveland	15.00	Mrs. Ruth F. Alexander	2.00
V. Glenn McCoy	100.00	Maggie M. Moody	10.00	Fred A. Baker	10.00
H. L. Meeks	5.00	William W. Noblin	3.00	George S. Bertine	7.00
L. A. Miller	10.00	Ted Prater	15.00	Don Brantley	10.00
Mrs. Barney Mitchell & Elizabeth Cleveland	15.00	Charlie S. Roberts	5.00	Roger & Damie Carter	10.00
Maggie M. Moody	10.00	William E. Simpson	20.00	Mrs. Besse M. Chapman	10.00
Dorothy Muckelvane	10.00	Carl Smith	25.00	George Crsel	5.00
Mr. & Mrs. Bill Newcomb	5.00	W. S. Taylor	10.00	Paul Curless	5.00
Mrs. George Norton	20.00	ANONYMOUS	25.00	Mr. & Mrs. Harman DuVall, Jr.	5.00
Jerry C. Parker	10.00	TOTAL Received Via		Lou Nell Elkins	5.00
Ben W. Parnell	10.00	Contending for the Faith		A. L. Fulks	25.00
Mrs. L. C. Perry	10.00	Fund During February,		Andy Harwood	5.00
Larry T. Perry	7.00	1980:	\$663.99	Ordell H. Heavin	20.00
Robert L. Plumlee	25.00	RECEIVED VIA CONTENDING		D. C. Holman	5.00
Ted Prater	15.00	FOR THE FAITH FUND		Harris B. Knowles	7.00
J. T. Reiney	25.00	DURING MARCH, 1980:		Velma Lockwood	10.00
F. C. Rice	5.00	Marco A. Aguiluz	\$8.00	Pat McGee	31.10
Charles Roberts	5.00	Mabel O. Anthony	2.00	H. L. Meeks	5.00
Tommy Sattles	20.00	Fred A. Baker	10.00	Mrs. Barney Mitchell & Elizabeth Cleveland	15.00
William E. Simpson	10.00	Wallace W. Burlison	100.00	Maggie M. Moody	10.00
James T. Smith	20.00	Damie & Roger Carter	10.00	Bill Morgan	30.00
M. E. Spear	25.00	Ordell H. Heavin	20.00	Dorothy Muckelvane	10.00
W. S. Taylor	10.00	George Crsel	2.00	Mr. & Mrs. Floyd M. Pierce	5.00
Gladya N. Tune	5.00	Mr. & Mrs. Frances E. Davis	10.00	Mr. & Mrs. D. Ray Pippin	25.00
Delbert L. Turner, Jr.	5.00	Dwight Duncan	42.00	Ted Prater	15.00
Mrs. Thomas VanAlstine	20.00	J. M. Duncan	30.00	Charlie S. Roberts	5.00
Aubrey D. & Martha L. Vann	87.50	Lou Nell Elkins	15.00	Lewis Robinson	10.00
Carson Webb	15.00	Pauline L. Flynn	10.00	Dennis Sams	7.00
J. N. Wesson	5.00	L. E. Gale	9.00	William L. Schwagler	50.00
Mr. & Mrs. Richard A. Williams	500.00	Louis Hasler	12.00	William E. Simpson	15.00
Jerry Wright	10.00	Ordell H. Heavin	20.00	J. Thomas Smith	30.00
Johnny Wynn	14.00	W. A. Holley	5.00	Mr. & Mrs. Wesley	10.00
TOTAL Received Via		Mrs. Gus L. Martin, Sr.	50.00	W. S. Taylor	10.00
Contending for the Faith		L. A. Miller	10.00	Gladya N. Tune	5.00
Fund During January,		Mrs. Barney Mitchell & Elizabeth Cleveland	15.00	Delbert L. Turner, Jr.	5.00
1980:	\$1,920.75	Maggie M. Moody	10.00	Jeffrey N. Wesson	5.00
RECEIVED VIA CONTENDING		Dorothy Muckelvane	10.00	J. Thomas Smith	30.00
FOR THE FAITH FUND		Mr. & Mrs. Jerry Nesh	100.00	ANONYMOUS	9.25
DURING FEBRUARY, 1980:		James M. Pence	3.00	CHURCH OF CHRIST	
M. A. Aguiluz	\$8.00	William O. Poyner	7.00	Baltimore, MD (Eases)	20.00
Harry Akers	7.00	Ted Prater	15.00	TOTAL Received Via	
Mrs. Ruth F. Alexander	2.00	Charlie Roberts	5.00	Contending for the Faith	
Mabel O. Anthony	2.00			Fund During April,	
Beryl Bodenham	10.00			1980:	\$523.35
Ralph Brewer, Jr.	2.00				

(Note: When our complimentary mailings to churches put us more than \$6,000 in arrears on our printing bills last year, we invited those who shared our concern to help catch us up if they chose to do so. Many of you did — and we were grateful.

Meanwhile, between recession and continuing inflation, our arrears climbed back up past the \$7,000-mark last spring. We called this to the attention of our readers; and many responded once again. Before we got things headed off, however, our deficit climbed past the \$9,000-mark. By now, we are happy to say, we have it back down to just over \$8,000. But your contributions to our contending for the faith fund are *still* much needed. Any help toward getting us in balance once again before the end of the year, God bless you for it! IYRjr.)

Demand for "Crossroads" Editions Unusually Heavy

Because of the unusually heavy demand for our March/1980 edition on "Crossroadism", we decided to re-print 2,000 additional copies. We still have about 300 of them left; but when these are gone, that's it.

Anticipating a like demand for our August/1980 "Crossroads" issue, we published 20,000 copies originally. Even this did not satisfy the demand — so we are re-printing an additional 3,000 copies. Hopefully this will be enough.

So much more material has come to hand re: *Crossroads-Gainesville, Florida*, that we now are projecting yet another "Crossroads" issue (our third for the year) to be published in November/1980.

Frankly, with all this intense interest in what we deem to be the No. 1 heresy before the brotherhood at this time, we hardly know how to anticipate the number that will be required.

In hopes that we don't run out *this* time, we now plan to publish 25,000 copies. To say the least, this latest edition re: *Chuck Lucas and the Crossroads saga* will be a revelation to many. In any case, please get your orders in as early as possible for our November/1980 edition — and if you still need copies for March/1980 or August/1980, we'll supply those, too, while the supply lasts.

Please address all orders for additional copies to **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226**. Our bundle rates are listed in the masthead on Page 2.

What Is the Difference Between Kissing a Pig, Jumping a Long St

When you get right down to it, if there is any difference in principle between kissing a pig, jumping a long string of Toyotas and "Gymnastics to the Glory of God", we fail to see it.

The only difference readily apparent from the three advertisements reproduced on these pages is that one was by the Pentecostals, another by the Baptists and the other (God forbid) by the Broadway church of Christ, of Paducah, Kentucky.

To tack "To The Glory of God" onto "Gymnastics" does not necessarily make it so.

And then to have fellowship with Tammy Bakker and C. M. Ward by appearing on the Pentecostal PTL Club television show necessarily makes it *unso*. (See TV Guide

DON'T MISS THIS GREAT EVENT

TIPTON UNITED PENTECOSTAL CHURCH

Pastor will kiss a pig

IF HE GETS 100 IN ATTENDANCE ON EASTER SUNDAY



726 E. NORTH ST.
(AT ASH STREET)
TIPTON, INDIANA

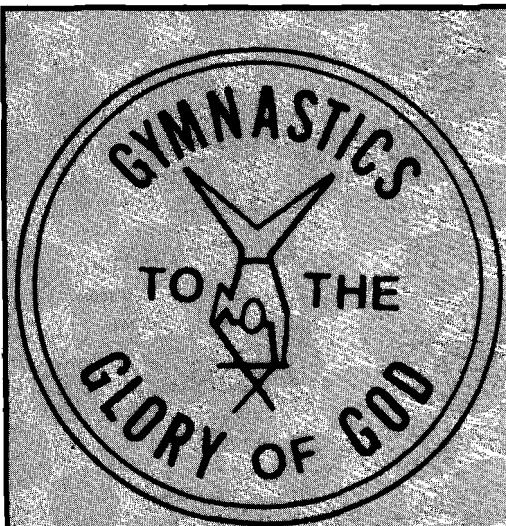
M. E. KUNTZMAN, pastor

675-6543

OR 675-8635

SUNDAY SCHOOL 10 am

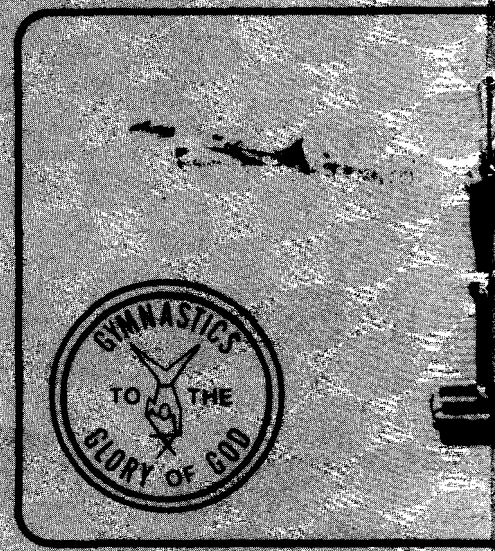
Battle of the pigs



Bible lessons illustrated with gymnastics

Presented by
Ben Zickefoose

do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price; therefore glorify God in your body. (1 Cor. 6:19-20, NAS)



BEN ZICKEFOOSE

String of Toyotas and Gymnastics to the Glory of God?

for November 12, 1979.)

What is so distressing about all of this is that elders of old, established churches, such as *Broadway/Paducah*,

Central/Birmingham, South Florida Avenue/Lakeland, Florida (and countless others) not only "see nothing wrong with it" but *sponsor* such manifest gimmickry by **Ben Zickefoose** rather than having plain, simple gospel preaching.

After all, it is the **gospel** (not gimmicks) that is God's power to save. (Romans 1:16). And it has pleased God "by the foolishness of **preaching** to save them that believe." (I Corinthians 1:21).

Brethren, let us be content to call *Bible* things by *Bible* names and to do *Bible* things in *Bible* ways!

FOR THE ENTIRE FAMILY



Ben Zickefoose

Ben H. Zickefoose, a native of Wichita, Kan., is an assistant professor of physical education at Abilene Christian University, also teaching youth ministry courses in the Bible department.

He holds a bachelor's degree in Bible and master's degrees in Bible and physical education. Zickefoose served seven years as chairman of the health and physical education department at Freed-Hardeman College in Henderson, Tenn., before joining the ACU family in 1963. He also served 13 years as youth minister for the University Church of Christ in Abilene.

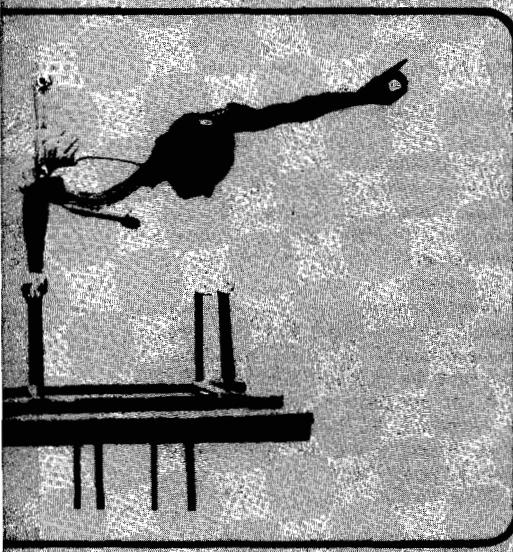
He and his wife, Nancy, have three children, Debi, Trey and Tonja.

From an almost "accidental" beginning in May of 1976, "Gymnastics to the Glory of God" (GGG) has grown tremendously in scope and popularity, with Zickefoose traveling tens of thousands of miles to bring GGG to churches, youth camps, youth rallies and workshops in the U. S. and Canada. In the future he hopes to take GGG to all 48 Continental states.

"You are what you are by the grace of God, and owe it to Him to use your talent to His benefit. This is my ministry, and I believe through it the Lord is truly having an effect on people's lives. It's tremendously exciting," said Zickefoose.

BROADWAY CHURCH OF CHRIST
2855 BROADWAY
PADUCAH, KENTUCKY 42001
502-443-6206
FRIDAY, JUNE 15, 7:30 P.M.

FRIDAY, JUNE 15, 7:30 P.M.



REVIVAL



Scott Bruner, Youth Evangelist



Darrell Blackburn, Songleader

SUNDAY MORNING - MAY 20TH

THROUGH

WEDNESDAY EVENING - MAY 23RD

Special Feature:

AT 9:30 SUNDAY MORNING ...

DON BROCK -- THE MAN WHO IS 3 CARS SHORT OF EVIL KNEVIL'S RECORD --
WILL JUMP A LONG STRING OF TOYOTAS.

DON'T Miss This Jump

7:30 p.m. NIGHTLY

[NURSERY PROVIDED]

CRESTVIEW BAPTIST CHURCH

OLD POLK CITY ROAD, LAKELAND

858-3314

Many Kindred Spirits Help Build Up Contending For The Faith

As we have pointed out many times, the defense of the gospel is not the responsibility of any one preacher or any one editor — it is the responsibility of every baptized believer in Christ.

Were it not for the fellow-ship of kindred spirits in Christ — brotherhoodwide — both in helping us build up the circulation of *Contending for the Faith* and coming to our support financially both regularly and in times of crisis, there literally is no way that we could continue on as efficiently and effectively as we do.

One of the finest ways kindred spirits in Christ can help, of course, is by introducing *Contending for the Faith* to other faithful Christians — then signing up as many as possible as new subscribers. From time to time we try to give some recognition to those helping in this way that all may know that we do not simply take it for granted and show no appreciation.

In addition to great numbers of others, already reported, who helped build our circulation during the first half of 1979, others included **W. Ralph Wharton**, preacher at Moberly, Missouri, who sent in four renewals and two new ones; **F. T. Hamilton**, preacher, Perris, California, renewed his own and paid for two more; **Mr. & Mrs. John Edwards**, Goldsboro, North Carolina, two; **Jess Baird**, North Highlands, California, ten; **Audrey Coleman**, Corinth, Mississippi, six; **Alton W. Fonville**, Colleyville, Texas, four; **Matt R. Wright**, Wellsville, Ohio, three; **Alsie Linscomb**, San Antonio, Texas, two; **Don H. Johnson**, Friendship, Tennessee, two; **Fred G. Duerr**, Lake Worth, Florida, four renewals and one new one; **Louis Hassler**, Ringgold, Georgia, one renewal and one new; **G. U. Cole**, Yale, Oklahoma, six; **Mrs. Zelpha C. Sprague**, Lawton, Oklahoma, three; **Charles Wellborn**, Anniston, Alabama, three; **Walter Myers**, Strafford, Missouri, ten; **Mrs. W. W. Mathews**, San Augustine, Texas, one renewal and three new; **Charles Davis**, Dundee, Kentucky, four; **Jerry Brinkley**, Clinton, Arkansas, one renewal and one new.

By August, a large response was coming in all along the line — most of which already have been reported. Others included **Mrs. George Hill**, Paris, Texas, who sent in three; **Christopher J. Quinn**, Pittsburgh, Pennsylvania, two; **Mrs. Edith Gunn**, Benton Harbor, Michigan, three; **Byron Steven Nash**, Grandville, Michigan, two renewals and five new; **Mrs. Charles Youree**, Nashville, Tennessee, one renewal and five new; **Loyal W. Hill**, McMinnville, Tennessee, six; **Burford C. Holt**, minister, Shelbyville, Kentucky, 18; **Mrs. L. E. Holland**, Oak Harbor, Washington, one renewal and one new; and **James Saylor**, preacher, Newark, New York, 63.

In September, in addition to those already reported, were the following: **Raymond Chapman**, Belton, Texas, one renewal and one new; **Willie L. Tharp**, Portland, Texas, two; **Mrs. Wesley C. Haney**, Kilgore, Texas, two; **Alton W. Fonville**, three renewals; **Wallace W. Burlison**, Mobile, Alabama, three; **Jimmie Gribble**, Belleville, Michigan, four; **Jack Sebring**, Grafton, Ohio, one renewal and five new; **Jim Simmons**, preacher Baker, Florida, ten; **Charley Ivie**, Walnut Springs, Texas, 13; **Doyle C. Gough**, Pontiac, Michigan, four; **Chris A. Neill**, Hardwick, Vermont, two; **Drs. Joyce & Janice Freeman**, Corpus Christi, Texas, 16; **John H. Shafer**, Funk, Nebraska, three; **W. B. Foster**, Columbia, Tennessee, two; **R. C. Petree**, Colona, Maryland, two; **Mrs. Olive Pauley**, one renewal and 14 new; **Harold W. Buck**, Austin, Texas, one renewal and five new; **Larry Price**, Wylie, Texas, six; **Roland H. Whitsitt**, Malmstrom AFB, Montana, three; **Mrs. W. A. Poe**, Dallas, Texas, one renewal and one new; **Bettye B. Still**, Seattle, Washington, two renewals and one new; **Dean Prater**, Ardmore, Oklahoma, one renewal and five new; **William L. Wood**, LaCrosse, Wisconsin, one renewal and four new; **Jim Suffal**, preacher, Sedan, Kansas, ten; **Zelpha C. Sprague**, Lawton, Oklahoma, three; **Cecil Lanning**, Keyes, Oklahoma, two; **Jerry McCool**, Waverly, Tennessee, one renewal and one new; **Brock M. Hartwigen**, Lockport, New York, one renewal and one new; **T. E. Eddins**, Memphis, Tennessee, three; **Sydney & Mary Emma Pepper**, Athens, Alabama, two renewals and one new; **Mrs. Dan Schrock**, Piedmont, Oklahoma, three renewals and four new; **Robert D. Jones**, Toney, Alabama, one renewal and five new; **Loyal W. Hill**, McMinnville, Tennessee, one renewal and two new; **Max Long**, Pochontas, Arkansas, one; **Douglas O. Shumate**, Warner Robins, Georgia, one; **Michael W. Burns**, minister, Monterey, Tennessee, six; **N. J. "Stan" Stanford**, Columbia, Tennessee, nine renewals and

three new; **Mrs. Oscar T. Driver**, Andersonville, Georgia, two renewals and two new; **Joseph H. Terry**, Jupiter, Florida, one renewal and one new; **Julius Coleman**, Jonesboro, Arkansas, three renewals; **Earl M. Clark**, Culloden, West Virginia, two; **Leo M. Martin**, Florence, Alabama, two; **Clifford Lyons**, preacher, Clarksburg, Tennessee, seven renewals and five new; **Jimmy Powell**, Columbus, Mississippi, four; **Joe L. Banks**, preacher, Dallas, Texas, six; **W. P. Messick**, Mocksville, North Carolina, five renewals and two new; and **Lester L. Marshall**, Sanger, Texas, five.

October through December, 1979 slacked off a bit. However, **Joe R. Wells**, Bedford, Indiana, renewed his own and added five new ones; **Art Harris**, Bowling Green, Kentucky, sent one; **Mr. & Mrs. Deryl Bass**, Prescott, Arizona, two; **Garland Doyle**, O'Donnell, Texas, ten; **James O. Jordan**, Tucson, Arizona, four; **B. B. Harvill**, Drumright, Oklahoma, six; **Mr & Mrs. Harold Knipple**, Burlison, Tennessee, one renewal and two new; **Phillips Street church of Christ**, Dyersburg, Tennessee, five; **Ken Willis**, Preacher, Pinellas Park, Florida, three; **M. A. Aguiluz**, Dallas, Texas, three; **Joe Moulder**, San Benito, Texas, three; **Mrs. Zelpha C. Sprague**, Lawton, Oklahoma, three; **Wilbur Butler**, Enid, Oklahoma, one renewal and two new; **Mrs. Ray McGehee**, Dresden, Tennessee, six; **Marilyn M. Peeples**, Jasper, Georgia, five; **Russell W. Mauck**, Oxford, Kansas, six; **Vancel Wayne Toye**, Evening Shade, Arkansas, five; **Damie and Roger Carter**, Chickasha, Oklahoma, one renewal and nine new; **Norman Barnes**, McCloud, Oklahoma, one; **Zelpha Olson**, Waynoka, Oklahoma, one renewal and four new; **J. Bernard Mason**, Caldwell, Ohio, three; **Halter E. Morgan**, Benton, Kentucky, one renewal and 22 new; **Ralph Sprayberry**, Trion, Georgia, two; **O. W. Weeks**, Fitzgerald, Georgia, one; **Johnny Tucker**, Portland, Tennessee, eight; **Hal Haverstick**, Rochester, Michigan, three; **Mrs. Billy H. Bynum**, Cowan, Tennessee, one renewal and eight new; **Zilpha H. Costilow**, Fair Play, South Carolina, one; **Maurice E. Woods**, Jonesboro, Arkansas, one renewal and two new; **W. F. Cawyer**, Abilene, Texas, nine; and **Audrey Van Fosson**, Lowell, Ohio, six.

The first couple of months in 1980 continued to be somewhat low key. Nevertheless, in January, **Graydon B. Sentell**, one of the elders at *Parkview/Warren*, Michigan, sent in nine renewals and five new; **Clyde Hunter**, Lapel, Indiana, sent three; **Jake Perry**, ST. Petersburg, Florida, three; **Dwight Duncan**, Independence, Missouri, seven; **Roy L. Cox**, Jefferson, South Carolina, seven; **Cecil Watson**, Oklahoma City, Oklahoma, seven; **Franklin H. Thompson**, Tulsa, Oklahoma, ten; **Mr. & Mrs. R. O. McCutcheon**, McAlester, Oklahoma, ten; and **Wm. L. Schwegler**, Florissant, Missouri, three.

In February, 1980, **Ben Renegar**, of Cottontown, Tennessee, sent one renewal and two new; **Mable R. Johnson**, Sterling Heights, Michigan, one renewal and one new; **Peter and Marie Stoyka**, Holiday, Florida, one; **Daniel Bacon**, Royal Oak, Michigan, three; **Buford W. Tucker**, Lebanon, Tennessee, one renewal and one new; **Ralph L. Osborn**, Willard, Missouri, three renewals; and **Fred G. Duerr**, Lake Worth, Florida, five renewals and one new.

Things picked up again in March, 1980. **Glen Waldron**, LaVergne, Tennessee, renewed his own and sent five new; **Stephen Quim**, Odessa, Texas, one renewal; **Jimmie D. Phelps**, Benton, Kentucky, one renewal and two new; **Elly E. Griffith, Jr.**, Independence, Missouri, three new; **James D. Taylor**, Norton, Kansas, two renewals and nine new; **Truman Boyd**, Montgomery, Alabama, six new; **Allen Rupert**, Tecumseh, Michigan, 48; **L. A. Cook**, McMinnville, Tennessee, one renewal and one new; **Jeff Stevenson**, Credo, West Virginia, two renewals and four new; **Al Lynn**, Ozark, Missouri, one renewal and four new; **A. G. Hobbs**, radio preacher, one renewal and three new; **Jim Edmonds**, Knoxville, Tennessee, one renewal and one new; **Reginal Tyler**, elder, Pochontas, Arkansas, nine renewals and four new; **Bobby Liddell**, Winfield, Alabama, 12 new; **Mr. & Mrs. Herman DuVall, Jr.**, New Caney, Texas, six new; **Jake Perry**, St. Petersburg, Florida, six new; **J. Loyd Rice**, Bryson, Texas, ten new; **Ruth Miller**, Shock, West Virginia, four; and **Wreath Kelley**, Rantoul, Illinois, four.

In April, 1980, **Mrs. B. M. Chapman**, Houston, Texas, send

three new ones; **Mrs. Tom Self**, Rockford, Alabama, four; **Ed Casteel**, minister, Ripley, Mississippi, seven; **William A. Lewis**, Yale, Okalahoma, six; **P. D. Williamson**, Stinnett, Texas, one renewal and four new; **Paul Curless**, Duluth, Minnesota, one renewal and five new; **O. H. Ballard**, Healdton, Oklahoma, two new; **Albert E. Harrison**, Wylie, Texas, one renewal and one new; **Frank Moore**, Moore Oklahoma, two new; **Nelda Holman**, Halstead, Kansas, two new; **Harry Burden**, Jacksboro, Tennessee, one renewal and three new; and **Don Brantley**, Fletcher, Oklahoma, one renewal and five new.

J. R. & Z. H. Costelow, of Fair Play, South Carolina, started off May, 1980, with three new ones; **Willie McGill**, Humble, Texas, two new; **Mr. & Mrs. Joe Boyd**, West Palm Beach, Florida, three renewals and three new; **Mary Swayne**, Abilene, Texas, one renewal and one new; **Idus England**, preacher, Seminole, Oklahoma, three renewals and three new; **Mrs. L. C. Perry**, Nashville, Tennessee, two; **Halsey A. Jones**, Huntington, West Virginia, one renewal and five new; **Herb Lee**, elder, Searcy, Arkansas, three new; **Jess Baird**, North Highlands, California, one renewal and five new; **John H. Shafer**, Funk, Nebraska, three renewals and seven new; **Mrs. William Word**, Brandon, Mississippi, six new; **Tom Lucas**, preacher, Iola, Kansas, one renewal and one new; **Josh Stafford**, Madera, California, one renewal and four new; **Mr. & Mrs. J. Lemuel Underhill**, Murfreesboro, Tennessee, two renewals and four new; **Jolly S. Myers**, Glen Rose, Texas, three new; **Mrs. Loyd E. Gale, Jr.**, Mount Juliet, Tennessee, one new; **Mrs. Loyce B. Sache**, Gainesville, Florida, one renewal and two new; **Kenneth C. Atkinson**, Fultondale, Alabama, one renewal and two new; **John M. Grubb**, preacher, Frankfort, Indiana, one renewal and nine new; and **Claude H. Reese**, Salado, Arkansas, 13 new.

It was not really until June, 1980, that the larger numbers for the year began coming in. **Sam Cummins**, of Kosciusko, Mississippi, sent ten new ones; **Barbara Jo Bending**, Longmont, Colorado, two new; **Mr. & Mrs. Richard L. Pryer**, Gallatin, Tennessee, one new; **Patsy Thomas**, Salado, Arkansas, six new; **Mrs. E. H. Rice**, Eden, Idaho, two new; **Ronald K. Mills**, Harahan, Louisiana, one renewal and two new; **Edward Wood**, Wilburton, Oklahoma, two new; **Mrs. Clifton E. Doty**, Bartonville, Illinois, one new; **Mrs. Alfred Westbrook**, one renewal and two new; **Oscar Prince, Jr.**, Pocahontas, Arkansas, one renewal and two new; **D. Ray Pippin**, elder, Olathe, Kansas, 11 new; **William H. Hatcher**, Garland, Texas, two renewals and four new; **J. S. Sherman**, Aberdeen, Washington, one renewal; **Cora Simmons**, two renewals and one new; **G. Rice**, Dearborn, Michigan, two new; **Charles M. Johns**, Tipton, Indiana, one renewal and five new; **Philip Futrell**, Pocahontas, Arkansas, one renewal and five new; **Bruce A. Ziebarth**, Sullivan, Missouri, 11 new; **K. W. Franklin**, Brandon, Florida, one renewal and five new; **Harold Irvan**, Mayfield, Kentucky, 20 new; **Curtis Lowery**, Greenville, Alabama, one renewal and one new; **Mr. & Mrs. George Creel**, Columbus Mississippi, one new; **Harold Wood**, minister, Paducah, Kentucky, one renewal and ten new; **Artie Collins**, preacher, Winchester, Tennessee, one renewal and 16 new; **Margaret E. Spear**, Canon City, Colorado, six new; and **Roy J. Hearn**, preacher, Memphis Tennessee, six new.

July, too, came on strong. **Clyde C. Sloan**, preacher, Olustee, Oklahoma, renewed one and sent in six new; **Rod Cicchetto**, minister, Coalgate, Oklahoma, eight new; **Charlie T. Garner**, Jacksonville, Florida, one new; **Nancy Renfro**, Ringgold, Georgia, one renewal and two new; **A. A. Tipton**, Manila, Arkansas, five renewals; **Jean Anderson**, St. Petersburg, Florida, two renewals and one new; **James E. Giboney**, Rancho Cordova, California, one renewal and five new; **Charles R. Gunter**, Johnson City, Tennessee, one renewal and two new; **L. M. Sims**, three new; **Fred H. Jones**, Memphis, Tennessee, 13 new; **Mrs. F. W. Loden, Sr.**, Memphis, Tennessee, three renewals; **G. D. Phillips**, preacher, Dallas, Texas, one renewal and 11 new; **Harold L. Keathley**, North Palm Beach, Florida, five new ones; **James William Roberts**, Jackson, Tennessee, one renewal and one new; **James C. Baker**, Batesville, Mississippi, 14 new; **E. J. Jones**, Stevenson, Alabama, one renewal and five new; **Guy Dickinson**, Forest Park, Georgia, five new; **William F. Irby, Jr.**, Atwood, Tennessee, one renewal and one new; **Norman Bennett**, Almo, Kentucky, three renewals and ten new; **Ordell H. Heavin**, Springfield, Missouri, five renewals and five new; **Wayne Price**, minister, Marlow, Oklahoma, 12 new; **Ernest E. Shaw**, Powell, Tennessee, three new; **Bill Northam**, Shreveport,

Louisiana, 11 new; **F. J. Beaumont**, Daytona Beach, Florida, three renewals and three new; **Ralph Brinkley**, Dennard, Arkansas, one new; **Walter Pigg**, preacher, Farmington, Missouri, seven renewals and five new; **Mrs. Zelpha Sprague**, Lawton, Oklahoma, two new; **J. C. Rogers**, San Francisco, California, two new; **Carl G. Hecker**, Moore, Oklahoma, three new; **Lawrence Kilpatrick**, Fruitland Park, Florida, ten new; **Ernest S. Underwood**, preacher, Covington, Tennessee, two new; and **Margaret Spear**, Canon City, Colorado, seven new.

By August, 1980, subscriptions were really rolling in. **David E. DeVous**, Ridgecrest, California, sent three renewals and three new; **Miss Viola Robb**, Columbia, Tennessee, one renewal and one new; **Glenn I. Hitchcock**, Memphis, Tennessee, three new; **Fred D. Whitelaw**, preacher, Leslie, Arkansas, one renewal and five new; **R. N. Johnson**, Pensacola, Florida, one renewal and one new; **R. R. Hart**, Waldo, Arkansas, two renewals and eight new; **Loyd Koch**, Arkansas City, Kansas, ten new; **Mary Burleson**, Dearborn, Michigan, one renewal and two new; **G. C. Liles**, Bucyrus, Ohio, one renewal and one new; **Mrs. Mendel Mehr**, Clinton, Kentucky, two new; **Park Avenue church of Christ**, La Grange, Georgia, eight renewals; **Mrs. J. M. McCollough**, East Liverpool, Ohio, two renewals and four new; **V. O. Chase**, Cartersville, Georgia, one renewal and five new; **Dean Prater**, Ardmore, Oklahoma, two renewals and four new; **Ralph L. Osborn**, Willard, Missouri, three renewals; **William O. Poyner**, Memphis, Tennessee, one renewal and two new; **Julius Coleman**, Jonesboro, Arkansas, three renewals and one new; **Margaret E. Spear**, Canon City, Colorado, six new; **Virgil Barnard**, Rowlett, Texas, one renewal and one new; **Kenneth Badgett**, Scranton, Pennsylvania, two renewals; **Earl Solberg**, LaCrosse, Wisconsin, one renewal and five new; **Louise Lavender**, Valdosta, Georgia, four renewals and four new; **Manhattan Avenue church of Christ**, Tampa, Florida, 12 new; **Joe Watkins**, minister, Louisville, Kentucky, six new; **Gertrude W. Broy**, Ypsilanti, Michigan, two renewals; **Horace T. Harrison**, Hatch, New Mexico, ten new; **N. J. "Stan" Stanford**, elder, Columbia, Tennessee, three renewals; **A. M. Allen**, Chillicothe, Texas, 22 renewals and 16 new; **Pauline L. Flynn**, Victorville, California, one renewal and three new; **Chris E. Steele**, Zephyrhills, Florida, one renewal and nine new; **Mr. & Mrs. Horace Wrenn**, Huntsville, Alabama, one new; **Mr. & Mrs. Jerry Nash**, Centerville, Tennessee, two renewals and eight new; **Buford Bonner**, Morrison, Tennessee, one renewal and one new; **Douglas Bolding**, Warner Robins, Georgia, one renewal and one new; and **Margaret E. Spear**, Canon City, Colorado, six new.

(NOTE: One thing that is significant about the foregoing report is that those helping to build up the circulation of *Contending for the Faith* are not from just one area or state; they are sending in all these subscriptions from border to border and from coast to coast. It is true that possibly even a majority of the churches of Christ no longer care for the truth of the gospel as it is in Christ Jesus — but *these do!* And so long as we have even a remnant of those who know, believe, love and will stand for the truth, there is hope. Our deepest appreciation goes out to these kindred spirits in Christ, without whose help our defense of the gospel would be enormously more difficult. IYR.Jr.)

New School Of Preaching Announced

Bethel School of Preaching, with long-time, faithful gospel preacher **Reg Rogers**, of Salinas, California, as its director, will open January 12, 1981, in the facilities of the East Salinas Church of Christ.

To be exclusively for the training of evangelists — with special emphasis on pulpit preaching — this new school of preaching will be tuition free, with no age limits and no academic requirements, except for those who are working toward a degree, A junior college is situated in Salinas.

Inasmuch as all classes will be in the evening, students who need to supplement their incomes may work during the day. For further information, please address inquiries to **Bethel School of Preaching, Reg Rogers, Director, 220 Williams Road, Salinas, California 93905**. Or telephone (408) 957-4963.

Notes & Quotes...

Dale L. Spung, minister, Tampa, Florida, July 25, 1980: "We appreciate the work that you have done in the past and are now doing for the cause of Christ. In the state of Florida we are in the middle of a great need for those who will stand for the truth of the gospel of Christ; and we are trying with all our might to be among those making this stand. *Contending for the Faith* is helping us to make this stand . . . I have been trying to locate a copy of the four books used by Crossroads, and I have so far found three: *The Master Plan of Evangelism*, *The Disciplined Life*, and *Competent to Counsel*. I am still looking for *Manna in the Morning* . . . Hope they will help you in your work. . . ."

Clara Harris, Bells, Texas, August 7, 1980: "By faith I'm going to send you a check for \$100.00 to help defray your indebtedness. I'm not surprised at your not getting enough money, because I see members going to the lake and to *Six Flags Over Texas* and spending a lot of money. . . ."

Kermit R. Holley, of Old Hickory, Tennessee, enclosed \$10.00, saying, "Please add one year to my subscription and use the balance . . . to defray . . . expense, or any way you wish to carry on the good work you are doing. Will send more later. . . ."

Bronwen McClish, Granbury, Texas, June 19, 1980: "Do you know, or can you find out, anything about the 'head honchos' of the *Metroplex (Fort Worth/Dallas) Summer Youth Series*? Last summer one of the weekly speakers was **Lynn Anderson** (!), and I was very upset (as was Dad and our very faithful elders) to learn about his appointment with the SYS. (That week our youth group did not attend the SYS.) I thought that perhaps asking him to speak was an honest mistake, and that so questionable a brother would be 'passed over' from then on. But this year, as I was looking the list of speakers over, I was shocked and dismayed to find **Stanley Shipp's** name therein. Brother Rice, there are easily a thousand young people — junior high, high school, and college age — who come to the SYS annually, and who have extremely impressionable minds. Although I am just 22 years old, I realize how easy it is to get caught up in 'how you feel' rather than 'what is right' — especially in a crowd of teenagers who are emotionally 'high'. I have never heard either of these men speak, but that isn't necessary for me to understand that they are doctrinally unsound and dangerous to the brotherhood. But, whoever gets the speakers for the SYS, 1) either is unaware of the inherent dangers in bringing such men to speak to so many young people, or 2) does not care about supporting the truth of God's word. Please, brother Rice, find out who is behind this and WHY they are doing it!

"The second purpose in writing you is to highly praise you for the excellent work you are doing on *Contending for the Faith*. If it weren't for your paper, I would be unaware of so many things going on in the church today — and sadly several of them are false doctrines.

"Brethren like you and Dad are becoming increasingly hard to find, and I know the pressures are great. But you MUST NOT EVER GIVE UP, because faithful members of the Lord's body are depending on you to keep us informed! You encourage me greatly. Thank you so much, and may God continue to bless you and your good work. . . ."

(NOTE: "You asked if I knew anything about who was responsible for the *Metroplex (Fort Worth/Dallas) Summer Youth Series*. I do not know. I just know that anyone who would have **Lynn Anderson** as one of the speakers for anything does not care whether truth or error

is preached. He preaches both with no distinction. The same goes for **Stanley Shipp**. It gives too much credit to suppose that such men are invited to speak 'by mistake'. It is done, almost always, deliberately by those standing with them in their error. Also, if one points out same to them, then he is treated as their enemy for telling them the truth.

"Thank you for what you said of *Contending for the Faith*, Bronwen. I deeply appreciate it. Please give my best to your Dad. . . ." IYRJR.)

Mr. & Mrs. Ernest W. Meador, Westmoreland, Tennessee: "Enclosed you will find a check in the amount of \$20.00. Please renew our subscription to *Contending for the Faith* for three years and use the balance in the contending for the faith fund . . . We indeed feel this fine paper should be mailed to all churches nationwide, therefore we will try to send a small check each month . . . May God richly bless you in the work you are doing. . . ."

Harold Thomas, gospel preacher of Del Rio, Texas, sent \$5.00, saying, "This isn't a great deal to send you, but it is all I can spare right now. I will try to send you more when I can . . . God bless you and just keep on keeping on. . . ."

Dave Walk, minister, Bowie, Texas: "It was with sorrow that I read the . . . issue containing the information that my good friend **C. C. Abbott** sent to you. He had told me a little about the problem, but I was not aware of the proportion that it had reached . . . I am happy, however, to know that there are still many who 'earnestly contend for the faith.' I commend you in your effort to keep the brotherhood apprised of some of the difficulties which we face every day . . . I think that the writers of old not only faced the same things then that we do today, but they also forewarned us and even set forth the only way that Christians can overcome.

"Amos spoke of such 'spiritual famine' in chapter 8, verses 11 and 12. I believe that we are living in just such a period. That we have always had and I suppose always will, as long as the earth stands such 'spiritual famine.' Jeremiah 5:30 said, 'A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so and what will ye do in the end thereof? Thus there are many who refuse to really 'hear' the word of God. Of course this always brings to mind Hosea 4:6 as we see individuals and groups destroyed by a lack of knowledge and we can see that the destruction is still with us today. It is imperative that all God-fearing people have a greater love and respect for the scriptures. We have a great need that the Bible be enthroned again in each home, not as a mantlepiece, but as a guidebook for our society. God's people need to be aroused to the need of breaking the Bread of Life to the people lest the 'spiritual famine' overtake the land.

"Again I say thanks to you as I have worked in hard and difficult fields for several years and it is an aid to know that there are others also engaged in the good fight."

(NOTE: "Your letter . . . was most welcome," I replied, in part, to brother Walk. "When I noted it was from Bowie, Texas, I recalled having been to Bowie for a gospel meeting more than 35 years ago. It brought appy memories from the old days before all this liberalism and modernism had arisen to plague the church of our Lord.

"It always helps to know that one is not alone in the battle for truth. Much appreciation for your words of encouragement.

"It was hard going in the early stages of establishing *Contending for the Faith* as a

brotherhood paper. Many simply turned a blind eye — then — to what was going on to corrupt the plain, simple truth of the gospel among us.

"Now, however, things are becoming so obvious that many are rallying to our cause . . . No doubt there are many faithful Christian families there at Bowie who need to be imbibing both the spirit as well as the content of this paper regularly. Please see what you can do to sign up as many as possible as new subscribers . . . God bless you for caring." IYRJR.)

Maurice Crowley, preacher, Salmon, Idaho: "You asked if I thought it worthwhile to continue to mail papers to churches free of charge. It is — and furthermore if some effort is not made on a continuing basis to defend the truth, the battle is lost.

"It is clearly evident that the 'Herald of What' is denominational in every sense of the word. It was shocking to read brother **Pat McGee's** report, but what is more astounding is that the brethren who support the 'Herald of What' continue to do so in spite of the clear and unmis-takeable evidence, supplied not only by *Contending for the Faith* but from sources readily available to any who wish to know the truth.

"The sad truth of the matter is that many, many brethren think of opposition to error as 'hate' campaigns. Unless the brotherhood as a whole comes to realize that we all have a stake in a defense of the truth and that the false teaching and teachers are not just going to 'fade away' but must be stopped at all cost — including sometimes friendship of long standing and personal prestige, plus the possibility of becoming unpopular — we are going down the 'ole tube'.

"I am enclosing a check for \$100.00 from the church here to help continue the effort to get *Contending for the Faith* to as many churches as possible, plus \$25.00 personally. I would like for you to apply \$5.00 to extending my subscription and use the \$20.00 in whatever way is best suited to further contend for the faith.

"I wish we could do more . . . May God bless you in this apparently endless struggle for truth. Our hope and prayer is that your efforts will bear much fruit that the church will again enjoy the unique position of being the distinctive New Testament church."

(NOTE: Thanking brother Crowley, in my reply, for this wonderful encouragement received from him and the brethren in Salmon, Idaho, I mentioned that "the overall response from brethren generally will largely determine our future course. We shall continue to publish the paper, of course; but the extent of our initiative to the churches in general will be governed by the availability of finances to pay the bills. Brethren just have to understand this; and I am sure that many (including you) do so. . . ." IYRJR.)

James Berry, elder, Montgomery, Alabama, August 10, 1980: "Please advertise brother Warren's new book, the review of brother Bales — *Keeping the Lock in Wedlock*."

(NOTE: Brother Berry's concern for brother Warren's new book — *Keeping the Lock in Wedlock* — is greatly appreciated. We have now laid in a good supply of this excellent new work. Please send \$10.95 (plus 81¢ postage) together with your order to: CONTENTING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYRJR.)

Margaret E. Spear, Canon City, Colorado, May 29, 1979, enclosed seven subscriptions with her check for \$30.00, asking us to take out enough to cover the subscriptions and to use the rest to help in mailing *Contending for the Faith*. "I do want the . . . people to learn of what Highland church in Abilene is doing," she wrote. "How wild can church members get and still feel they are in the Lord's church! . . . May God bless you all in the mission work in Taiwan and China."

The James W. Austins, of Corpus Christi, Texas, enclosed a check for \$100.00 under date of June 2, 1979, to use on *Contending for the Faith* and also wherever it is needed most in missionary work. "Surely enjoyed the China Report", they wrote.

Bert Thompson, Tennessee Bible College, Box 865, Cookeville, Tennessee 38501, July 9, 1980: "I have just received my copy of the June issue of *Contending for the Faith*, which contains the Clayton correspondence . . . It looks **very, very good**, in fact. The professional appearance is to be commended.

"It is my hope that sincere, honest, open-minded brethren will be able to read the correspondence and see that brother Clayton has no intention of meeting anyone who will challenge his views.

"Your efforts to make the truth known in this matter are appreciated, though I am sure you, like we, will draw much criticism. You, perhaps, are used to it by now. I, as I mentioned to you in our phone conversation, am *not!* But I guess 'thick skin' comes with battle experience.

"Brother Rice, could you please send me a bundle of this issue of *Contending for the Faith* so that we can use them to send to many people who truly have a need for them? If you could, we'd appreciate it. We have need of 50 or so if you can spare them. There are a lot of people who need to see this but don't take your paper. . . ."

Mrs. James C. Foster, Muscle Shoals, Alabama, February 2, 1980: "Keep up the good work."

Harold Wood, minister, Sunny Slope church of Christ, Paducah, Kentucky, July 30, 1980: "We had approximately 350 different people from eight states last Saturday. (I mean at different times during the day.) We should have had more just from Paducah."

Lester B. Keedy, elder, Baltimore, Maryland, February 2, 1980: "Please keep up the good work of spreading the gospel and some more of the brethren will learn of the false prophets that exist in the brotherhood today. I really learned a lot from the January 1980 issue."

John Spivey, a member of the church at Bonita Springs, Florida, where brother **Bill Coss** preached prior to moving to Westwood Lake/Miami, Florida, reported, under date of July 14, 1980: "We will be using a couple of men from our own congregation for a little while as we are not yet officially into our building . . . We will be employing a preacher in the future . . . We hope we should be ready in about six months or sooner, if possible

"We are meeting in the building with no power, no rest room plumbing, but everything is looking good. Much progress is being made and contributions are coming in from friends and relatives of members here — also quite a few of our regular winter visitors keep sending some on a monthly basis. Our own members are sacrificing. We are doing a lot of the work ourselves and have saved several thousands of dollars.

"We thank the Lord for what progress has been made. Everything is paid for (no loans). A good feeling. . . ."

Mrs. Nell Ward, Barlow, Kentucky: "I enjoy reading it."

Sam Picklesimer, Of Flatwoods, Kentucky, ordered 60 copies each of our March / 1980 and August/1980 re: Crossroads for distribution there.

Rod Ross, Lebanon, Virginia, July 10, 1980: "My brother-in-the-flesh is a militant anti. I have many good friends who have followed after this error. Some of the congregations that I have held meetings for have gone into anti-ism. I know of many more who are troubled by the error. In fact, we have difficulty with anti-ism here in Russell County, Virginia, although there are less than 100 active members in the county. A great

number of brethren, rather than acting in accordance with the truth, are reacting to abuses and turning to anti-ism. The disgust of these brethren with the liberalistic tendencies of the brotherhood is understandable; yea, it is commendable! But, truth must be acted upon, not error reacted against. . . .

"I would as soon the church place a piano or organ in the auditorium as to have junior worship. There is as much authority for one as for the other. However, there is one big difference between instrumental music and junior worship. Everyone in a congregation must partake in the evil of instrumental music, whereas those in a congregation with junior worship it is not so.

"I am in the process of signing all the men of the congregation up for subscriptions to *Contending for the Faith*. I think that every preacher and elder should subscribe to keep abreast of brotherhood problems. I know that its content has helped me to eliminate some problems when they were starting, by helping me recognize them, instead of their developing into big, whopping problems.

"Sometimes it seems as though the battle for truth is dark and gloomy; but then there bursts in a ray of light and hope which lets you know that regardless of what the trials and tribulations you face it is all worth it in the end. God will be victorious and reward the faithful. Continue your courageous fight for the right, earnestly contending for the faith."

Margaret Spear, Canon City, Colorado: "I read your articles in *Contending for the Faith* with great interest and anxiety . . . I felt badly about the loss of our brother (Tan Keng Koon) in Southeast Asia. He was certainly a great force in that area. Just hope and pray several others will grow to be that strong in the Lord.

"I am enclosing check . . . to be used wherever you feel the need. Also am enclosing (a check) from the friend who went with me to the anti group. We now are beginning to get the full picture of this division. . . ."

Gary Anderson, of Anoka, Minnesota, inquired, "1) in view of 1 Corinthians 14:34, 35, is it wise for women to ask questions in 'Bible school (class)?' and 2) considering the use of contributions stated in the New Testament, which were for a) benevolence, and b) evangelism, is it right that we use more than half (50%) of today's contributions for non-biblical programs (not a good word — only one I could think of) which would include mortgage, utilities, etc.? All of us in Anoka have deep concern over the money going to these areas which could go to the two works mentioned by the holy writers. . . ."

(NOTE: "You asked, in view of 1 Corinthians 14:34,35," I replied, in part, March 5, 1980, "is it wise for women to ask questions in 'Bible school (class)?' It has always been my understanding of the scriptures that we should bind just what God bound, but no further. Often the key to a passage is found in its context — and such appears to be the case in this instance. If you go back to verse 23 in this chapter, you will note that the prohibition of verses 34, 35 is based on the context of the *whole church being 'come together into one place.'* Such is clearly not the case re: Bible classes. In *this case*, the church is separated into *various* (more than one) places. Hence, in such circumstances, the *scriptures* make no prohibition of women asking questions; therefore, we should make none. Of course, when the classes are over and the *whole church comes together into one place*, it is *then* that women are not permitted to speak.

"Your second question had to do with the use of contributions stated in the New Testament, which were for a) benevolence and b) evangelism, being used to include payment of mortgage, utilities, and the like. Here again we have to consider the conditions and circumstances which both benevolence and evangelism involve. For instance, in the case of benevolence, James 2:15-16 envisions

clothing (the brother or sister was 'naked'), food and those things which are needful to the body.' Well, are food and clothing the only things 'needful to the body'? Or does the body also need a place to stay (there is your mortgage) and cooling, heat and light (there are your utilities).

"Likewise, in case of evangelism, such is not done in a vacuum. It requires *preachers who must be supported* and part of their support goes for whatever it takes to sustain life (food, clothing, places of stay, cooling, heat, light, and the like). Also, when preachers 'go', this involves such things as cars, buses, trains, planes, ships and such. And these, in turn, require such things as gas, oil, diesel, coal or whatever fuel it takes to make them go. Once on the field, whether in Minnesota, China or wherever, in order to be able to evangelize, not only are all the above items involved, but places of assembly must either be *rented or bought*, teaching materials must be printed (such as tracts, pamphlets, books, booklets, Bibles, Testaments, and song books); advertising must be paid for — oh, when you say 'evangelism', you actually are saying *everything evangelism requires in order to be performed.*

"The doing of good to all men (benevolence) as well as preaching or teaching the gospel to every creature are *generic* concepts; the *specifics* are left almost entirely to human judgment. All specifics for doing either benevolence, evangelism or any other general command of God therefore are included in God's generic commandments, which he does not specifically exclude otherwise.

"It is my hope and trust that the foregoing answers will prove helpful. . . ." IYRJR.)

Mr. & Mrs. A. W. Orange, Mt. Juliet, Tennessee, March 16, 1980: "We hope this contribution (\$20.00) will help you. Use it as you see fit . . . My husband and I have been reading the book, *The Present Truth*, by Foy E. Wallace, Jr. We were unaware that there had been another man in recent times to edit a paper whose purpose and intent was to expose error in the Lord's church. His writings surely showed that many of the brethren were neutral on so many issues and were afraid to stand up for the truth because it 'might cause trouble! Keep on earnestly contending for the faith."

(NOTE: We deeply appreciate the encouragement both in deed as in word thus received. Any of our readers who have not read and studied brother Wallace's recent book on *The Present Truth*, you really should. Please enclose \$20.00 (plus \$1.25 postage) with your order for same to CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYRJR.)

Ralph Aycock, of Stonewall, Oklahoma, extended his subscription two years, saying, "Thanks . . . especially for standing for the truth. . . ."

T. K. Huddleston, of Chattanooga, Tennessee, contributed to our expense of mailing *Contending for the Faith* to churches of Christ in America, saying, ". . . I hope and trust it will be of some aid in furthering the work of the Lord."

Miss Marty M. Murphy, Memphis, Tennessee: "I do NOT wish to remain on your mailing list."

Pat McGee, who ministers to the Fifth and Grape congregation, in Abilene, Texas, reported that not one preacher from Abilene showed up for brother **Guy N. Woods'** gospel meeting there. This is no reflection on brother Woods — but what a commentary on the preachers in Abilene!

Jeffrey N. Wesson, New York, New York APO 19130: "Thank you for the August issue on the Crossroads issue. This was really needed. I think that it is great the way the different brotherhood papers are warning the brethren of the soul-damning influence that is in the church today . . . Keep on keeping on."

What Others Are Saying About Rice Family Singers Albums, Cassettes & 8-Tracks

Wayne Tague, Kansas City, Missouri: "Thank you so much for the album *I Walk With The King* . . . We certainly will treasure it in years to come. . . ."

Claude B. Menzel, Spring Grove, Virginia: "We received your last record *I Walk With The King*. This is a fine recording and beautiful painting by your daughter. . . ."

Mattie Howell, Celina, Tennessee: "Receiving that record (*I Walk With The King*) really brightened my gloomy day. . . ."

Mrs. James Allen, Columbia, Tennessee: "I appreciate it so much and enjoy the beautiful songs. . . ."

H. L. Meeks, Tupelo, Mississippi: "I have received . . . the album of beautiful songs by the **Rice Family Singers**. I don't know how to thank you. . . ."

Agnes Hunt, Fort Worth, Texas: "I have all of your records now and they bring me much joy . . . I loved the story of the crown. . . ."

Charlie Roberts, elder, Lansing, Michigan: "We enjoy our album *I Walk With The King* so much. . . ."

Eula Ragsdale, Atlanta, Georgia: "The album (*I Walk With The King*) is just great . . . All my family enjoy the beautiful songs. . . ."

James W. & Judy Austin, Corpus Christi, Texas: "Thank you for the beautiful record . . . We surely enjoy it. . . ."

Michael D. Stone, Orlando, Florida: "Thank you so much for the lovely record album. We will enjoy it for years!"

Paul W. Moore, Hendersonville, Tennessee: "Thanks for the new record (*I Walk With The King*). Renee's art was excellent. So is the music. . . ."

Mrs. Verla Huffaker, Waco, Texas: "I played the beautiful record and . . . the tears came . . . What joy I have received from hearing the beautiful blending of your voices in these lovely recordings . . . Many grateful thanks. . . ."

B. E. Davidson, Levelland, Texas: "I am enclosing my check . . . for a copy of the album *Where Roses Never Fade*. We have enjoyed the other two albums that we ordered some time ago."

Paul Curless, elder, Duluth, Minnesota: "Thanks so much for . . . *I Walk With The King*. We enjoy it so very much. . . ."

Eugene L. Conger, Parkersburg, West Virginia, May 15, 1978: "Please send one each of the three 8-track tapes of the **Rice Family Singers**, namely, *Where Roses Never Fade*, *Mansion Over the Hilltop* and *Beyond the Sunset*. These are wonderful and very beautiful renditions of the gospel hymns. . . ."

David F. Carver, Ypsilanti, Michigan: "I enjoy the album *Where Roses Never Fade*, and I am most happy to hear of your new one, *I Walk With The King*. I would like to have it and *Beyond the Sunset*."

Mrs. B. M. Chapman, Houston, Texas: "Thanks very much for . . . recording. . . the beautiful songs."

The Ken Vickers Family, Meridian, Mississippi: "We're looking forward so much to receiving the album (*Where Roses Never Fade*) as this will be the very first album we've found that is 'a cappella'. Thank you so much."

W. E. Kaufman, New England, West Virginia: ". . . the songs are beautiful. . . ."

Mrs. George Tune, Sr., of Troy, Tennessee, ordered all four of our albums in February, responding in March, "Such beautiful voices . . . I'm grateful. . . ."

Marco and Juanita Aguiluz, of Dallas, Texas, expressed their gratitude for the album "*I Walk With The King*."

Kamella Fine, of Aptos, California, wrote re: *I Walk With The King*, "I enjoy good gospel singing, and am so happy to have your album."

Mr. and Mrs. K. C. Cain, Alpine, Texas: ". . . just heard '10,000 Angels' and thought it the most beautiful song!"

Bertha Beasley, Miami, Florida: "Thank you for that beautiful gospel record . . . I just love it. . . ."

Wilma Wilson, Pulaski, Tennessee: ". . . The singing is beautiful. . . ."

Mabel Best, Oklahoma City, Oklahoma: ". . . a big thank you for the (*I Walk With The King*) album . . . it is, as your father would say, WONDERFUL. I can still hear him say that as he would be teaching singing schools. . . ."

Jimmy Dorris, minister, Nashville, Tennessee: ". . . so many pleasant and happy memories came flooding into my mind as I listened to your lovely voices blended together in praise to Him from whom all blessings flow. . . ."

Mrs. Ottis L. Jackson, Hanceville, Alabama: "My mother died August 20 (1975) and we had the record *Beyond the Sunset*. And that is what we used. . . ."

Mr. & Mrs. Taylor L. Lamkin, Houston, Texas: "We love the Rice Family records so much."

Garnett M. Johnson, Hendersonville, Tennessee: "We received the . . . long-play albums and think they are everything they are advertised to be. We are enjoying them. . . ."

Billie E. Kersh, Taos, New Mexico: "I really enjoy the cassettes by the Rice Family Singers — especially *Where Roses Never Fade*."

Ted Cline, minister, Prescott, Arizona, December 27, 1977: "I am starting a new, locally produced 15-minute broadcast on KNOT (Prescott's main radio station), and I hope to be using many of these songs on the broadcast. . . ."

Phyllis Canada, Millbrook, Alabama, November 28, 1977: "We enjoy your singing very much. . . almost feel as we know your family. . . ."

B. L. Bennett, Hickman, Kentucky, July 5, 1978: "I enjoyed the first 8-track tape ordered; I'm looking forward to receiving the next tape. . . ."

Mrs. Joe B. Abbott, Altus, Oklahoma, January 8, 1979: "I have ordered your three 8-track tapes and we have really enjoyed them. We take them in the car and listen to them at home. . . Now I would like for you to send me the three cassettes so I will have them to listen to at work. . . I do hope you will be making more of them. . . ."

Mrs. Tommie F. Hastings, Granbury, Texas: "I ordered the 8-track tapes of all . . . and they are wonderful. They have been spiritually uplifting to many. I hope you will make more. . . ."

Gladys & Carrol Burgess, St. Helen, Michigan: "We received the stereo recordings soon after ordering them. We surely enjoy them. We play them a lot . . . I am about to wear them out. . . ."

Don Short, minister, Pontotoc, Mississippi: "We use your singing at the beginning of our radio program. Please send us your recent album *Where Roses Never Fade* — and make some more albums in the future."

Loretta McClellan, Purcell, Oklahoma: "Thanks for the cassette tapes of religious songs. My father passed away in June of '77. I read each issue of your paper to him as it came and played your songs as he requested them. His last words were to keep helping you in your work as much as possible and he requested to hear your family songs of *Beyond the Sunset*."

The Buchanan Family, Norwich, Connecticut: "We recently purchased your family's record album. There is only one word to describe it — excellent! We enjoy it so much."

Mrs. Clarence R. Ham, Union, South Carolina: "Please send the record *Mansion Over the Hilltop* to my parents . . . Please rush for they heard the record today and wanted ours — and I'm not about to part with it."

Mrs. Pearl Dotson, Salem, West Virginia, January 30, 1978, ordered *Where Roses Never Fade*, saying, "I have the other records and enjoy them very much."

Sallie Hollensworth, Nashville, Tennessee: "Wonderful songs!"

James H. Lowrey, Mobile, Alabama: "Please send me your record *Beyond the Sunset*. We really have enjoyed *Mansion Over the Hilltop*."

Mrs. Robert Tate, Jonesboro, Arkansas, May 24, 1978: "I've heard so much about your beautiful singing and I love to hear music of our Lord."

Hubert A. Stark, San Manuel, Arizona, November 21, 1978: "We already have a set and enjoy them very much and wish to share with some of our beloved brothers and sisters. . . ."

Mrs. Othal H. Ballard, Haldton, Oklahoma, January 29, 1979: "My husband is an elder in the Shell Street church of Christ in Haldton, Oklahoma, and we would love these tapes. . . ."

L. E. Holland, Oak Harbor, Washington, October 24, 1978: "We don't get to attend services as often as we want and need some strength I know those beautiful songs give. . . ."

Mrs. J. C. Heckmann, Harrisburg, Arkansas, January 5, 1978: "The singing is wonderful. . . ."

Elaine Brittell, Livingstone, Zambia, Africa: "Whenever we hear or see your name, we think of 'I've Got a Mansion, Just Over the Hilltop' and often start to sing that song. We have enjoyed your record so much, and thank God you use your talent of singing to inspire others to sing praises to God. . . ."

J. Loyd Rice, preacher, Shamrock, Texas: "I am playing the record over the radio and people like it."

Mrs. Allen D. Hagler, Temple, Texas: "We love the songs, and the singing is beautiful. I am so glad the picture of you and your family is on the album, too. . . ."

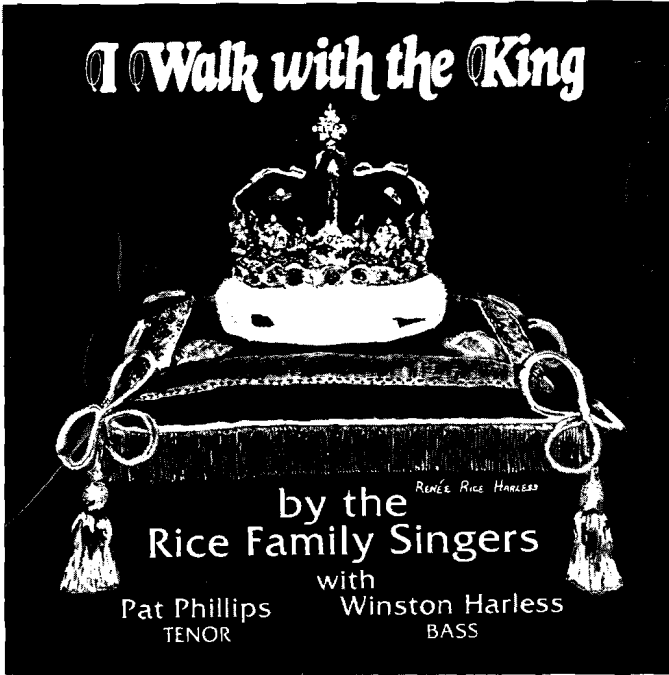
B. B. Harding, Buffalo, Texas: "Album #3 is tops — got it yesterday and played it several times. Make some more!"

William R. Terral, New Boston, Texas, November 21, 1978: "Please send me another set of your beautiful records. Received the other set and enjoy them so much. . . New Boston, Texas has a radio station. . . The Malta church of Christ has a 30-minute program every Sunday morning at 8:15 to 8:45, and I want a set of your records to leave at the station. . . I use *The New Song* for our theme song on the radio program. We have the only program by the church of Christ on the station. Therefore we need more good records. . . ."

W. L. & Betty Aldridge, Knox City, Texas: "Beautiful songs. . . the singing is wonderful. . . ."

Mrs. Dennis Taylor, Okemah, Oklahoma, June 15, 1978: "Thank you—we enjoy the beautiful singing and want to share these with others."

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I WALK WITH THE KING

- | | |
|-----------------------|---------------------------------|
| SIDE 1 | SIDE 2 |
| I Walk With the King | Ten Thousand Angels |
| Our God, He is Alive | A Beautiful Prayer |
| Each Step I Take | His Grace Reaches Me |
| Can He Depend on You? | Redeemed |
| He Lifted Me | O Master, Let Me Walk With Thee |
| Flee As a Bird | How Great Thou Art |

MANSION OVER THE HILLTOP

- | | |
|--------------------------|-----------------------------|
| SIDE 1 | SIDE 2 |
| 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 |

BEYOND THE SUNSET

- | | |
|-------------------------|--------------------------|
| SIDE 1 | SIDE 2 |
| 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 |

WHERE ROSES NEVER FADE

- | | |
|------------------------|-----------------------------|
| SIDE 1 | SIDE 2 |
| 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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CONTENDING FOR THE FAITH

2956 Allshore, Memphis, Tennessee 38118

Any Ten Years

John M. Grubb

One of the most enjoyable periods of the Freed-Hardeman College Lectureship is the Open Forum conducted by brother Guy N. Woods. The question was once asked, "Don't you believe the next ten years will determine the faithfulness or apostasy of the church?" Brother Woods replied that *any* ten years will determine whether or not people remain true to God's word. Any ten years that we fail to teach what God's will is for man will determine the destiny of the church.

We have failed to teach and learn the fundamental teachings of the Bible. This is not a new problem. The Bible is full of passages that indicate this problem in the long ago.

"Thus saith the Lord, 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" (Jeremiah 6:16).

"My people are destroyed for lack of knowledge" (Hosea 4:6).

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11).

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat (Hebrews 5:12).

What are some things that will determine faithfulness or apostasy any ten years?

First, we have failed to teach and practice what the Bible says concerning personal evangelism. The New Testament clearly instructs Christians to "go and preach the gospel to every creature." (Mark 16:15, 16; Matthew 28:19,20; Acts 8:1-4; II Timothy 2:2,24-26). We who are preachers, teachers, and elders have failed to teach the responsibility of every Christian to be a personal evangelist. Christians have answered in too many cases, "we will not walk therein." Going from "house to house" was the successful method

employed by the church in the first century to evangelize the world. (Colossians 1:23; Romans 10:16,18). About 13 years ago, the church of Christ was the fastest growing religious group in America. This is no longer true. The reason can be attributed to the failure to practice what the Bible commands concerning personal evangelism.

Second, any ten years we stop teaching and practicing church discipline we will suffer the consequences. Church discipline has been called the "forgotten commandment," It is definitely a commandment of God (II Thessalonians 3:6,14,15; I Timothy 5:20; I Corinthians 5:1-13). Preachers must continue to preach on this subject. Elders must have the backbone that is necessary to lead the flock in this regard. The church will never grow as it should until it practices church discipline. We continue to suffer the consequences because we fail to obey the commands of the Lord. (Luke 6:46).

Third, for years we have allowed brethren to view forsaking the assembly as a "little sin." If there were no other passages that speaks of the attitude a Christian should have. Hebrews 10:23-31 should be enough to convince us of the importance of this subject. (See also Matthew 6:33 and John 14:15.) We have people forsaking the assembly because we have failed to teach the importance of this practice.

The same arguments could be presented concerning giving, home training, instrumental music, the Holy Spirit, leadership training, evolution, divorce/remarriage, and such like.

The faithfulness of the next generation depends on how well we teach and practice the doctrine of Christ now. May the Lord help us to do all his will "any ten years." (Matthew 7:21-23; 28:20).

—609 Center Drive
Frankfort, Indiana 46041



CLARIFICATION

In expressing his appreciation for our publishing his splendid article, "Little End of the Tap Root", in our issue for September, 1980, brother **Reginal Tyler**, who lives on Route 3, Pocahontas, Arkansas, let us know that his eldership is with the **Stokes** congregation. We are grateful to him for this article. — Ira Y. Rice, Jr., *Editor*.

Contending FOR THE Faith

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Are Churches of Christ and the Entire 'Restoration Movement' Literally 'At the Crossroads'?

Brethren Generally Seem to Feel That a cursory, Personal, On-the-Spot Investigation At *Crossroads*/Gainesville is All They Need to Reach a Proper, Correct and Fair-Minded Conclusion. It Isn't. What They DON'T Reveal Behind the Scenes Is Where Problem Lies.

Ira Y. Rice, Jr.

Unless elders, preachers and assorted other brethren somehow can get it through their heads as to where the REAL problem exists, re: *Crossroadism* in the churches of Christ, the probability is that we now are seeing the death throes of the great 'Restoration Movement' which most of us have espoused and which at least *some* of us still believe.

The notion that some seem to have that if we'll just make a quick, personal, week-end journey to *Crossroads*/Gainesville, Florida, we'll come away with all we need to know for a proper, correct and fair-minded conclusion about *Crossroadism* just isn't so. After having studied what goes on there for the past several years, it is my settled conclusion that it is almost impossible to root out the truth about *Crossroads* by resorting to such a method. Until you can get behind the scenes, know what questions to ask, study the key books (not just the Bible) they go by, and almost literally get into the heads of Chuck Lucas and his chief disciples (*Crossroads*-trained "Campus Ministers", "Counselors", "Senior Prayer-Partners" and others), there is almost NO WAY for investigating brethren to have a clue as to what we are dealing with at *Crossroads*/Gainesville.

NO ALLEGIANCE TO RESTORATION

When you get right down to it, as near as I have been able to determine, the basic differences between *Crossroads*/Gainesville and the churches of Christ in general are two in number:

1) Chuck Lucas, Richard Whitehead, Rogers Bartley, their staff and those whom they have trained at *Crossroads*

evidently gave up on the great, historic Restoration Movement years ago. They clearly sense no allegiance to it whatsoever.

2) These cultish religious leaders make a "show" of devotion to the Bible (at least their private interpretation of it), when, in fact, they are given over almost wholly to "doctrines and commandments of men." If you comb through their literature, truly, you will find quite a number of books of recommended reading — almost all of which are written by *non*-Christians. However, we have learned from various "inside" sources that the principal books which guide the *leaders* of this movement are the following four* (all of which I have in my possession):

- 1) *The Master Plan of Evangelism*
— by Robert E. Coleman
- 2) *Competent to Counsel* — by Jay E. Adams
- 3) *The Disciplined Life* — by Richard Shelley Taylor
- 4) *Manna in the Morning* — by Stephen F. Olford

EFFECT IS LIKE A HUMAN CREED

Old time elders and preachers among us (before deceit became so subtle in this latter day) had no trouble distinguishing between God's Word and the "doctrines and commandments of men" (plainly condemned in Matthew 15:9). The Lord himself said that "every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." (See verses 13 and 14.)

(Continued on Page 3)

*Specific treatment of the four books will be given in future issues of *Contending for the Faith*.

Contending FOR THE Faith

Volume XI, No. 11 November/1980

Ira Y. Rice, Jr., Editor

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TOTAL COMMITMENT—TO WHAT?

As *Contending for the Faith* brings out its fourth special issue*re: the *Crossroads Philosophy* and the "Total Commitment" Movement within the past couple of years, we are constrained to ask: **TOTAL COMMITMENT — TO WHAT?**

If the "commitment" is to something right and good, then certainly we should be the last to oppose it. However, not every philosophy is what it *ought* to be. Remember that Paul warned, in Colossians 2:8, "**Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.**"

Oh, yes, we know Crossroads' *claim* that their commitment is *to Christ*. However, we also know that when there is a discrepancy between what *they* believe and teach and the *doctrine of Christ*, the doctrine of Christ **always** loses out!

LUCAS FELLOWSHIPS CHRISTIAN CHURCH

As at least *some* of us know it is Chuck Lucas's *own/personal/ideas*: based on his private interpretations of the Bible (forbidden in II Peter 1:20-22) **PLUS** his synthesis of **FOUR DENOMINATIONAL BOOKS**, which basically comprise the "doctrines and commandments of men" generally known as the "Crossroads Philosophy".

These four denominational books are: *The Master Plan of Evangelism*, by Robert E. Coleman; *Competent to Counsel*, by Jay E. Adams; *The Disciplined Life*, by Richard Shelley Taylor; and *Manna in the Morning*, by Stephen F. Olford.

When you go down to Crossroads, in Gainesville, Florida, to "investigate", they *never* tell you about these four books — just as *Baptists* don't tell you about their *Baptist Manual* and *Methodists* don't tell you about their *Methodist Discipline*!

Neither does Chuck Lucas tell you that he believes **instrumental music in church worship** is all right (he does) — nor that he fellowships the **Christian Church** (he does — see center-fold), contrary to II John 9-11.

DIVISIONS AND OFFENSES BEING CAUSED

While **Reuel Lemmons**, **Richard Rogers** and **James L. Lovell** keep on mouthing "they must be doing *something* right" — emphasizing their numerical growth (much of it at the expense of their own brethren and sister congregations), divisions and/or offences over their philosophy are reported from old, established congregations in Florida, South Carolina, Georgia, Tennessee, Illinois, Indiana, Texas and wherever else they can get a hold from border to border and coast to coast.

Once our peculiar brotherhood ever wakes up to just what it is that Chuck Lucas and *Crossroads*/Gainesville *really* are "totally committed" to, we feel surely that faithful elders, preachers and others will rise up and put a stop to it. Until they do, much that was accomplished in yester-year by faithful brethren such as **N. B. Hardeman**, **H. Leo Boles**, **B. C. Goodpasture**, **J. D. Tant**, **Foy, Cled**, **G. K. and Glenn Wallace**, and a host of others continues to hemorrhage, through *Crossroadism*, and go down the drain.

— Ira Y. Rice, Jr., Editor.

Anticipating a heavy demand for large orders of bundles of this issue. We are printing 25,000 copies. (See "Bundle Rates" in left-hand column.) March and August issues are still available.

ARE CHURCHES OF CHRIST 'AT CROSSROADS'?

(Continued from Page 1)

For generations these false doctrines and commandments of men were put into creed books, such as the Roman Catholic *Catechism*, The Baptist *Manual*, the Methodist *Discipline*, the Augsburg *Confession of Faith* and such like. Who cannot recall how we would illustrate to the people that the Bible PLUS the *Catechism* made Catholics, the Bible PLUS the *Manual* made Baptists, the Bible PLUS the *Discipline* made Methodists, and on down the line? Then we would ask what the Bible ALONE would make — thundering, “plain, simple, New Testament CHRISTIANS!” We made it *stick*, too! Literally hundreds of thousands of denominationalists marched out in plain, simple, loving obedience to the truth of the gospel and were baptized into Christ.

When the denominations around us saw that their creed-books would not stand up in open discussion on the polemic rostrum of debate, gradually they resorted to more subtle means — such as bringing out new “translations” of the Bible — putting their man-made doctrines in their translations, and publishing multitudes of books such as those mentioned above.

The effect of adding these denominational books to the teaching and belief of *Crossroads/Gainesville* has had the effect of making these books into a HUMAN CREED. What makes *Crossroadism*? Basically, it is teaching Chuck

Lucas's interpretation of the Bible PLUS his synthesis of *The Master Plan of Evangelism*, *Competent to Counsel*, *The Disciplined Life* and *Manna in the Morning*.

Well, what if we teach the plain, simple gospel of Christ (like we always did) and just LEAVE OFF Chuck Lucas's private interpretations of the Bible and his synthesis of these four books and all else of human origin involved in *Crossroadism* — what would we have? Plain, simple, New Testament Christianity — *just like before!*

ENDORSEMENTS DO NOT CHANGE FACTS

One of the most incredible phenomena to surface among us these past few years is the numerous “endorsements” of *Crossroads* which have been published by prominent brethren across the brotherhood who really do not know what they are talking about — brethren such as **Reuel Lemmons, Richard Rogers, James L. Lovell** and others.

And if you don't think Chuck Lucas will publish such, well, then, you just don't know Chuck Lucas. Seemingly, he hungers and thirsts for such endorsements — all the while he continues following a course of teaching and practice contrary to the word of God.

One of the most recent of these endorsements to come to our attention was published September 7, 1980, in *Crossroads'* weekly bulletin, *At the Crossroads*. Written by **Virgil Leach**, minister to the church at Lancaster, California, please find his statement photo-reproduced directly from the *Crossroads* bulletin, as follows:

“My Greatest Experience in 35 Years of Preaching—I can say in all honesty and without exaggeration that my trip to the Seminar in Florida and attending worship in Gainesville has been the richest experience of my life. I say it even though it may sound exaggerated. Just ask Marion Owens his feelings about it. He is my witness of the wonders that we've seen. I really lack the ability and words to express it all. Simply, it defies description. At this morning worship service, Marion and I will try to relate to you some of the things.

“Here is a simple congregation that in a few years has had a wonderful and powerful effect on other churches, college campuses, cities across America and around the world. At the Seminar there were persons from 192 different colleges, 37 different states, 427 cities, and 29 nations. Surely Gainesville must be the one church most like the New Testament church that we read about in the book of Acts. It is the most vibrant, loving, doctrinally committed, soul saving church anywhere. Their love for Marion and I as visitors was breathtaking. Responses and baptisms are at every service. I understand now why couples spend nearly \$1000 just to spend 4 or 5 days in Gainesville. Everywhere I go I plan to tell everyone about the greatness of this church. It's great only because they are totally committed to doing God's will as expressed in the Bible. Even as the early church they too receive much opposition—may God pity those who war against them.

“My one real hope is that we may soon (with*George's help) be on the road to doing the same in Lancaster.”

—Virgil Leach, Minister
Church of Christ, Lancaster, CA

***GEORGE GRIMA , one of our graduates, worked as an intern there this summer and has now been employed on their fulltime staff.**

The foregoing endorsement of *Crossroads/Gainesville* by brother Leach was called to my attention by brother **Archie W. Luper**, of Ventura, California, in October, Under date of October 29, 1980, brother Luper wrote a letter to brother Leach, in response to his *Crossroads* endorsement, as follows:

October 28, 1980

Brother Virgil Leach
Minister
Church of Christ
Lancaster, California 83534

Dear Brother Leach:

With great disappointment and with deep concern as a Christian, I write you this letter. This disappointment and concern is based upon your letter to the “*Crossroads*” in Gainesville, Florida, that was published in their bulletin, “*At the Crossroads*”, September 7, 1980.

Brother Leach, I have known you for almost all of your 35 years as a faithful gospel preacher. Your dedication and devotion to the purity of the gospel and your most unusual talents have always been an inspiration to me. I remember so vividly your “young boys” as they would stand before us and literally preach their

hearts out. Who taught these youngsters the Bible and the ability at such a young and tender age to preach as they did? There is only one person in the Lord's church who has this unique ability as a teacher. His name is Virgil Leach.

Do I have first hand knowledge of Crossroads? The answer is yes. Several months ago I spent three days at Crossroads with other concerned brethren (Parker Henderson as chairman) trying to the best of our ability to bring to the attention of the leadership at Crossroads the "road" they were on would not only bring havoc to the church of our Lord, but would also split the church wide open. When I left Gainesville I thought the leadership was honest, that they would give up soul talks, women praying in worship services and Bible Classes in the presence of faithful Christian men, the Crossroads philosophy of total commitment, and most important, the unscriptural practice of using senior prayer partners. In my judgment I was dead wrong on all 4 counts. It is frightening to think of young people walking forward, expressing their desire to be baptized, and on many occasions would be counselled at the time to their knowledge of the Bible. Many of them would then be advised they needed further teaching. At the same time they would be assigned a senior prayer partner. This prayer partner would then press this young person to confess to them their most intimate sins. Added to this, the senior prayer partner would completely brainwash this young person to the Crossroads philosophy of "total commitment." At the discretion of the senior prayer partner, this young person could then be baptized. Beyond this, many young people who had been scripturally baptized in their home congregations, would be re-baptized, submitting themselves to the Crossroads philosophy of total commitment.

Brother Leach, by your unbelievable letter you wrote to Crossroads, would God's admonition in 2 Thessalonians 2:11 apply to you?

Because you do not know, I will explain to you briefly what Crossroads is, who its leaders are, and what they stand for.

1. Crossroads is a religious cult. Its address is 2720 S.W. 2nd Avenue, Gainesville, Florida 32607.
2. The membership at this location is approximately 1,050.
3. Crossroads also conducts a campus ministry at Florida State University. They hold seminars in the state of Florida and in other of the United States. They are most active in participating in these seminars and other public gatherings across the United States, directed primarily to members of the Church of Christ.
4. The leadership consists of Charles H. (Chuck) Lucas, Rogers L. Bartley, Sr., and Richard H. Whitehead. I know these three men; I have met with them personally. I have counselled with them. Bartley has visited with me here in California upon two occasions concerning church and business matters. It is my judgment these three men could best be described by one word. That word is "insidious". So I will not be mis-understood, may I give you Webster's definition of the word "insidious": 1a: awaiting a chance to entrap; treacherous, b: harmful but exciting; seductive. 2a: having a gradual and cumulative effect: subtle, b. of a disease: developing so gradually as to be well established before becoming apparent.

I FIRMLY BELIEVE, BROTHER LEACH, THOSE WHO PARTICIPATE WITH CROSSROADS, AND BID THEM GOD SPEED, ARE EQUALLY GUILTY AND WILL SHARE EQUALLY WITH THEM IN THEIR EVIL DEEDS. 2 John 9-11.

I pray, Brother Leach, you will think very carefully on the things I have written, and study very carefully the enclosures (especially the letter written by Mack and Donna Hammond to the Editor of *Contending for the Faith* in the August, 1980 issue, beginning on page 14), that the truth of the gospel might once again guide and direct your life in Christ Jesus.

Because of the cross,

AWL/sl (Signed) Archie W. Luper
Enclosures

Inasmuch as the foregoing letter by brother Luper was addressed to brother Leach, it would appear that any "answer" to it, if at all, should come primarily from brother Leach. If there is one thing of continuing offense among us these days, it is the practice certain elders have of usurping such action, answering correspondence clearly addressed to their preacher. If he has enough sense to be their preacher, surely he has enough sense to answer his own mail!

Nevertheless, under date of November 2, 1980, instead of it being brother Leach who answered, it was brother Marion D. Owens, one of the Lancaster elders, who replied, as follows:

November 2, 1980

Dear brother Luper:

I am writing in response to your letter of October 28, addressed to Virgil Leach, a copy of which was sent to the elders.

Although I have never met you, I have known for years of your work. I have appreciated your interest in the Lord's work and I appreciate your concern for us here at Lancaster. I hope that in this letter I may be able to assure you that your fears for us are without foundation.

As you are aware, Virgil and I attended the Florida Evangelism Seminar recently, and then spent the week-end in Gainesville, staying in the home of Brother Richard Whitehead. Like most everyone else who is conversant with what is going on in the brotherhood, we had heard a great deal about the Crossroads church, both pro and con. We are familiar with much of the material which you sent us (and other material of the same tone). But we had also heard of great strides being made in converting the lost as well as a deep commitment on the part of many of those being converted.

The immediate reason for our going to Florida was this: a brother who moved here several months ago (from Muncie, Ind.) had encouraged us to bring out a young man from Crossroads to "intern" for the summer. To make a long story short, we did this. Naturally we had many questions about Crossroads and were intensely interested in observing all that we could of this young man's methods, philosophy, and effectiveness. At the end of the summer, he urged Virgil and me to visit Crossroads and the seminar. I was reluctant to go, but when he offered to pay my way, I decided to go (not at his expense) if it was that important to him.

Brother Luper, let me pause here to tell you this: I grew up in Southern Missouri, and attended Christian Colleges in Tennessee (Freed-Hardeman) and Arkansas (Harding). For many years I have been pretty familiar with a number of congregations. It has disturbed me for a long time that in the overwhelming majority of these cases the churches are virtually *dead*. They are not growing; they are formalistic; people do not study; they do not evangelize; and they are far better known in their communities for bickering and feuding than for loving each other. To me this has always been terribly disappointing as it so clearly is in violation of the pattern set forth for the church. To make matters worse, many of our preachers (and publications) almost ignore this problem so long as the churches keep their "doctrine" straight.

Both Virgil and I share a dream of a church that is Biblical not only in doctrine, but also in love, commitment, and evangelism. At Crossroads we saw (so far as one can see in one week-end) precisely this. I don't know whether your visit there included attending their services and talking at length with members at random, but ours did. If you did talk at length with a good cross-section of members, learning of their backgrounds, their conversions, and their present lives, and were not impressed that something marvelous was happening there - well our thought processes are vastly different.

I realize that the main thrust of your letter concerns what you perceive as dangerous and unscriptural practices at Crossroads.

Needless to say, both before and during our trip we asked many probing questions about these matters. I wish you realized that we are just as concerned as you about doing things scripturally. In my analysis of the criticisms of Crossroads, I have concentrated on specifics and not generalities. I pay little attention when one calls them a "cult" or makes some other *judgmental* accusations. My interest is in *verifiable* facts. I feel capable of making my own judgments after assessing the facts.

There is no way that I can know all of the facts about what goes on at Crossroads, nor is it critical that I do so. My responsibility is for what happens at Lancaster. My investigation has convinced me that (1) Crossroads has made many mistakes, (2) that many of these mistakes have been exaggerated all out of proportion, and (3) that many charges made against them are without foundation.

Let me assure you of this about Lancaster. We are determined to incorporate the best ideas and principles from Crossroads and to avoid practices (whether real or imagined from there which are destructive of God's purposes. I beg of you – until you have factual evidence to the contrary – to retain some hope that we are making some progress toward this goal (we are).

Finally, I am inviting you to come visit us. We would love to have you as guests in our home. Attend one of our "soul talks". Ask us any question you like. Talk to George Grima who was converted at Crossroads and spent four years there. See if you can find any evidence here of practices which you think are sinful. We would be honored to have you.

Sincerely in Christ,

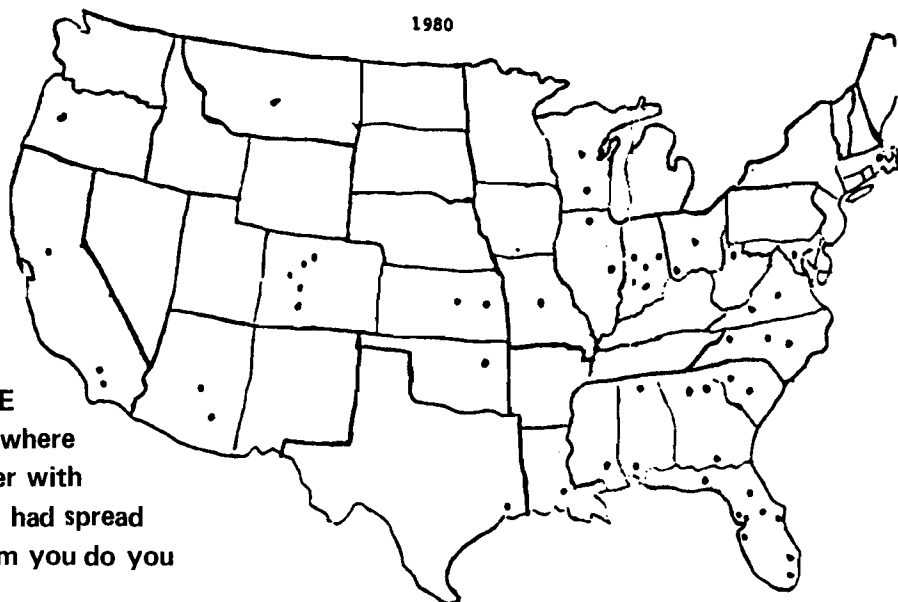
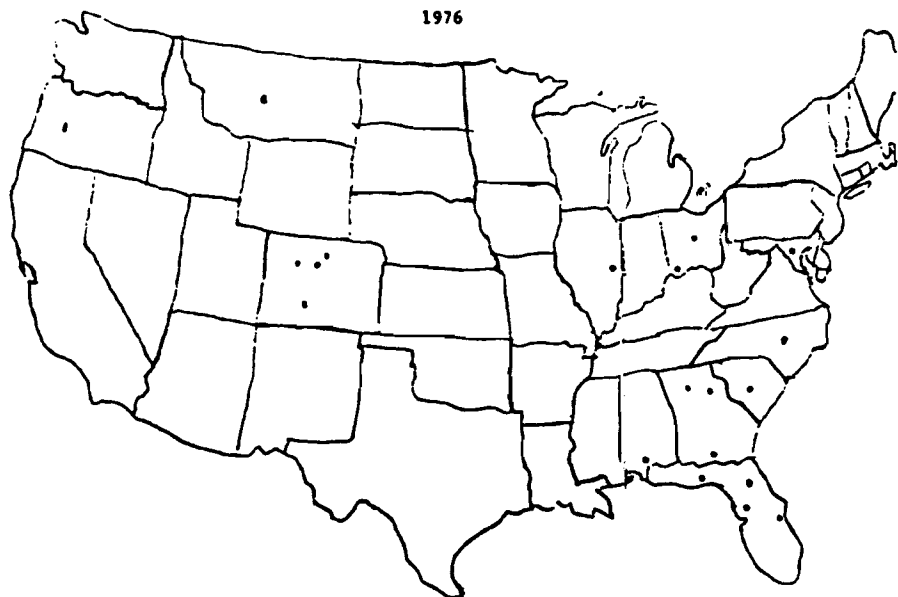
(Signed)

Marion D. Owens

In fairness to brother Owens (however much I am persuaded that he should have let brother Leach take care of answering brother Luper's letter which had been addressed to him) I must admit that the foregoing letter is well written. Nevertheless, its content is a prime example of the skill with which Chuck Lucas and Crossroads-trained people are able to mislead and deceive the very elect of God.

Brother Leach did at least *acknowledge* brother Luper's letter – although he clearly depended on brother Owens'

1978 RECORD OF PREACHERS TRAINED AT CROSSROADS				
CITY	CHURCH	PREACHERS NAME	NO. OF BAPT.	YRS. OF SERV.
GAINESVILLE, FL	CROSSROADS	SAM LAING	310	7
		DENNIS SHEPHERD		5
CHARLESTON, IL	HERITAGE CHAPEL	KIP McKEAN	151	2
BOULDER, CO	BROADWAY	TOM BROWN	139	2
FT. COLLINS, CO	MEADOW LARK	ANDY VAN BUREN	126	3
RALEIGH, NC	BROOKS AVE.	WYNDAM SHAW	101	5
		DAN ALLISON		
TALLAHASSEE, FL	CALL ST.	BRUCE WILLIAMS	100	7
COLUMBUS, OH	FISHINGER & KENNY	STEVE GOOCH	75	2
BOZEMAN, MT		ROBERT HACH	71	2
COLLEGE PARK, MD		J. P. TYNES	60	7
TAMPA, FL	SUNRISE	MARTIN BENTLEY	60	3
PUEBLO, CO	BELMONT	WILLIE FLORES	51	1
CINCINNATI, OH	CLIFTON	DON BURROUGHS	39	1
COLUMBIA, SC	SHANDON	RANDY McKEAN	39	1
GREELEY, CO		KEVIN YOUNGER	35	2
ATHENS, GA		GUY HANSON	20	2
MOBILE, AL	SPANISH FT.	OLIVER BARY	30	1
THOMASVILLE, GA	CORNERSTONE	MARK BISHOP	20	3
COCO BEACH, FL		RON WINTERS	10	1
CORVALLIS, OR		JOHN SULLIVAN	32	3
ATLANTA, GA	DECATUR	RICH MAULE	25	3



Brethren who think that Crossroadism is 'way over there' and "we" are 'way over here'—so WE don't have to be concerned about its spreading where "we" are need to study the above chart together with the accompanying maps. Considering how far it had spread just from 1976 to 1980, just how far away from you do you think it is NOW!

letter as the principal answer to it. Under date of November 5, 1980, he wrote, as follows:

November 5, 1980

Mr. Archie Luper
P. O. Box 3478
Ventura, California 93003

Dear Archie,

Received your letter and printed material on Saturday, November 1st. The elders also received theirs.

Marion Owens, one of the elders, has written a letter in response to which I concur. Hopefully we shall be able to have a good visit with you soon at which time we can discuss these matters in detail.

Your Brother Because of Christ,

(Signed)

Virgil L. Leach
Minister

VLL:bl

Lancaster Is Not Only California Church Being Invaded By Crossroadism; Lucas Reports Recent Effort At Poway, Too!

How frustrating it is that we just can't seem to warn *some* brethren about Crossroadism, simply because they will not be warned. Brethren as far away as California tell us they see no reason to be informed of Crossroads, for, after all, they are "way over there in Florida."

If the foregoing correspondence is not enough to demonstrate how this cult can invade even as far away as California, then how about the following quotation from Chuck Lucas's "Minister's Memo" in his church bulletin (*At The Crossroads*) for September 21, 1980! He wrote —

Our four-day gospel meeting at the Poway, California, congregation was a tremendous experience. That congregation has doubled in membership since Andy Lindo began serving as minister there less than two years ago. Last year they baptized 70, and already this year over 60 have been baptized into Christ. Ten were baptized during the meeting. They averaged over 400 in attendance at every service of the meeting, setting new attendance records. Congregations from throughout the San Diego area and other parts of southern California were represented. The congregation is overseen by wonderful elders and the membership is composed of a committed, unified, and loving body of Christians from every age group and all walks of life. Andy and Rita Lindo are deeply loved and appreciated and are doing an outstanding job. This is one of the most exciting ministries in our brotherhood today. I am extremely impressed with their accomplishments and the great potential for the future as they continue to allow the Lord to work in their lives in a powerful way.

"As always, it was great being in beautiful Southern California, to be with Andy and Rita, and to be so warmly received by the Christians there, I am looking forward to being back in the Crossroads pulpit on Sunday . . .

Church At Thomasville, Georgia, Divides Over Crossroads Heresy; Elders Sound Out Clear Warning

How strange it is that while *some* brethren (like Virgil Leach and Marion Owens) are going *only* to Crossroads/-Gainesville to carry out their "investigation", few indeed are going to the many congregations suffering "divisions and offences contrary to the doctrine" over this heresy to determine what there is about Crossroadism that *causes* such.

When the church at Thomasville, Georgia, was divided by the "Crossroads Philosophy" earlier this year, the elders (brethren Charles Atnip and Frank Prevatt) decided it would be wrong *not* to warn the brotherhood about what they went through and found out about this movement through bitter experience.

In a prepared statement, "THE TOTAL COMMITMENT PROGRAM OF THE CROSSROADS HERESY", the Thomasville elders concluded that Crossroadism is "an artificially supported Christianity." They list the following four things about the program, which bring about what is called "total commitment":

- "INDOCTRINATION: Used to bring about a religious commitment from a prospect.
- "ISOLATION: Designed to cut converts off from all former life-ties and connections, especially his/her family; to break and control him/her.
- "GRUELING ACTIVITIES: Grueling activities, exercises and meetings, soul talks, devotionals, designed to enforce isolation from all former connections.
- "PRAYER PARTNER: Purely a pretense, glorified informant or "snitch" system patterned after the Unification Church cult's older 'brother' or 'sister' pretense. Also a propaganda system designed to aid thought control."

Instead of this alleged "total commitment" emanating voluntarily from one's own heart, these elders discovered that it is *enforced* through coercion, peer pressure, guilt feelings, fear and a pseudo kind of love.

"The Crossroads cult originating in Gainesville, Florida, and parading under a Church of Christ cloak, and infiltrating Churches of Christ under the pretense of more spirituality and total commitment to Christ," they declare, "is a bonafide cult patterned after the Unification Church cult, the Jim Jones Peoples cult, the Love Family, The Way cult" and the like.

In the foreword of their prepared statement, the Thomasville elders state, "BROTHER GUY N. WOODS IN AN EDITORIAL NOTE AFFIXED TO BROTHER T. PIERCE BROWN'S ARTICLE 'CULTISM IN THE CHURCH' DATED FEBRUARY 22, 1979, WELL ANALYZED THIS SPECIES OF CULTISM COVERED WITHIN THE PAGES OF THIS WORK. HE SAID:

1. IT IS SPRINGING UP IN SEVERAL CONGREGATIONS IN THE BROTHERHOOD.
2. IT IS AN INSIDIOUS FORM OF CULTISM.
3. IT WILL DESTROY THOSE WHO ESPOUSE IT.
4. IT OUGHT TO BE IMMEDIATELY TERMINATED.

"A very disturbing thing at this point is that so many churches of Christ know nothing of the dangers of this seemingly scriptural 'Church of Christ' out of Gainesville, Florida, and this due to a large extent to the failure of many who do know of its dangers, but are making no effort to warn others of it. This church has experienced both hurt and embarrassment, and is through this work warning others of this heretical evil that so far has managed to camouflage itself under the guise of the Lord's church.

"The movement is a heresy. Vine, in 'An Expository Dictionary of New Testament Words', says: '... and hence, an opinion, especially a self-willed opinion, which is substituted for submission to the power of truth, and leads to division and the formation of sects, Gal. 5:20 (marg., 'parties'); such erroneous opinions are frequently the outcome of personal preference or the prospect of advantage:..'

“Denominational heresy is witnessed on the religious scene everywhere, however, even here one as a rule can walk off unhurt, at the change of the mind. But in the case of cultic heresy the picture is different. It is saddening to think of one's own children or grandchildren falling prey to this insidious working. So we solicit the help of every concerned Christian in getting this information before the brotherhood.”

The Thomasville elders' prepared statement (copies of which may be ordered from **Thomasville Church of Christ, 525 East Clay street, Thomasville, Georgia 31792**) reads as follows:

THE RELIGIOUS SCENE

We all agree that to preach to a materialistic society which does not need God is difficult. People today are so materialistic that intangibles arouse little interest. Materialistic infidelity was the sin that destroyed the people of Noah's day. “They did eat, they drank, they married wives, they were given in marriage, until the day Noah entered the ark. . .” (Luke 17:27). No idolatry, no shrines, no images, as far as the Bible record goes. Even at the tower of Babel we find an “ourselves” and “us” religion. This was difficult to combat.

It is as equally difficult to combat today, especially in view of our present New Testament religion being that of evangelizing materialistic men. Oftentimes even to cope and survive in such a setting tries the soul. Many have difficulty in handling their frustrations. Like Sarah they would “help” God. Like the Jews of Paul's day who had a zeal of God, but not according to knowledge, many go about “to establish their own righteousness.” Jesus got to the core of the problem when he said: “Ye do err, not knowing the scriptures, nor the power of God.” (Matthew 22:29). According to I Corinthians 3:6, man plants, man waters, but it is God who gives the increase. And every effort in the history of man to give the increase is not only a lack of faith on man's part, but has ended in chaos.

Even God limits what he “will” do with the human heart. What God does must be met with faith on the part of man: “But the word preached did not profit them, not being mixed with faith in them that heard it.” (Hebrews 4:2). God is not going to force anyone. But contrary to this, in some cases, where some have no love for the truth, God even Himself sends “strong delusions”, or obscures the truth from men. (II Thessalonians 2:11). Where God's truth is not loved, a hardening is created by God, as in the case of Pharaoh.

FORCING GOD ON OTHERS

Peter would call down fire from heaven. Constantine offered money to get converts, and the Catholics have used the sword. High pressure tactics and bribery have been used. This tract, however, deals with a new and diabolical system of forcing God on others, that of the cult.

THE CULTIC SYSTEM

For some time now churches of Christ have been hearing rumors about a church in Gainesville, Florida being engaged in some questionable and suspicious behavior. Brethren from various places investigated, but came back home satisfied that things were a little “odd” but everything seemed all right. Up to this time there had been no serious defections, only some local complaints from a few. As time went on the movement began to infiltrate other churches and elders and preachers began to see the effects of the movement in those churches. It began to dawn on some concerned brethren that something very wrong was developing. Yet, when certain ones would go to Gainesville to investigate and observe, everything was on the level. But when churches like Bellview, in Pensacola, and when brethren like brother Guy N. Woods, took a second look at this “Church of Christ” movement, and saw what was really happening, fears began to mount in the brotherhood.

The greatest shock came a little later when serious defections began with bright and intelligent men in the higher echelons of

the cultic power structure. When several of these young men left the university and college campuses, married and settled down, and gave the whole experience reflection, they defected and laid bare the vitals of the whole system. What they laid bare was a heresy that had developed into a bonafide cult, and was using the Lord's church as a cloak or front.

Because of its connection with the church of Christ many have been hesitant to speak out, perhaps working under the illusion that it would shortly go away. Yet the same ones do not hesitate to attack the instrumental heresy, or even Catholicism which at one time was a part of the primitive church. Make no mistake about it, this evil we speak of here is the most poisonous thing since Catholicism, and far more devastating than the instrumental group and doctrine.

Many books today have been written on the cults of Moon, Jim Jones, the Children of God, the Love Family, etc. The Crossroads cult designed and set up in Gainesville, Florida is built on the same plans as the others. In fact certain Moonies observing the Crossroads movement have stated the same. The Crossroads cult uses more Biblical terms and veneers its structure over with greater spirituality making it acceptable to the parent church upon which it has fed and freeloaded in its formative years. This, of course, is what the Lord meant by “wolves in sheep's clothing.”

We do not wish to be uncharitable or unChristlike in anything we say in this work, but the facts speak for themselves, and the facts are the whole thing is right smack of a “kids” movement; its founder sounding very much like a teenager trying to ape Billy Graham's rhetoric.

INFALLIBLE LEADERSHIP

Just a casual study in cultism will show that all forms possess the same common elements or characteristics. One important element, in order for the cult to survive, is the infallibility of the leadership. They all are incapable of erring. Not only is the founder of Crossroadism looked up to with the same reverence as God, but even the youthful (oftentimes teenage) Campus ministers are incapable in the most absolute sense of erring.






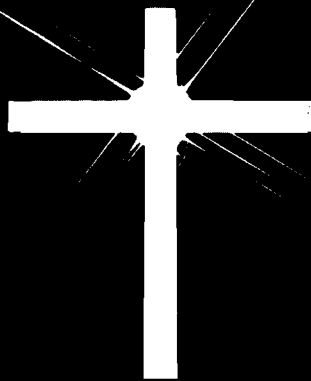











Under this infallible “father” is a pyramidal power structure equaled only by that of Catholicism. Perhaps the only way to cause the average church member to believe what goes on in that power structure on campuses and in their churches would be to discuss the whole matter with a former Crossroads cultic leader, such as a former campus minister or a former “prayer partner” who was high in the power structure. Nobody – but nobody – would think of questioning one of these “untouchables”. They are the manipulators and mind benders of the Crossroads cult. These are the ones who tell their subjects what they can do, or what they cannot do; where they can go, or where they cannot go. These are the ones who determine when the subjects can marry, and who they can or cannot marry; even who or when they can date. In this mind control center are the brains that know just exactly how to isolate their subjects from friends and family; how to cut off all former ties and connections with the past; how to break and control, and how to involve their subjects in grueling activities, exercises, meetings, devotionals, soul talks, and other such activities to the extent that they are drained and exhausted, becoming puppets. These untouchables are the ones who know how to work on ties between unwitting couples to the point of divorce. Not only do they know how to do it, they are doing it! The true and pure religion of our Lord was never designed to isolate a woman or man from their companion – even if they are unbelievers. Any movement that destroys marriages absolutely cannot be the church of our Lord in part or as a whole. “By their fruits ye shall know them.”

TOTAL COMMITMENT

As stated already, on the campuses and in their churches converts are isolated from all former life. Every minute of their time is filled with activity and various exercises. Every day of the week control is exercised by the cult; anything to keep the members from friends, families, and unbelieving companions. The whole play is called “total commitment”. To rebel against this cultic

Can Chuck Lucas, Crossroads Have It Both Ways?

1st ANNUAL HOT SPRINGS SOUL WINNING WORKSHOP OCTOBER 2, 3, 4, 1980 HOT SPRINGS, AR

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 <p>PAT CASEY MILLINGTON, TENNESSEE</p>		 <p>NEALE PRYOR SEARCY, ARKANSAS</p>	 <p>JIM McQUIGGAN LUBBOCK, TEXAS</p>
 <p>RICHARD WHITEHEAD GAINESVILLE, FLORIDA</p>		 <p>CHUCK LUCAS GAINESVILLE, FLORIDA</p>	
 <p>CLAUDE LEWIS JACKSONVILLE, ARKANSAS</p>		 <p>JEROME WILLIAMS TULSA, OKLAHOMA</p>	
 <p>TERRY RUSH TULSA, OKLAHOMA</p>		<p style="text-align: center;">SOULer ENERGY for the 80's</p>	
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JUNE 19



Pastor Marvin Rickard of Church No. 10 has grown from 80 to over 3500 in over \$500,000 in its first "baby" pastors and a state of Church College.

JUNE 26



Bob Moorehead of Church No. 10 has grown from 100 and average been due in Discipleship received a B.S. into a new church has years. Dr. M. Graduate School.

JULY 3



On the eve will feature a gospel music and began the program origin was four "Assembly of God" university of college. It was Peterson, who Records of 20 with Singers "Daystar" will be follow social" at K...

They Can If Bible's Teaching

SO MESMERIZED ARE GREAT NUMBERS of our brethren by these huge so-called "Soul Winning Workshops" going on all across the brotherhood that many appear to be turning a blind eye to what *really* is happening among us.

Time was that any brother who "fellowshipped the sects" automatically was looked upon askance. Yet the same Chuck Lucas, of Crossroads notoriety, who was featured August 7, 1980, by the Kingsway Christian Church, of Indianapolis, Indiana as one of their speakers on their "Festival of Faith" (see above) was the Chuck Lucas who (together with his wife Ann) the Richard Street church of Christ, of Hot Springs, Arkansas, featured on their "Soul Winning Workshop", October 2, 3 and 4, 1980 (see left). If we did not miscourt in the advertising on the other side of Hot Springs' brochure, they had brother Lucas speak *four* times, his wife *three* times, and one of Crossroads' elders, brother Richard Whitehead, *three* times.

strangle-hold only means that the person is rebellious, full of pride, and does not love the Lord. Every day they have to have a "quiet time" and every day they are to "share with someone". Of course, there is nothing wrong with taking out time each day for some soul searching, meditation and prayer. Just as important is that duty of sharing Christianity with others on a daily basis. This has always been taught as duty in the churches of Christ, or should have been taught. However, our motives for stressing this have not been ulterior. We have never used this as a whipping club for breaking and/or manipulating people, but it has always been done with the interest of the individual at heart. The Crossroads movement even takes love and Godly reverence and exploits these in their effort to control people.

In some places their young unmarried men are herded into apartments for closer observation and control. They cannot deny this. This is just another ploy to further isolate and manipulate.

It almost guarantees total commitment! And this is all done in the name of "more spirituality."

It is good to want to go, but one should be concerned about direction, too! It is good to want to grow; one can grow flabby, however. To do is admirable; but what we do also is important. The ceaseless motions of a squirrel in a cage could be termed as "total commitment", but at the end of the day where has he gone? Exploiting people by herding them into groups, and manipulating and regimenting their lives like mental patients in a ward is not exactly what Inspiration has in mind for bringing about more commitment and spirituality.

BIBLICAL REFERENCES FREQUENTLY MISUSED

The following is a part of the list of frequently misused Scriptures given by brother Tom Vail who at one time used the same during his time with the Crossroads cult as the campus minister at FSU, Tallahassee, Florida. Brother Tom spent five and a half

JUNE 19 — MARVIN RICKARD

Pastor Marvin Rickard has been at Lee Gates Christian Church for over 30 years and has led that church in growing from 65 members in 1959 to over 4500 at present. Attendance in the three morning services exceeds 4000 with over 3500 in Sunday School. The congregation gives over \$50,000 to missions each year. Last year Lee Gates began its first "Baby" Crossroads Bible Church, with 3 full-time pastors and a membership of 300. Mr. Rickard is a graduate of Cincinnati Bible Seminary and San Jose Bible College.



JULY 10 — PAUL B. SMITH

Paul B. Smith, B.A., D.D., D.Lit., D.Hum., is the minister of the Peoples Church of Toronto, Canada, leading that congregation in such growth as to necessitate their moving and rebuilding six times since 1952. Sunday School has grown to over 1600 and the evening service, attended by some 2500 people, is televised on a network that reaches 80% of Ontario. The church budget exceeds three million dollars per year with over one million dollars going to missions, supporting more than 500 missionaries. Mr. Smith has held evangelistic crusades throughout Canada, Great Britain, the U.S.A., Australia, New Zealand, the Orient, South Africa, India, Scandinavia, the West Indies, and the Canal Zone.



JULY 31 — CATHEDRAL QUARTET

Stow, Ohio, is the home of five Christian gentlemen known as the Cathedral Quartet, recognized by their peers as the best singing group in gospel music, and was so voted by the Gospel Music Association in 1977 as the "Best Male Group" for which they received the prestigious Dove Award. The Cathedral's record for Canon Records and their last two records have been nominated for Grammys. Making up the quartet are Glen Payne, George Yoncos, Steve Lee, Kirk Talley, and Roger Bennett.

JUNE 26 — BOB MOOREHEAD

Bob Moorehead has been pastor of Overlake Christian Church for over 10 years and has seen that congregation grow from 100 members to a current membership of 2400 and average attendance of 1100. Overlake's growth has been due in large part to their Lay Witness Training Discipleship program. In June of 1978 the congregation received a \$1.2 million dollar offering. That year they moved into a new \$2.8 million auditorium seating over 2000. The church has had over 500 additions per year for the past 4 years. Dr. Moorehead received his Ph.D. from California Graduate School of Theology.



JULY 17 — TOMMY BARNETT

When Tommy Barnett accepted the pastorate of the Westside Assembly of God in Davenport, Iowa, the church was averaging 75 in Sunday School. In eight years Sunday School attendance grew to 4,400 per Sunday with a record attendance of over 19,000. Westside was named as the fastest growing Sunday School in the nation in 1978 and has also been recognized as the largest Assembly of God Sunday School in America. In those eight years Pastor Barnett led Westside in four major building programs. Recently he accepted the pastorate of First Assembly of God in Phoenix, Arizona, where Sunday School was averaging about 200. In two months attendance jumped to 1000 with a high day of 2700 in attendance.



AUGUST 7 — CHARLES H. LUCAS

Charles H. (Chuck) Lucas is evangelist for the Crossroads Church of Christ in Gainesville, Florida, and Director of Campus Advance ministry at the University of Florida. During his 12 year ministry, Chuck has seen Crossroads grow to over 1000 members with attendance for the A.M. and P.M. services as well as the Wednesday night service averaging 100-1500. The congregation conducts 90 small group evangelistic Bible studies each week. For the past several years Crossroads has baptized over 200 converts per year (\$10 last year) and over 90% have remained faithful. Over 60 young people have been trained at the Crossroads School of Ministry who are now serving full time as ministers, campus ministers, youth ministers, and women's coordinators.

JULY 3 — JOHNNY HALL

On the eve of Independence Day the Festival of Faith will feature Johnny Hall, persuasive young veteran of gospel music. Johnny sang his first solo at the age of three and began singing at the Children's Bible Hour, a radio program originating in Grand Rapids, Michigan, when he was four. As a college student, he studied voice at the University of Michigan and later taught voice at Olivet College. It was the famous gospel music composer, John Johnson, who highly recommended Johnny to Singard Records of Zondervan Corporation. He did three albums with Singard and recently released his newest album, "Warrior," on New Life Records. The Johnny Hall concert will be followed by an old-fashioned "homemade ice cream social" at Kingsway.



JULY 24 — STUART BRISCOE

Stuart Briscoe has served as pastor of Elmbrook Church in Waukesha, Wisconsin, since November of 1970. Born in Milton, Cumberland, England, Mr. Briscoe is perhaps best known through his writing. He is the author of nine major books including, "The Fullness of Christ," "Where Was the Church When the Youth Exploded?" and "What Works When Life Doesn't." He is also the author of numerous booklets and articles. His wife, Jill, is also a well-known author. In addition to his experiences as a pastor and author, Mr. Briscoe served with the Royal Marine Commandos, worked in British banking, later served with the Capernwary Missionary Fellowship and over the years has preached in over 30 countries.



AUGUST 14 — MARSHALL LEGGETT

Marshall Leggett, B.A., B.D., M.A., D.D., S.T.D., L.L.D. is minister of the historic Broadway Christian Church of Lexington, Kentucky. He has led this 110 year old downtown church to its greatest attendances in a day when many downtown churches are dying. Earlier Mr. Leggett built a great church in the small town of Lynn, Indiana. An eloquent proclaimer of the Gospel, Dr. Leggett has served as president of the North American Christian Convention. He has received numerous church and civic honors wherever he has ministered.

ching Re: Fellowship Is Ignored

In addition to having those who clearly fellowship the denominations, several other either false or questionable teachers were featured at Hot Springs — false or questionable either on the *Marriage Question*, the *Authority of Elders*, or possibly other subjects. However, the most blatant falseness was having Chuck Lucas (regardless of what he does or does not teach and practice at *Crossroads/Gainesville*) when it already was abundantly clear that he refuses to draw the line of fellowship either against instrumental music, the Christian Church, or those other denominational churches (the Peoples Church, the Assembly of God and the Elmbrook Church) listed (see left, above). Well, what does the BIBLE teach about all this? Plenty! It SAYS, "Who-soever transgresseth, and abideth not in the doctrine of Christ, hath no God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive

him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." (II John 9-11).

Also the Bible SAYS, "... mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good works and fair speeches deceive the hearts of the simple." (Romans 16:17-18).

Instead of being "received" and bidden "God speed" at Hot Springs (as he clearly was), brother Lucas *should* have been "marked" and "avoided" for being in violation of both of these passages.

Of course, every time we mention such, we are accused of "just being jealous". (What of?) In any case, if brethren cannot be persuaded to honor the Bible teaching once again that we cannot use such without partaking with their evil deeds, then we may as well forget the restoration movement and all of us just go along with denominationalism the same way Chuck Lucas does.

years with Crossroads. He is from Panama City, Note:

- Grace: Ephesians 2:7-10
- Baptism: misunderstood. Romans 6:3,4
- Crucify yourselves: Luke 9:23
- Commitment: 9:23
- Bearing fruit: John 15:1-10; Luke 6:43-45; Matthew 7:16-18.
- Obedience to your leaders: Hebrews 13:7,17.
- Imitating me: Philippians 3:17; I Corinthians 4:16; II Thessalonians 3:7
- Discipline: Romans 8:5; Hebrews 12; II Timothy 1:7; I Timothy 9:24-27
- Withdrawal of love: II Thessalonians 3:14, 15
- Spiritual or unspiritual Christians: I Corinthians 2:14
- Judging: I Corinthians 2:11-16
- Persecution: II Timothy 3:12

The Crossroads cultic overlords use all these passages (and many more) to club and force duty, total commitment, and "more spirituality" from their subjects.

WHAT IS TOTAL COMMITMENT?

As aforesaid total commitment is not being herded into a pen and isolated like cattle, or manipulated and regimented like patients in a psychiatric ward till every hour of the day has been used in religious activity, and all the strength of body and soul has been exhausted. This is not the way to bear the fruit of John 15, Luke 6 and Matthew 7. This is not what the Spirit had in mind about our being dead with Christ (Romans 6:3,4), or being crucified with Christ. (Galatians 2:20). Though all this is what Crossroads calls total commitment.

We are told that the "fruit of the Spirit" is in Galatians 5:22,23. One thing is for certain: *fruitbearing is not destroying and crushing another being's personality, or exercising mind control over another*

soul. The cult can smother the unsuspecting and naive with their pseudo-love and false spirituality in the name of religion if they wish, but this artificially supported heresy is one of the most anti-Christian and mind degrading things ever experienced by churches of Christ in modern times.

Bearing fruit and living a life of total commitment is living right while on the job, keeping a Christian poise at all times, whether at the office, at school, or in the plant. It is being a good parent, a good companion that provides for his family; it is keeping your heart clean and pure, and telling others of salvation as opportunity presents itself, and continuing steadfastly in attendance and breaking of bread with the saints at the appointed time. There are necessary things (Acts 15:28), and this suggests unnecessary things. Even if the ceaseless and unscriptural activity of Crossroads cultism were done from pure motives, the same is unnecessary. But done to "serve their own belly" (Romans 16:17) makes it all the more diabolical.

PRAYER PARTNER

Mind control is what cultism is all about. Any tactic that could be employed will not be overlooked. Cults were meant to be tight-knit, therefore could not be complete without an intelligence system. The Sun Myung Moon cult assigns to each new subject an older "brother" or "sister" who serve not only to impart propaganda, but to serve as informant on the puppet.

Crossroads cultism employs a form of this old "brother" or "sister" assignment, but it is called the "prayer partner" system, and is a pretense like the Unification Church pretense. Instead of calling them older "brothers" or "sisters" the Gainesville cult uses the term "prayer partner." By adding this informant system to their program it became even more tight-knit. Strictly speaking it is a glorified "snitch" system right from the Moonie manual. It is equal to the Roman Catholic confessional, a thing that has given them a stranglehold on their subjects down through the centuries. This is bad, but to use the Scriptures (James 5:16) to support this mind bending movement is to heap insult to injury. The prayer partner system supplements the isolation, grueling schedules, making the whole system complete.

BY-PASSING ELDERSHIPS

All the authorities on cults tell us that cultism always springs from some segment of Christianity or from some form of religion. The movement under discussion sprang from churches of Christ. Churches of our Lord as we know are overseen by elders or bishops, and this has proven a great problem for Crossroads, because these men have stood in their way. Therefore Crossroads deplores elderships for the same reason a wolf hates a shepherd. The cultic leaders know they must by-pass these protectors of the flock. The tactics used in accomplishing this have been to either ignore, flout, undermine, or discredit these men.

Think of the absurdity of it all! For years the "boy" Mormon eldership system has been a joke. Now, from among us arises a cultic system with a teenage power structure, with more control and power and manipulative authority over their subjects than even a Catholic priest.

Unsuspecting churches are being infiltrated by "youth directors" in many places to work with the high school and college level youth. Do you have to guess what they are doing? They are brainwashing the children. In some cases they infiltrate congregations by putting in Crossroads trained full-time ministers. Brother Ira Rice has a map showing where in the United States such men have gone. These cultic leaders are the Pied Pipers of the movement in these unsuspecting churches, and like the parents of Hamelin many of these unwary parents are awakening to the stark realization that they have lost their children, not only in soul, but body also, to these captivators. Many have actually vanished, and their parents know not where!

The great apostasy which culminated in Catholicism used the identical tactics. They ignored, flouted, discredited, and by-passed God's ordained system for congregational leadership, the eldership.

Imagine, if you can, a teenager who has been a Christian for

six or sixteen months who through personal charisma and charm has been successful in bringing youthful converts to the group, being given a position in the cult's higher echelons of authority that is superior and more binding than that of an experienced and qualified elder!

While in the Crossroads cult in his late teens, brother Tom Vail at FSU in Tallahassee became a top cultic overlord when he became campus minister. Being an untouchable, his decisions could never be challenged by anyone. Like the Pope his pronouncements constituted cultic law. Like all the other overlords, he could isolate and fill one's time with whatever he wished, and assign prayer partners, or snitches, to whomever he chose — all performed at the colossal age of nineteen. Who can receive it?

NOTE: Brother Tom Vail, with God's help, got himself and his wife out of the Crossroads cult after five and a half years and now works under the Call Street elders and church as campus minister at FSU in Tallahassee. The Call Street church suffered an open division of serious consequences created by the Crossroads cult.

Some of these youthful overlords even boast of being able to read the hearts of their underling subjects, basing this on a misunderstanding of I Corinthians 2:15, 16.

SOLELY A WORKS SALVATION

The Crossroads people say that the main body of the church of Christ is dead, inactive, weak, negative, and inflexible. They, of course, say all this to their subjects for the same reason that Jeroboam made the accusations against Judah that he made: both saw the possibility of losing members to the faithful group who remained faithful to God. The cultic overloads of Crossroadism use every maneuver they can to keep their people afraid of churches of Christ. This is another one of the reasons why they denominate themselves as "Crossroads", "Cornerstone", "Gateway", etc. There is little doubt but that the time will come when their paranoia will force them to drop the name "Church of Christ" altogether. But by pointing out our supposed weaknesses they would call attention from their weaknesses in their efforts to proselye and infiltrate. However, no amount of pseudo-love on their part is going to cover up their graceless system. It is totally void of grace. Theirs is a "works" system through and through. The whole Philosophy demands that if everything they demand of their subjects is not met, their subjects are lost. We realize, of course, that to fail to do what God commands is to be lost, but there is a big difference in failing to adhere to God's commands and failure to support this man-made coercive system of cultism and bowing to peer pressure, fear, insult, guilt, and snobbery. Failure to bow to their list of mandates in contrite submission automatically consigns one to hell. And they make no bones about it. One would have to go to Catholicism to find its parallel. How can there be any room for God's grace in a cultic program like this?

The leader and founder of Crossroads cultism came to this church at the time an effort was being made to change this group over and made a talk. Though a good speaker, it was summed up as being "as cold as a dead fish." The people here wanted no part of this graceless and cold cultism. The recently made tape "Now No Condemnation" records a speech by the cult's founder, made at their 1980 Campus Advance Spring Retreat, emphasizing the diabolical hypocrisy of this works system. On this occasion grace and mercy were being poured out of the corner of the leader's mouth, while all over on campuses and in their churches iron-clad cultic laws and man-made legislation was being dictated to their hapless puppets.

WITHHOLDING BAPTISM

Though the Jehovah's Witness Society and cult wants to build its membership, one cannot simply walk in off the street and be accepted. They refuse to accept anyone until that one has had a "study" with the Society. Experience has taught them that no person can fit into their cult who has not been systematically

brainwashed, disoriented and made pliable in their hands. Like unworkable clay at the potter's wheel an unworkable person (persons who cannot be broken) is rejected.

This will help to explain why Crossroads cultism withholds baptism from some, and passes human judgment on such matters. With them it is not a matter of how much one has believed, or how much one has repented! They are not nearly as concerned with that aspect of the person's sincerity *as they are with whether that person can be brainwashed, broken, and made into putty in their hands.* These persons' baptism is being held up until the overlords can determine how flexible or inflexible they are, or will be. Until that one is pliable enough to be molded, that person is not ready for baptism. *This is what their withholding baptism is all about.*

This again emphasizes their "works" salvation. For it takes more to get into Crossroads cultism than it does the Lord's church. This is old denominationalism all over again! To become a Christian all one has to do is humbly believe and be baptized. (Mark 16:15, 16). Today the obedience of the Pentecostians, of Saul, of the Eunuch, of the Samaritans or Corinthians would not suffice. The Crossroads group would demand more. Why? *Because the Crossroads movement is a cultic movement, and must employ cultic practice to survive.* Now, get a good hold on this: The New Testament church can survive on New Testament practices. Crossroads cultism cannot survive because it is not the New Testament church! *Therefore it has to be artificially supported.*

We cannot afford to let their "fair speeches" and all the l-o-v-i-n-g "sheep's clothing" blind us to our responsibility in this matter. It is on record that some of the Moonies have stated that the organizational structure and other aspects of the movement are the same as the Moonie system. The Crossroads people are deceitful. This is said from experience with them. They have proven themselves: unBiblical, subtle, dangerous, divisive, smug, intolerant, false teachers, wrong, very unsound, disobedient, manipulative, liberal, erroneous, hurtful, self-seeking, depressing, loveless, unteachable, bullies, unhappy, slaves, puppets, coercive, intimidating, contrary to the Spirit, frustrated, fatigued, negligent to other duties, disrespectful, insulting, judgmental, intrusive, harmful, etc., to mention a few of the terms used to describe them by faithful brethren, as well as by outside families and individuals hurt by them. Brethren, where there is smoke prudent brethren investigate.

WOLVES IN SHEEP'S CLOTHING

Our Lord well warned us that wolves would come to us in "sheep's" clothing. Are people so naive that they think a false teacher is going to stick his head in the door of the church building and announce his presence by shouting, "Here I am - I am really a wolf, and I am going to get you!"

Inspiration states that "grievous wolves" would enter the flock and not spare any. Then He told where they would come from. "Also of you own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29, 30). The thought stressed here is rank deception. The Crossroads approach is to infiltrate a congregation and literally smother everybody with l-o-v-e and spirituality; to just floor them with commitment. They lay the charm, charisma, zeal, devotion, sincerity, and l-o-v-e on thick by their "front" men - *till you cross them to the extent of thwarting their designs and plans.* A "spiritual mother (?)" stood just a few feet from where this is being written and called one of the elders of this church "a male chauvinist pig" in a contemptible tone of voice. This same "sweet" spiritual "mother" of Crossroads cultism, in her spiritually dedicated, and totally committed way, has made some insulting phone calls, and sent some insulting messages to others of this church. A wolf is a wolf, and no amount of sheep's clothing or veneer is going to change that. These wolves are of the crassest kind.

WHAT TO LOOK FOR

Maybe he will come as a minister that some cousin from out of town highly recommends, or perhaps he is a relative of one of the members. It could be he is just a young and innocent looking youth director, or maybe he just visits from time to time.

In either case his enthusiasm and sincerity, his door knocking zeal, and l-o-v-e impresses the church. It's possible he is just spending the summer or his vacation period getting chummy with the youth and/or preacher of the church. The first thing you know he is asked to teach a class, or make a Sunday night talk for the group. Before you know it he has the preacher, some of the parents, and some of the youth packed up and on a trip to Gainesville, Florida for a seminar. When they return there will be changes made. Like the Moscow Olympics they saw only what they were supposed to see. Like Oral Roberts' T.V. healing services, everything was well "screened". They were wine, dined and smothered in l-o-v-e.

It will not be long after the trip to Gainesville till the vocabulary of the church begins to change. You will begin hearing such things as "soul talks", "prayer partner", "total commitment", "sharing", "quiet time", "spiritual father", "spiritual mother", etc. Then the church begins to do things differently, such as a more casual approach to everything, and in some instances (this happened in Thomasville) the group might use an auditorium and use drums, horns, and other instruments while singing "Your Cheating Heart", etc. (this happened in Thomasville). Of course, a few spiritual songs will be sung (such as was done in Thomasville). Women will begin praying in the assembly, and the whole atmosphere will begin taking on a "Pentecostal" flavor, and before you know it you will begin acting just like everybody else. Then one day the whole church wakes up (worse still, doesn't wake up) to the fact that you are now a full-fledged religious cult with a Moonie devotion and Pentecostal mannerisms. It might be well to mention that some of the Crossroads churches and groups reach the logical end of their apostasy before others.

DOOR KNOCKING

The moonie puppets sell candy. Peer pressure, coercion, and "acceptance" keep them constantly on the move. Some bring in much revenue from such sales. They are rewarded. "Acceptance" plays a great part in cultism.

The Crossroads cult does not sell candy, yet the subjects seek "acceptance." They aspire to higher positions in the power structure. Gaining other converts to the movement is a way of attaining these goals. To keep these people door knocking is also a vital part of the total commitment program.

CATHOLICISM AND CROSSROADISM

In some areas Crossroads cultism resembles Catholicism. The obsession of both consists of:

- a. Gaining numbers.
- b. To gain numbers concessions are made.
- c. To hold and manipulate subjects cultic tactics are employed.

Observe: Both began in the Lord's church. Both are obsessed with numbers. Both have made concessions: The Catholics to Jewish and pagan religion (Easter, Christmas, priesthood, etc.). Crossroads has made concessions to age levels, women's lib, and Pentecostal mannerisms, methods and attitudes. To hold and control both use such practices as coercion, fear, thought control, and confessionals. Both flouted, ignored, discredited, undermined, and by-passed God's ordained eldership. The Catholics substituted archbishops, cardinals, Popes. Crossroads has substituted youthful overlords, "spiritual fathers", "spiritual mothers" - people in most cases very ignorant of God's Word.

Much of the terminology adopted by the cult is simply a concession to the beach crowd, the liberated segment, the cultural misfits in general. No one argues these souls don't need saving, but will humoring them do the job? Is this artificial support system of Crossroads the answer?

MARK THEM THAT CAUSE DIVISIONS

If the apostasy which culminated in the Roman Church had been nipped in the bud there would be no Catholic Church today. If brethren had only nipped the instrumental music apostasy in the bud there would be no Christian Church (so called) on the religious scene today. It seems that people care less about doing what God says than about doing what they want to do. Everybody knows what the logical end of this Crossroads movement is, yet

sits indifferently by as if nothing is happening. Call it what you might wish, it is politics. God says:

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Romans 16:17).

The language of this verse means to be constantly on the alert for anyone or any doctrine that is going to cause division in the churches of Christ, and have no fellowship with them. Any congregation or Christian who would fellowship a movement that (a) causes division among Christians, (b) offends contrary to truth, (c) that does not serve God, (d) that serves its own interests (belly), (e) uses slick tongues, etc., is giving "God speed" or encouragement to such a one or ones, and "is partaker of his evil deeds." (II John 10, 11). If we can ignore and flout God's Word in one area of our duty, then we can go on and do the same with any of God's Word.

It would be difficult to determine the number of churches in the Southeast and Western states split and divided by this cult. The number of souls hurt or destroyed would be frightening. The first Moonie that goes to a town sells his candy and goes on. Not so with the first Crossroads cult member. He sows discord, division and confusion. He alienates close friendships and even marriages. His trail is easily followed. Our duty is clear cut: "mark" and "avoid" them!

HOW LONG?

To the Crossroads group Noah was a failure. He averaged one convert every seventeen years! His "church" must have been "dead" and "inactive." This made the Noah family all second-rate "Christians." If Noah had only been a Jim Jones, a Sun Myung Moon, or a Crossroads cultic, world and religious history would not be the same as it is today! The reason Noah didn't jam the ark by an artificially supported ministry is because he was a preacher of "righteousness", and this means right doing toward our fellow men. The diabolical practice of cultism as practiced by the Crossroads movement is as opposed to righteousness as dark is to light, and can find no place in God's New Testament system of grace. Christianity was designed to make people's personalities strong and healthy, so they can be better suited for higher and more useful service to Him and His sovereign rule. So away with this crass and diabolic cancer attaching itself to the church of our Lord.

In some places the movement is already talking of instrumental music. How long will it be before they embrace "tongues", "healing", "rapturism" and other religious error? One thing is for certain: *having begun in the Lord's church, and abandoning it, the only direction left for them is downward!*

(Signed) Charles Atnip and Frank Prevatt, Elders
Thomasville Church of Christ

TRUE TOTAL COMMITMENT TO CHRIST

Reid E. Bennett

At first impression the "total commitment movement" seems to offer an alternate religious lifestyle which on the surface has no apparent violation of doctrine; yet one is left with a feeling that somewhere, something just is not right. You just can't put your finger on it; call it intuition if you like. Didn't God admonish us to love one another and to pray with each other, and is not the bond of Christian love closer than any on earth? These things strike the Christian who really cares to his knees, and before he is aware of his situation, he is caught in the vise of the movement to "real" Christianity. It can happen to even the strongest Christian, for the doctrine capitalizes on innocent love for God and fellow man. Before you dismiss this as totally unrelated to your locale, consider some of the basic features of the movement: Have you ever heard of soul talks, quiet time, prayer partners, or sharing *personal* spiritual experiences and difficulties with someone? All these serve to focus attention on relating yourself closely to another person and launching into a new spirituality.

How can anyone condemn anything as spiritual as praying intimately with a partner, or soul talks, or having a special spiritual partner who is devoted to your salvation, with whom one can confess his spiritual insecurities? I now believe I have put my finger on the sin and can plainly demonstrate wherein it violates sacred writ. This so-called "Total Commitment" is certainly one of the most deceptive tools of Satan because it leads the caring innocent Christian down the primrose path of what seems to be intense Christianity when actually it is only partyism, division, and perversion of Christian virtues. The difficulty which I experienced (and many more may share) was in seeing it for what it really is — because the principles used in the outset are not wrong in themselves. However, herein lies the deception, because a given practice need not be wrong in itself to violate God's will. Any doctrine which consequently leads to error becomes false itself. For example, Paul

warned brethren not to partake of meats offered to idols (not wrong in itself) in the presence of brethren who would stumble (consequently wrong). God's word does not condemn the activities of the movement singularly as examined one by one (prayer, devotions, brotherly love). What is condemned is the way these good principles are twisted and used against the individual to convert him to the movement.

PERVERTING WHAT ONCE WAS PRECIOUS

Let us now move to expose explicitly the error. When one takes prayer, one of the most wonderful gifts a Christian has, and concentrates that prayer with a partner who fills this special role in his spiritual life, one winds up perverting what was once precious. Prayer was not intended to be a selfish activity; rather, the Christian is taught to pray with *all* brethren, not with only a choice few or just one partner. The consequences of praying with a special partner are spiritual dependency on one or a few instead of all brethren, and neglect of one's duty to pray fervently with all who need it. This *narrows* the general scope of Christian virtue down to capsule form where the person carries out God's will in relation to only a few. God would have us to "work that which is good toward *all* men, especially toward them that are of the household of faith." (Galatians 6:10). There were divisions among the Corinthians — some said they were of Paul, some of Apollos, some of Peter, and some of Christ. (I Corinthians 1:12). The question which Paul asked must be answered by those who practice the prayer-partner relationship: "Is Christ divided?" Do we have the right to reserve preference to a partner for the kind of heart-felt prayer God wants? Did not Paul withstand Peter to the face for showing preference for some in the church? (Galatians 2:11). "My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." (James 2:1).

In discussing this point, some have attempted to skirt the charge of undue preference by denying that the prayer-

partner relationship is preferential, saying there is nothing different in the partner relationship than in praying with anyone else. One wishes it were the case but this cannot be accepted as truth. If the prayer-partnership is no different from praying with all those who have need, whence is the partnership? It is not merely semantics; if there were no difference, then everyone would have each other as his/her prayer-partners!

One final point must be made — it concerns the origin of the use of prayer partners. The Bible does not approve of the narrow views taken by some brethren on the “one another” passages. Not one of these passages (Galatians 6:2; James 5:16; Hebrews 3:13; John 13:34) encourages partnerships, and there is no way these scriptures can be fulfilled on a partnership basis. They are general in scope, requiring that when we bear one another’s burdens, we do this with all who have need, not with a partner. Actually the concept of partnership has its origin in *The Master Plan of Salvation* by Robert Coleman, and neither the concept nor its application is found in God’s word.

TURNING JAMES 5:16 INTO LICENSE

God also enjoins us to confess our sins (James 5:16), but this does not mean that the disciple should so narrow his view of this command that he would seek a partner with whom he felt comfortable to discuss intimate problems. This is a perversion of an activity intended for general use among *all* members of the church openly or privately, depending on the sin. (See Acts 8:21-24.) The scope of confessing sins one to another in James 5:16 is to confess publicly or privately in order to be forgiven. (I John 1:7-9). Many have turned James 5:16 into license to confess private ails to a partner so he/she can help with the problem. James

was not discussing counseling members for their personal problems in this passage; he plainly said, “confess your sins.” Once confessed and repented of, that sin can then be forgotten; James does not even faintly refer to “sharing” your personal problems. If an individual has a real need for counsel, he should study the Bible, seek the help of his wife, or see someone who is able to give good biblical advice — none of which involves “confessing your sins” in James’ context. Christians must be careful not to overdo it in the present surge of counseling activity; far too many have grown dependent on a counselor instead of God’s word as the all-sufficient guide.

Soul talks are perversions of devotionals, cottage meetings, Bible studies, and other means of evangelism because the person who is taught is not simply a prospect for the church; he is a prospective member of the total commitment sect. No one objects to any class, group, or private discussion of the truth in order to save a soul, but it has become clear that soul talks are the evangelistic arm of the total commitment movement just like the seminars held by those who espouse and support this doctrine. Are the instigators seeking to carry out the Great Commission like the church in general, or are they trying to get people to see their brand of Christianity and follow them? It all boils down to the idea that some are trying to create and evangelize *a church within the church!*

CROSSROADS UNDENIABLY CAUSING DIVISION

It is horrifying to find that brethren of far greater reputation than myself have shown their approval of the movement, or apparently endorsed it by inviting those who teach it openly to speak to them. How can Christians conscientiously go along with a program that is clearly dividing

FLORIDA SCHOOL OF PREACHING

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SIXTH ANNUAL LECTURESHIP

LAKELAND, FLORIDA 33803
January 19-22, 1981

Theme: Living Issues: Lessons For Today

Monday: January 19:

9:00 "The Need For Conviction" A. L. "Bud" Bayless
9:45 "Church Growth" V. P. Black
10:45 "What The Bible Teaches" Robert Simmons
11:30 LUNCH
1:30 "Conducting Campaigns" Fred Walker
2:30 "Living Issues In Romans" Franklin Camp
3:30 "The Total Commitment Movement" W. E. Wardlaw
7:00 "Making Moral Decisions" John Waddey
7:45 "Miracles and Tongue Speaking" Bobby Duncan

Tuesday: January 20:

9:00 "Forgiving One Another" Robert McAnally
9:45 "Church Growth" V. P. Black
10:45 "Prayer Concepts" Winfred Clark
11:30 LUNCH
1:30 "Gift of Holy Spirit" Bobby Duncan
2:30 "Living Issues In Romans" Franklin Camp
3:30 "The Total Commitment Movement" W. E. Wardlaw
7:00 "Morality And Abortion" John Waddey
7:45 "The Church—Not A Denomination"
Elmo Roundtree

Wednesday: January 21:

9:00 "Christ In Us" Frank Crispin
9:45 "Church Growth" V. P. Black
10:45 "At Ease In Zion" Winfred Clark
11:30 LUNCH
1:30 "Fellowship" James Pilgrim
2:30 "Living Issues In Romans" Franklin Camp
3:30 "The Total Commitment Movement" W. E. Wardlaw
7:00 "The Case For Moral Purity" John Waddey
7:45 "The Gathering Storm" G. K. Wallace

Thursday: January 22:

9:00 "Faith-Opinion-Expediency" Glenn M. Lee
9:45 "Church Growth" V. P. Black
10:45 "Preparation For Worship" Clarence Lavender
11:30 LUNCH
1:30 "The Authority Of The Scriptures" Hollis Miller
2:30 "Living Issues In Romans" Franklin Camp
3:30 "The Total Commitment Movement" W. E. Wardlaw
7:00 Chorus—Christian Home And Bible School
Vernon Means
7:45 "What Does The Future Hold?" J. Noel Merideth

the church? The facts that the Northwest Tampa Church of Christ, the Central Church of Christ in Cocoa, the University Avenue Church of Christ in Gainesville, the Church of Christ in Seminole, Florida; and the Memorial Church of Christ in Houston, Texas (to name a few), refuse to openly fellowship the Crossroads Church must lead one to believe that there is undeniable division caused by the Crossroads Church and its offspring, the total commitment movement. Did not Paul write, "Let there be NO division among you"? (I Corinthians 1:10). Or what about Ephesians 5:11, "And have no fellowship with the unfruitful works of darkness, but rather even reprove them"? II John 9-11 forbids association and patronization of those whose beliefs and practices cannot be found in God's word. Some have thought we are traditional and too quick to condemn a program without a fair examination, just because a program is different. A concise examination of the movement can be stated in two simple questions: Is there anything doctrinally wrong in the system or its implications? Is it causing disunity in the brotherhood over what Crossroads considers matters of expediency? One would do well to consider the answers to these questions in light of

what has been said in this article and other articles.

If you are honestly having trouble understanding how the movement is wrong, consider **true** commitment to Christ. Prayer is to be used among or with members in general — not excluding anyone because of partiality. Confession of sins means a sin requires confession in one of three ways: before the assembly in the case of public sins; to individuals in cases of sins against a neighbor without public knowledge; or to God alone in the case of private sins. Notice that in all aspects of spiritual activity, the emphasis is on the church as a body, not on partnerships or private groups; all is without partiality. "The eye cannot say to the head, I have no need of thee; or again the head to the feet, I have no need of you." (I Corinthians 12:21). All Christians must be totally dedicated to Christ and his Church, and the basis for manifesting that love is found in God's word, not in denominational literature and programs. We must dearly love those who are involved in this hoax and pray that they might find truth and restore unity to the church.

—Route 1, Main Street
Gainesboro, Tennessee 38562

Notes & Quotes...

Earl Arnold, preacher, Salem, Arkansas, September 18, 1980, enclosed several items, including the afore-mentioned brochure from Hot Springs, Arkansas, saying, in part, "I thought you might be interested in seeing this ad. I guess that you might say that birds of a feather are flocking together. I do not know too much about the beliefs of most of the others but I know what Lucas stands for and what he and his dad tried to do when I was preaching in Daytona Beach, Florida, and the fight we had there for two years before we could get rid of his dad. Keep on chopping."

D. Ray Pippin, elder, Olathe, Kansas, also enclosed a copy of the Hot Springs brochure, afore-mentioned, saying, "The enclosed brochure is a good example of what is aiding the destruction of the Lord's church today!"

(NOTE: I could not agree with brother Pippin more. It is indeed a good example of what is aiding the destruction of the Lord's church today. Why supposedly faithful brethren cannot see this is hard to fathom. [YRJR.]

Ray Peters, preacher, *Sunset*/Nashville, Arkansas, under date of August 8, 1980, enclosed a copy of the Kingsway *Christian* Church's announcement that **Chuck Lucas** would be speaking on their so-called "1980 SUMMER FESTIVAL OF FAITH".

"The brethren at Richard Street, in Hot Springs, Arkansas, are having him (Lucas) on a 'Soul-Saving Workshop', along with Reuel Lemmons, Pat Casey, etc., although they have been warned and informed!" he wrote, "Needless to say I will not be supporting it!"

"Did not know if you were aware of this or not. If not, I know your heart bleeds, as mine does, that false teachers are continually bidden 'God speed' by more and more brethren. Our prayers are with you . . ."

Ken Willis, elder and minister, Pinellas Park, Florida, October 16, 1979: "Our August issue of *Contending for the Faith* was received . . . We appreciate your articles, those from the *Gospel Advocate*, and others on the Crossroads Philosophy. We have just had Melvin Dugger, of Colum-

bia, Tennessee, with us for a three-day lectureship (October 12, 13 and 14) on 'Current Issues Facing the Church' — focusing on the Crossroads Movement. The fact that 19 West Coast Florida congregations were represented (including some having already embraced the Crossroads program) indicates both the concern and problems in this area.

"Most congregations of the area have already indicated through bulletins and letters where they stand on this. We felt it was time to further inform the brethren here the interest on the part of others from the area (some from 80+ miles away) . . . Please send the church 80 copies of the August issue, and enter the following names and addresses for subscriptions. . . ."

Jesse W. Stevens, long-time gospel preacher, Sonora, California, in his church bulletin for October 14, 1979, had the following item:

THE TOTAL COMMITMENT EVANGELISTIC MOVEMENT

Uncertain sounds are being heard over the brotherhood and these false teachers are claiming to be the true church, the best Christians. They miss the mark when it comes to motivation. They say, "We have tried to motivate people with the gospel and it does not work."

What is used is force, fear and guilt. Psychological force is applied by the group — and fear of God's displeasure, fear that God does not love me and will not love me. Guilt feelings are aroused and exploited.

They come in, place membership, and you would think they are the best Christians in the world. They are always having study and prayer meetings other than regular meetings of the church. When a person comes into contact with the movement, he is hit with questions like this: "How do you feel about your relationship to the Lord?" How?? Unless a person is very mature, he does not know how to answer that question. "How do you feel about your relationship to the Lord?" A person is very likely to answer in this way, "Well, of course, my relationship with the Lord could be improved and I'd like to have my relationship to the Lord improved."

Then a second question is asked: "Do you have

a regular Bible study time?" Perhaps I say, "Well, no, I do not." "Do you have a quiet time?" "I've never heard of a quiet time," I say timidly. "I do not have a quiet time." "Do you have a prayer partner?" "I haven't heard of a prayer partner," I stammer.

Well you begin to think you are a second-class citizen in the kingdom. My friends, these are uncertain sounds. They take Bible words and put another meaning to them. This prayer partner is nothing more than a priest at confession. They have methods similar to the Moonies, Hare Krishnas, and even the late . . . Jim Jones.

The community newspaper in Oviedo, Florida, published a large, front-page story on February 15, 1979 . . . Headlines: "CULT-LIKE" CHURCH MOVING INTO AREA." The reporter says the headquarters is the Crossroads Church in Gainesville, Florida. You should be able to detect uncertain sounds. II Timothy 2:15 will help. There is much more, but most don't have time for such.

Jim Coviello, preacher, Tarpon Springs, Florida, August 20, 1979: "The Crossroads mess is still a mess around here. Most of the churches in the area have come out publicly against this movement and against the indoctrination seminar at St. Petersburg. There are only two churches in this area which I know of that are supporting this movement: *Northside* in St. Petersburg, and *Northwest* in St. Petersburg. *Northside* has just employed a Crossroads-trained minister. Brother **Haslam**, one of their elders, came out in the newspaper endorsing the whole movement and saying that those preachers who oppose it are just 'jealous'! The problems of human domination of one Christian over another seems to be one of the greatest abuses in the system. I hope you will come out with something in CFTF on this movement."

October 4, 1979: "Please send us 40 copies of August, 1979 issue on Crossroads. We are giving a copy to every member plus a copy of the May 24th issue of the *Gospel Advocate*. If you can, please hurry . . . We are going to consider the Crossroads movement in our November business meeting. Most likely we will issue a public statement to area churches on our position. Uninformed members of the church need to study-up on the issues to they can make an intelligent decision at the meeting. Thanks for writing on the movement in a fair manner."

Glenn T. Jamison, Huntsville, Alabama, Oc-

Chicago's Midwest Church Closes Its Doors, Sends \$3,000 to Help Contending for the Faith Effort

Any time a genuine church of our Lord has to close its doors, of course, it is no pleasure to us. However, when the Midwest church, in Chicago, Illinois, had

to do so — and sent us a check for \$3,000 to help in our work of contending for the faith — we could have shouted. The contribution was wonderful!

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"You will find a check inclosed for the amount of \$3,000." Hobert Floyd, their minister, wrote to us November 10, 1980. "Use it to help spread the Truth in your magazine *Contending for the Faith*."

"We, the Midwest Church of Christ, met in Chicago for 25 years. We grew to over 250 in attendance, but, as you know, companies started moving south. As they did so, so did our congregation. We got so small we had to close the doors and sold the building. The ones that were left had to go to different congregations.

"The men that were left want the money to go where it will do the most good for the cause of Christ. Not only do we believe that your magazine is fighting for Christ, we *know* it is. We thank God for men like you, knowing there are not many left. I wonder what our brethren will do next.

The church in general is in a mess. But thanks to you and your *Contending for the Faith* the truth will be sent into homes.

The men left are:	Willard Rowlett	Charles McCoy
	3914 N. Troy	1642 S. 47th Ct.
	Chicago, Ill.	Cicero, Ill. 60650
	Clois Wright	Hobert Floyd
	1323 Harvey	1323 Harvey
	Berwyn, Ill. 60402	Berwyn, Ill. 50402

"We are left with the money to dispose of. We pray to God we do the right thing with it. We want the TRUTH to be preached with it.

"Keep up the good work that you have started. We are praying for you and your magazine that many lost souls will

be brought to Christ, and that our erring brethren will return to the truth.

"Yours in Christ,

(Signed)

"Hobert Floyd"

Seldom do we recall *ever* having received a more moving nor a more deeply appreciated letter. Are we saddened that Midwest had to close its doors? The answer is, yes. However, even in its demise this faithful congregation went down fighting for the truth of the gospel as it is in Christ Jesus.

Manifestly, we do not want any more doors to close than absolutely necessary. However, there are many congregations and faithful Christians who *could* do more to help this concerted effort to "contend earnestly for the faith as it was once delivered to the saints" if they just *decided* to do so.

While you are at it, why not name *Contending for the Faith* in your will? Once you are gone, the Lord's cause might just as well have the use of your money instead of your children fighting over who gets what.

On the other hand though, in addition to that, why not *purpose* to send a *regular, monthly contribution* during the year and years ahead, to the support of our contending for the faith fund. Truly, we'll need your help when you are gone. We also need it *now*. See what you can do to help.

tober 26, 1979: "Please send 200 copies of Volume X, No. 8, August, 1979 (*Crossroads*) of *Contending for the Faith*. I hope much more is written about Crossroads. It is really needed. They and Richard Rogers of Sunset are the sources of much division in the Huntsville, Alabama, area . . . P.S. I would like to have any further information about Crossroads that is available."

Dale L. Spung, minister, Florida Avenue/-Tampa, Florida, February 6, 1980: "Keep up the excellent (and much needed) work in *Contending for the Faith*. The facts you present in it ARE having a result against false doctrine and sin.

Contending for the Faith also helps to encourage us to do exactly that: contend for the faith, and to have courage and boldness to stand for truth and right. (Philippians 1:14).

"Here are some bulletins that clearly tell what is being done in some places. These things need to be publicized in order to inform individuals and congregations as to what they may be supporting. When we learned of these things, the congregation here immediately dropped the support of the *World Radio* program and now supports the *International Gospel Hour*. We have no doubts concerning those who are connected with it."

Charles H. Garrison, minister, Mt. Pleasant,

Michigan, July 3, 1979: "I just held a meeting in Jacksonville Florida, and many asked me of my knowledge about the Crossroads church. Then yesterday a student here showed me some documents. There is a degree of this error I have not been aware of. I knew false doctrine was being taught, but I wasn't aware they were functioning in the manner of an occult.

"We are a university town. Central Michigan University has an enrollment of about 16,000. We are the only church here. We need to be ready to defend the truth. We are probably the only state school that has not been hit. I know you know of some of the error in Michigan State, in Lansing.

I was there when they harrassed one of your meetings with Kimberly Downs.

"We have one student already through the Shipp internship and another planning to enroll. I would love to prevent that. Any help you can give, we need. Wish you God speed in your stand for the truth. . . . Our prayers are with you. Please pray for our work and our stand."

Walter Wagner, long-time elder at *Augusta Road*, in Greenville, South Carolina, presently minister to the *Slater-Marietta* congregation, at Slater, South Carolina, wrote November 10, 1978: "Please send to me all the information you have about Crossroads, in Florida, before October, 1978. There is a man working as a youth director at one of the churches in Greenville. They are 20 miles from us, but they have taken our young people with 'soul talks' and devotions, but 'not according to church of Christ doctrine.' He was trained at Crossroads and believes he can have devotions on weekdays doing things you can not do on the Lord's Day.

"We are a new work, and I just barely have enough support to keep going. With 25 people, we can't afford to lose our people to Pentecostalism. For myself, I do not think Crossroads has changed at all. They, like the ones here, have just learned to do their own thing on week days, then they worship on Sundays like the 'establishment' so they will not be corrected.

"Here they do teach prayer sessions at home, when you can ask for additional revelations, and for additional understanding, as God speaks to you in prayer. It would be hard to catch this because it is done in private homes. . . ."

(NOTE: In my reply of April 2, 1979, I said, in part, "Over the past several years there has been quite a lot of difficulty among the churches over things being taught and/or practiced at Crossroads church of Christ, in Gainesville, Florida. What they call 'soul talks' seems to me to be more like 'brain washing.' Anyway, as I understand it, they will not baptize a person until he has gone through such a 'soul talk' experience. And even members coming to them from other congregations are subjected to this, most of them then being required to be baptized again even if baptized already.

"Whatever it is they are teaching at Crossroads, it appears to fit them for Crossroads and unfit them everywhere else.

"I suggest you write to the *Gospel Advocate*, P.O. Box 150, Nashville, Tennessee 37202, and ask for the two recent issues they have published on this very matter. I feel sure it will be the kind of information you need for your purpose." IYR Jr.)

Fred Baker, minister, Sanford, Florida, February 20, 1979: "I am enclosing a news item that

has a lot of people in this area pretty well shook up, especially our brethren who live in the Oviedo area. After reading the article, I felt like calling the editor of the paper, feeling that he had printed something that he knew nothing about or at least had not investigated thoroughly, that he would brand the Church of Christ as being just another cult like the 'Moonies' and the followers of the late Jim Jones and Hare Krishnas and other things that were said that literally shocked me out of my chair.

"Ira, after I had a little time to cool off, I had second thoughts and, instead of calling the paper, I called brother **Pierce Brown**, who preaches for the South Seminole congregation in Winter Park. The reason I called brother Brown, and I'm glad I did, was because most of the members that make up the congregation referred to as the University Boulevard Church of Christ at or near the campus of the University of Central Florida went out from that church without the blessings, if I have the message straight, of the South Seminole elders.

"Brother Brown stated that most of the charges made in this article, if not all true, are partially true. He also stated that brother **Guy N. Woods** has agreed to print an article dealing with this situation that will be in the *Advocate* February 22. Brother Brown's address is: **T. Pierce Brown, South Seminole Church of Christ, 5410 Lake Howell Road, Winter Park, Florida 32792, Phone: (305) 678-0033. . . .**

"Keep up the good work, and may God bless you with good health and a sound mind that you may continue your courageous stand for the truth. Please send me 25 copies of the last issue of *Contending for the Faith. . . .*"

(NOTE: "Your good letter of February 20, enclosing news item from *Outlook* re: *Crossroads* was much appreciated," I replied, in part, under date March 2, 1979. "I empathize with your frustration that what *Crossroads* is doing is putting 'the rest of us' in the light of just another cult. What amazes me is that it has taken certain well placed brethren this long to find it out!" IYR Jr.)

Billy R. Helms, evangelist, *Timberland*/Tallahassee, Florida, September 17, 1980: "I have just read your August/80 issue of *Contending for the Faith*. Considering its content and our conversation over lunch last January, I felt you might like to be updated on some of the events here in Tallahassee.

"As we discussed, the *Call Street* elders did take their stand for truth. This ultimately resulted in the *Crossroads* element leaving *Call Street* and establishing the *University* Church of Christ. They, apparently, are following the Gainesville concept all the way.

"*Call Street* was left with about half the con-

gregation including a few students. They are struggling with a campus ministry even though it is a struggle.

"Incidentally, the 'University' group bought a building and set up shop one block north and one block west of our *Gadsden Street* building. Fortunately, we have sold the *Gadsden Street* property and are soon to be in our new building on *Timberlane Road* (just north of I-10 and west of highway 319). We are presently meeting in the Gilchrist school adjacent to our building site."

Bruce R. Curd, minister to the church at St. Augustine, Florida, enclosed a copy of the brochure of the First Annual *HOT SPRINGS SOUL WINNING WORKSHOP* to be held October 2, 3 and 4, 1980, in Hot Springs, Arkansas, in his letter of September 8, 1980, saying in part,

"I suppose that you have received the enclosed brochure, but if you didn't here it is. And false teachers **Chuck Lucas** and his wife are very prominently set forth as speakers. If I have counted correctly, they will speak seven times. No wonder our brotherhood is so confused, befuddled and headed for complete apostasy if something isn't done.

"Moreover, the *Gospel Advocate* (current issue) is advertising this workshop with other false teachers such as **Jerry Jones** (on the marriage issue) and compromiser **Marvin Phillips**, to say nothing of two-mouthed **Reuel Lemmons**. **G. K. Wallace** told me that he never saw a man who could take both sides of every issue like Lemmons could.

"I especially enjoyed your August issue of *Contending for the Faith*. I have read it in its entirety and had wondered how you would respond to the statement made by the West Monroe elders regarding their affair with the Lucas' CROSSROAD PHILOSOPHY. Well, you did it well — only as you can!

"Brother Ira, I shudder to think what the church will be 20 years from now. It seems to me that brethren will teach and practice and accept about any glib, fast-talking false teacher that comes along. Most brethren seem not to know the difference between the eternal truth of God's word and Aesop's fables. . . ."

Bill Coss, preacher, *Westwood*/Miami, Florida, October 14, 1980: "I am thankful to God there are some here in Florida trying to expose this *Crossroads* doctrine. . . ."

SPECIAL NOTICE

Since my wife Vada and I are leaving December 25, 1980, for Hong Kong, China, Malaysia, Singapore and Taiwan, we are accepting no further appointments until our return approximately two months hence. Our office staff will fill all orders in our absence.
Ira Y. Rice, Jr., Editor

Contending FOR THE Faith

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