

Contending **FOR**
THE **Faith**TM

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Don Finto and the "700 Club"

Jon Gary Williams

For several years now the digressive nature of **Don Finto** and the **Belmont** church of Christ (now referred to as the "Belmont Church") has been evident.

From the time Finto was requested to resign from positions at both the Una congregation in Nashville and David Lipscomb College, the direction of this new found "ideology" has led him and those under his influence further and further into *false teachings*.

To again emphasize what I wrote in the March/1980 issue of *Contending for the Faith*, in a telephone conversation with Don he admitted that: 1) he supported the Nashville Billy Graham Crusade in 1979, 2) he believed Billy Graham was "baptized into Christ," though he could not reconcile this with Graham's "faith only" position, 3) the use of instrumental music was no longer a problem to him, 4) he could no longer tell others they could not speak in tongues or perform other miracles such as healing, and 5) he believed in anointing with oil, but for what purpose he did not make clear.

In addition to this, read now a *transcription* of an interview with Don Finto on the nationally-televised, charismatic-oriented "700 Club." **Pat Robertson** is the host.

Though several things in this interview are quite revealing, of special concern is Finto's emphasis on his so-called transformation after he "by faith received the Spirit" acquiring something of a "mysterious" nature wherein people could detect he had a special "insight" others did not have.

Careful attention has been given to punctuation to portray correct pauses and the like. It is sad that the *inflection* of voices cannot be put on paper. (Emphasis in caps in following interview are mine. JGW)

WORD FOR WORD TRANSCRIPTION

Robertson: "What's happening around the country is that pastors are really meeting Jesus in a new way, and one of them is here on the program, Dr. Don Finto. He's from Nashville, Tennessee, and he preaches for Belmont Church of Christ. Now this man has attended Hamburg University in Germany and, uh, he has a Masters Degree from Harding School of the Bible, he attended Abilene Christian College in Abilene, Texas, he has a Masters and Doctorate

from Vanderbilt in Nashville, and he's taught College for eight years; so, I mean, he, ain't no dummy. [laughter] But the thing about him is here is a man who is filled with the Holy Spirit, see. And, here he is in this church, and they have grown from eighty to one thousand members attending church on Sunday in a matter of five years. Why? Because the power of God is moving. And, uh, he has a tremendous ministry there and we're delighted he's with us on the '700 Club,' and maybe he can share some of the things you can look for in looking for a church and what they do there at the Belmont Church of Christ in Nashville, Tennessee. So would you please welcome to the '700 Club,' Dr. Don Finto." [Orchestra music and applause for about 15 seconds]

Robertson: "Well, we're glad you're here with us. Yeah!"
Finto: "I'VE BEEN BACK HERE IN THE BACK GETTING SO EXCITED JUST WATCHING WHAT'S GOING ON." [A previous guest had just related a so-called miraculous experience.]

Robertson: "Up! Up! Up!" [laughter] "The Lord moved in as he often does."

Finto: "Right!"

Robertson: "Tell us about your EXPERIENCE, you had all these degrees and everything but you weren't happy, you weren't satisfied."

Finto: "I, from, from earliest childhood had a faith in Christ."

Robertson: "Uh huh."

Finto: "But [unclear] and, uh, the churches, I was reared in the Church of Christ. AND FOR ONE THING, THE BAPTISTS HAD ALL THE GRACE." [laughter] "NONE OF US KNEW WE WERE SAVED." [laughter]

Robertson: "Yeah! Yeah!"

Finto: "And if anybody asked me for years, even though I was preaching, and, uh, had done evangelistic work, and was teaching in a Christian College if I knew I was saved, you know, I WOULD HAVE TO SAY, 'NO, I HOPE SO' OR SOMETHING LIKE THIS, YOU KNOW. So, really, one of the tremendous things that made an impact in my life was when I began to read Romans 4: 7, 8 'blessed is the man to whom the Lord does not reckon sin'"

Robertson: "Yes." [in a whispered voice.]

Finto: ". . . and I hope all these people that you've been talking with already today and people here realize that the

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Ira Y. Rice, Jr., Editor

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What It Means To "Preach Christ"

In Philippians 1:15-18 we have a curious statement from Paul, which says, "Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

All of my preaching life, I have heard brethren try to apply this passage to *denominational* preachers. Many such preachers indeed appear to be motivated by envy and strife — just as numbers of *false teachers* and *perverters of the gospel* that have arisen among us appear so to be. However, I do not believe that what Paul wrote had *any* of these in view.

Please remember that Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6). To "preach Christ", therefore, is to preach "the truth." Hence, anyone who preaches contrary to the truth is not "preaching Christ."

TRUE PREACHING; WRONG MOTIVATION

To whom then does the "envy and strife" passage, cited above, apply? As near as I can judge, it applies to brethren whom many might think of as "faithful gospel preachers", who preach *the truth* all right, but who do so at variance with brethren "of good will" who *also* preach the truth. Note that Paul described those who preached Christ "of contention" did so "supposing to add affliction to my bonds", whereas those "of love" knew that he was "set for the defence of the gospel."

We have this same phenomenon with us to this very day. Think, if you will, of preachers you know whose actual *preaching* is *doctrinally sound*, but who are fond of boasting that they would not "walk across the street" to hear another preacher (also doctrinally sound), who contends earnestly for the faith. The latter may be, as Paul said he was, "set for the defence of the gospel." Not so the former. Rather than *loving* the latter *because* he is "set for he defence" and "contends for the faith", such allow "envy and strife" to take over their contentious hearts and seek rather to "add affliction" to faithful brethren who are preaching the *same Christ as they!*

SPIRITUAL WICKEDNESS IN HIGH PLACES

If this view of the passage is correct (and I believe it is), then some of the "Biggest Name" preachers we have among us are the guilty parties. Across the years, how difficult it has been for some of us to be doing our utmost to defend the gospel against its enemies, only to be undermined by others who, as near as we could tell, also were preaching the truth!

Some such who have not attacked (added affliction to) us outright nevertheless have made it extremely hard by withholding their help from this defence and even making it appear that we were somehow wrong for making it.

What shall we say, then? Shall we reproach those pretentious brethren for hindering rather than help-

ing? Paul says, as long as "Christ" is preached, "I therein do rejoice, yea, and will rejoice." Nevertheless, brethren, we still *could* use more help and less hindrance.

—Ira Y. Rice, Jr., *Editor*

DON FINTO AND THE "700 CLUB"

(Continued from Page 1)

Lord, when we are in Christ, that there's no condemnation to those that are in Christ."

Robertson: "That's right." [*in whispered voice.*]

Finto: "And, the Lord does not reckon our sin, and, of course the danger then goes (I was just reading article by a good friend of mine the other day) the danger then goes quickly to cheap grace, where you just feel like, well, you can do anything." [*break*]

Finto: "And then, of course, when all the Holy Spirit controversy started coming up, well, I, I THOUGHT I KNEW WHAT I WAS SUPPOSED TO BE, BECAUSE I HAD BEEN TAUGHT IT AND WHEN I GRADUATED FROM COLLEGE I KNEW ALL THE ANSWERS, I JUST DIDN'T KNOW HOW TO GET THEM OUT OF THE BIBLE." [*laughter*] "But, of course, I really didn't have all the answers. And, uh, and so when that came up I, AND I BY FAITH RECEIVED THE SPIRIT AND BEGAN TO WALK IN THE SPIRIT, I WAS NO LONGER DON FINTO, I was just, I was God in Don Finto, and there's a big difference.

Robertson: "Sure is." [*in whispered voice.*]

Finto: "And so the whole ministry began to disclose . . ."

Robertson: "You read it into the book of Acts . . ."

Finto: "That's right, Acts 29." [*laughter*]

Robertson: "That's right, you're just living it all, living it all."

Finto: "That's right."

Robertson: "Well, well, now, this is normal Christianity, people make such a big deal out of it . . ."

Finto: "I know it . . ."

Robertson: "It's just normal Christianity."

Finto: "It's uh, the whole, I don't know if someone, I guess we saw one of your programs last night, and, uh, it's so often the case that when you begin to realize that God is alive today the whole word becomes alive."

Robertson: "Yeah!" [*in whispered voice.*]

Finto: "Until that time, I can remember . . . now, just reading in, with such depth in the word."

Robertson: "Uh huh."

Finto: "You were reading because you FELT LIKE YOU WERE SUPPOSED TO, BUT YOU REALLY WEREN'T ENJOYING IT, and when you really are reading that, to find out what God's saying, everything's alive, and if it happened then it can happen now. You don't limit God to anything, you know he is alive and can, and is doing so many things, and . . ."

Robertson: "And, and if, if it's a blueprint for success, for joy, for happiness, and everything, really, the, hey, this is for me right now, write it down, cause I wanta live it."

Finto: "People, people are looking for life."

Robertson: "Yeah!" [*in whispered voice*]

Finto: "I, and it was another interesting thing happened to me when I was teaching in college. BECAUSE SOMETHING WAS HAPPENING TO ME, STUDENTS WOULD COME TO ME AND FEEL LIKE I KNEW EVERYTHING. THEY WOULD CONFESS THINGS TO ME THAT I DIDN'T EVEN KNOW, SIMPLY BECAUSE THEY FELT, 'YOU HAVE AN INSIGHT THAT OTHER PEOPLE DON'T HAVE,' and . . ."

Robertson: "Uh huh!"

Finto: "I remember one particular girl, and I pray for her right now while I'm saying this because nobody would have any idea who she is, but she was shop-lifting. And she'd come, every morning after she'd done it she'd come and confess it to me BECAUSE SHE FELT LIKE I KNEW ANYWAY. SHE KNEW THERE WAS SOMETHING MYSTERIOUS ABOUT ME NOW. And where there is, uh, when this person has really received the Lord it just, it . . . YOU CAN SIT IN A ROOM AND TELL IF ANOTHER PERSON IS WALKING IN THE SPIRIT OF THE LORD."

Robertson: "You, you know, isn't that what Paul said, he said now we're judged by no man but we can judge all things. THOSE WHO ARE SPIRITUAL, THERE'S, SOMEHOW YOU, YOU DO HAVE THAT SENSE AND PEOPLE, PEOPLE REALIZE IT. THERE, THERE'S, THERE'S A PERCEPTION THERE."

Finto: "Right!"

Robertson: "But, but I can, you know, found Jesus, I can even understand modern art and I think that before this it was something [*unclear*] closed book to me and I'd go to the museums and look, I mean 'what is this, some weirdness?' but you can begin to understand people . . ."

Finto: "Right."

Robertson: ". . . and what makes them tick."

Finto: "Right."

Robertson: "Well, well now in your ministry there, that, that church, you were struggling, uh, uh, you only had eighty members, it was a tough go down there."

Finto: "Well, I was actually, at the time that this began to happen to me I was preaching for one of the suburban churches of Nashville. And I was teaching at Lipscomb, which is a Church of Christ related college. But as result of what began to happen, this was during the drug scene in Nashville, and, uh, as a result of what began to happen to me and others very close to us, we put a prayer group together THAT BEGAN TO JUST TAKE THE WORD AND TRY TO RECEIVE IT FOR WHAT EVER IT WAS. OF COURSE, A LOT OF DIFFERENT KINDS OF PEOPLE BEGAN TO MOVE AROUND US, AS SO OFTEN IS THE CASE. And, we were accused of immorality because we had a lot of long haired people at a time when that wasn't accepted and, and THERE WERE JUST ALL KINDS OF PEOPLE, UH, THAT WERE MOVING AROUND US, HOMOSEXUALS AND DRUG ADDICTS AND ALL KINDS OF ADDICTS, THAT WERE COMING TO US. And I remember one particular brother is quoted as having said, and I don't know whether it's true or not, but he just said, you know, 'Don must be doing something, he must be encouraging them or they wouldn't be coming to him!' [*laughter*]

Robertson: "Yes!" [*laughter*]

Finto: "And, as result there came a time when, even though I wasn't, I was encouraged to stay on both places, but it just became obvious to me that it would become divisive, if I stayed on in these places WHERE I DID NOT HAVE THE SAME KIND OF IDEOLOGY ANY LONGER. AND SO I RESIGNED FROM BOTH THESE PLACES not knowing what we were going to do. We really wanted to go across town in Nashville, I did, I wanted to go across town because I knew that there was a, uh, there were dozens and probably hundreds of people that were looking to me and others of us close in LEADERSHIP." [*Note: Don was at that time creating a movement within the church!*]

"I really wanted to go across town and just rent a warehouse. I wanted, I, am fed up with denominationalism."

Robertson: "Yeah!"

Finto: "And I don't want any, I don't want to be a denominational Christian, I JUST WANT TO BE A BELIEVER. And I thought, wouldn't it be great if we could just get a warehouse somewhere and just say, 'all Christians welcome,' and just start Christian assemblies, and just leave off all

the signs." [As of October 21st 1980 he hasn't! JGW] [laughter, applause] "And, uh, that's what I wanted to do, and, and uh, I got this call from the elders of the Belmont Church, and they said, 'IT LOOKS LIKE YOU HAVE THE MINISTRY AND WE'VE GOT THE PLACE FOR IT, SO LET'S GET TOGETHER.' Well, I hung up the phone and said, 'LORD, I'M TIRED OF THE INSTITUTIONAL CHURCH, I CAN'T HANDLE IT ANY MORE.' But, I, but I said, 'LORD, IF YOU, IF THAT'S WHAT YOU WANT ME TO DO, WELL, YOU'LL HAVE TO, PUT IT ALL TOGETHER, BECAUSE I'M NOT GOING TO SPEAK FOR THAT.' Well, he put it all together, very rapidly. And, so, I went there, and, and it's been a very, very beautiful experience." [break]

Robertson: "Well, what do you recommend to people, because I KNOW PEOPLE GET SAVED ON THIS PROGRAM WATCHING IT, AND, AND THEY GET FILLED WITH THE HOLY SPIRIT, and they're thrilled, and, and, all of a sudden they're going at a hundred miles an hour . . . and a local situation is, like, three miles an hour if it's moving at all . . . WHAT DO YOU TELL PEOPLE THAT ARE COMING INTO THIS NEWNESS OF GOD? WHAT SHOULD THEY DO?"

Finto: "I have been, I would say, 'LOOK FOR WHERE LIFE IS . . .'"

Robertson: "Uh huh!"

Finto: ". . . AND PARTICIPATE IN IT.' But I would also say, that IF YOU MUST BE IN A CHURCH THAT IS OBVIOUSLY DEAD, THEN PRAY A LONG TIME BEFORE YOU GO TO THE WORSHIP ASSEMBLY ON SUNDAY MORNING . . ." [laughter] ". . . BECAUSE YOU'RE GOING TO HAVE TO HAVE SPIRITUAL STRENGTH TO ENDURE SOME CHURCH SERVICES." [laughter] [How much this sounds like the Pharisee who declared, 'I thank thee, that I am not as other men are . . . ' (Luke 18:11) JGW]

Brethren, this should put to rest once and for all the speculation that Don Finto may not be as far off as some have been suggesting! A man would have to be "blind" (Matthew 15:14) in order not to see through the sham and hypocrisy of Don Finto!

—Post Office Box 35
LaVergne, Tennessee 37086

(NOTE: Is the foregoing that "something right" that Reuel Lemmons said Don Finto and Belmont must be doing? IYR Jr.)

WHOA!

Wayne Price

In the Vacation Bible School in a western Oklahoma church, the director stood in the place of the communion table the last night of the school and the attendants threw cream pies in his face to the clapping and roar of the audience.

In another congregation, a troupe of clowns, calling themselves "clowning for Jesus clowns" cavorted among the audience doing what circus clowns usually do to the laughter and applause of those in attendance.

If one key word were selected to describe the above, would not that word be "entertainment"? The church has no more business in the entertainment field than it does in any other non-religious field — energy, sports, politics, business, *et al.*

MONKEY SEE: MONKEY DO

Yet the beat goes on. A large congregation in Tennessee builds a new Family Life Center and other congregations

follow suit. Such centers often include a gymnasium, track, exercise room, along with church-approved athletic teams, and other entertainment activities. Styling it a "family" center instead of a "church life center" merely skirts the issue, for the church is funding the whole project in the first place.

On August 1, 1980, the Village congregation in Oklahoma City sent letters to incoming college students inviting them to join with them in their efforts. Selling points included: "... gymnasium-family center, the showing of James Dobson family films early in the fall, puppet ministry, children's Bible hour ... and participation in public worship. The Village (soon to be Quail Springs) congregation is a church committed to biblical preaching..." the letter read.

Whence cometh this mania of providing entertainment and building gymnasiums among the churches? Does it stem from the desire to attract numbers, especially the young? In far too many congregations, the primary role of the "youth minister" has been relegated to an "entertainment and/or amusement director." When some concerned Christian suggests that perhaps the money could be better spent in mission work, he or she may be rebuffed by some leader asking, "What is the matter, don't you like kids?" Evidently to make it appear more acceptable, occasionally the Bible will be mentioned to make the whole program more palatable to those who demand a "thus saith the Lord" for all areas of work and worship.

WHERE IS THE STOPPING PLACE?

In a September 14, 1980, issue of another bulletin (from Texas) comes the following announcement: "Announcing a 'new' Youthreach ministry that is now in full operation — our CLOWN MINISTRY! We will continue to visit local hospitals, nursing homes, and accept other opportunities the Lord sends our way..." Odd that we read nothing about a "clown ministry" in the word of the Lord (Colossians 3:17).

For the rationalizer, it is but a short distance from the "fellowship" room to a "family center-gymnasium complex." If it is claimed that such expenses are scriptural because we are ministering to the "whole" man, not just to his spiritual nature, I have one important question: WHERE IS THE STOPPING PLACE? After all, "bodily exercise is profitable for a little..." (I Timothy 4:8), so why stop at a gymnasium and a track? Why not use the Lord's money to build a swimming pool, a few tennis courts, a bowling alley and at least an eighteen hole golf course? Now *there* is a chance to get some of that "bodily exercise"!

TIME TO RECONSIDER

Brethren, is it not time to say "whoa"? Read carefully the following words from the late B. C. Goodpasture:

"For the church to be torn aside from its divine mission to furnish amusement and recreation is to pervert its mission. Amusement should stem from the home rather than the church . . . As the church turns its attention to amusement and recreation, it will be shorn of its power just as Samson was when his hair was cut . . . Imagine Paul selecting a group of brethren and training them to compete in the Isthmian Games! Of his work at Corinth he said: 'For I determined not to know anything among you, save Jesus Christ and him crucified.'" (Gospel Advocate — 5/20/48).

"Building recreation rooms and providing and supervising recreational activities at the expense of the church is a departure from the simple plan as revealed in the New Testament. The church might as well relieve parents of feeding and disciplining

their children at church expense as to take over the job of entertaining and supervising their recreation at church expense! We need a clear conception of the duties of the church." (*Gospel Advocate* - 1951)

HAS TRUTH CHANGED?

Did not brother Goodpasture speak the truth? Is truth relative? Has truth changed in the last 32 years? Beloved, it is past time that we get off this entertainment bandwagon, and give the whole thing back to the denominational world whose primary concern is "numbers - not truth!" Oh yes, they will continue to attract the youth who are interested in that sort of thing, as do some of our entertainment-oriented groups, but when the entertainment is over, those kids are gone! Which leads us to ponder the question: To what were they converted in the first place?

What is the work of the church anyway? Paul declares that the church is the pillar and ground of the truth (I Timothy 3:15); hence, the church has as its mission the preaching of the gospel. According to Acts 2,4,11, and like passages, we see that the early church ministered to those in need, thus another area of work for the church is benevolence. The work of the church relates to the physical man in *benevolence*, but her *major* work is to be directed toward the *spiritual* man, which is renewed day by day. (II Corinthians 4:16). Christ came to seek and save that which was lost (Luke 19:10) - NOT TO PROVIDE ENTERTAINMENT FOR THE SAVED! *Not one drop of blood did Jesus shed to purchase an entertainment society!*

BACK TO BASICS

Why is so little heard in opposition to this entertainment

craze sweeping the brotherhood? We must again get back to basics and be able to distinguish between entertainment and the work of the church.

Is it possible that the church in many places has lost sight of the very purpose for its existence? Why is so little stress given to personal work, and so much attention placed on drawing members and keeping them happy at all costs? Why not take those funds used for our own self-interests (building gymnasiums and the like) and use them in furthering the preaching of the gospel? Once another congregation proclaimed that it was "rich, and had need of nothing", but the Lord gave a different evaluation of their condition. He said that they were "wretched, miserable, poor, blind, and naked." (Revelation 3:17). Still another congregation had a name that they were really ALIVE! No doubt there were many saying that the church over in Sardis was "going places" - THEY HAD THAT NAME. But the Lord's estimation was that they were dead. (Revelation 3:2). Why? Was it because there was no activity going on? No, for they had a name that they were really alive. Why were they deemed to be dead? Think, brethren, think! There is a message here for our entertainment-mad brethren today. Supposedly alive - but pronounced dead.

This "pleasure principle" stifled the work of the Lord in the 1st century (Luke 8:14) and it continues its same choking effect in the 20th century.

Brethren, we're still drifting!

-211 North 5th
Marlow, Oklahoma 73055

Beware Those Who Claim To Love The 'Meat' Of The Word!

W. N. Jackson

Deception has ever been the tactic of Satan, used effectively back in Genesis 3 and continuing down till this day through men who handle the word of God in a deceitful manner. (II Corinthians 4:2). He has been so effective that he can lead men to torment while making them think they're on the road to heaven. Isaiah spoke of some who were leading other men, and all the while they were substituting darkness for light and bitter for sweet! (Isaiah 5:20). And so, the deception goes on, with Satan being so successful in his work that it would certainly make no sense for him to change his tactics.

We speak now of one of his deceptive devices used so frequently today. We have seen it time and again, and it is this: He claims to lead men into the "meat" of the Word of God, into the "deeper" things of the Bible, and all the while he's really leading men *away* from the Word, and deeper into *sin*! Some of the devil's agents gain prominence and loyalty from men using this as a ruse: "Someone's been keeping you from the deeper, meatier things of God. I'm here to correct that." And doesn't it sound so much like the very approach Satan used back in Genesis 3?

SOME CASES IN POINT

We have personal knowledge of a congregation having a most irksome problem concerning liberalism. It centered on one young man who gained very great loyalty from the young people and the young married couples. Combined with an outward meek and quiet spirit, he convinced them that he had greater spirituality than was common, and that

he would lead them into the "meatier" and "deeper" things of God. With the passing of time, and with so much damage being done, it was discovered that the "meatier" things included: 1) The teaching that all spiritual and miraculous powers of the apostolic day continue on down to our time; 2) there were saved people in every religious group and system; 3) that the "small group" and "house assembly" is to be preferred over the meeting of the saints at the meetinghouse; 4) that instrumental music is not condemned in New Testament worship; 5) that the Bible doesn't give us any information on HOW God made all things, and therefore God may have used evolutionary processes; and that 6) greater spirituality could be ours if all members received *Action*, *Integrity* and *Mission* magazines! These were, then, the "MEATIER" things of God! And he was successful in misleading many!

A student work with which I am acquainted had some men from the local supporting congregation engaging in some teaching work among the students. And again, the "air" was that of "DEEP" spirituality - yea, on to the MEATIER things of God's will! That had much appeal, it seems. But in the discussions, the "meatier" things amounted to this: 1) We really couldn't look at a person who is a Baptist and say that he is condemned; 2) we couldn't with definiteness say that the name "Baptist" is wrong to wear; and 3) really, so long as all in the congregation understood that we belonged to Jesus, we could just as well put our own name outside the building and thus

identify the church. Example: "Bill Smith's Church." The point was, **THE NAME DOESN'T MATTER!** Yea, men are really being led into the **DEEP** things of God by such teaching, aren't they?

TACTIC UPSETS TRUTH

This tactic of the devil is such an awful thing because it upsets truth, turns it inside out, and substitutes error for truth — all the while calling it a **MEAT** from God, one of God's **DEEPER THINGS!** In Hebrews 5:12, 13 the writer tells us that those who participate in the **MEAT OF THE WORD** are those who have developed spiritual discernment, and can know the difference between **GOOD AND EVIL!** One who rejects the authority of the Word, spurns

it as a pattern, and looses where the Lord has bound, is certainly not acquainted with any of God's deeper truths! But that's the ruse, and it's amazing that some of our brethren fall for it!

We say again, let us beware any who advertise themselves as lovers of the meatier and deeper things of God! First, one who has such knowledge of the Word, in truth, will not have to advertise — it will be obvious in his presentation. Secondly, those who truly have studied the Book so long and so diligently as to have acquaintance of the meatier things, will hold all the more firm to the Word!

—Post Office Box 251
Fulton, Mississippi 38843

"If I Be Lifted Up On 'Heartbeat', I Will Draw All Men . . . "

—*First Book of Landon Saunders*

Alan Caudle

In 1971 a radio program began under the leadership of the elders at the Highland Avenue church in Abilene, Texas, called, "Heartbeat". Now, we all know about this program, but the contention has been that the brotherhood would not give much support to such non-religious programming, and that was that. **WRONG!** Brethren, we now are facing a "movement" that threatens to change the nation's view and understanding of our Lord's church as we have had and have known it, entitled the "Fight For People Campaign" for Heartbeat.

For four years, planning has been underway for this, and in November, 1978, serious preparation began for a 36-month campaign which would include the Heartbeat staff, the city of Memphis, Tennessee, and other selected cities across the nation. As of this writing, the concentrated effort (to raise \$300,000) has already begun in Memphis. The city of Houston, Texas underwent a similar campaign in 1979, where more than **one million dollars** was pledged, so you can see, this is no little thing! All of this, as before stated, is under the oversight and guidance of Highland's elders (the group that gives you not only a watered-down **HERALD OF TRUTH**, but also the Abilene radio program, **SON-SEEKERS**, complete with instrumental music . . . with no mention of the church **OR** the gospel, of course). In fact, "Heartbeat" is a division of "Herald" . . . this is evidently what prompted Highland to use **\$150,000** of the latter's funds to help support the "Heartbeat" campaign in 1979.

Now, you may be asking, just what exactly is involved in this "Fight For People"? Well, true to form, Landon Saunders, and his organization, is still contending that "Jesus" just doesn't belong on his program. Neither does the church. Nor the urgency of preaching the gospel. According to one of the campaign people to whom I spoke in Memphis, three-night workshops are to be set up in the major cities (after a mass saturation of advertising with billboards, posters, letters, television and radio). None of the advertising will mention Jesus, the church, the gospel, or "anything religious" (for fear of "scaring people off"), but will be centered around, "Landon Saunders . . . Feeling Good About Yourself". When people attend the workshops, they will enter and still see nothing in the nature of religion. Only after the workshop is well underway (in which problems such as depression, anxiety, and everyday living will

be discussed) will the topics of religion arise ("sneaking it in the back door", as brother Garland Elkins would say).

Brethren, what has happened to John 12:32-33? What has happened to the **urgency** of the gospel? Why is it that some members of the church seem to feel that something other than our Lord's instructions on how to preach the Word is needed? Why have they become afraid to mention our Lord's name in their teachings?

The danger of such is great. The harm is already happening. Just look at what one man wrote after attending the workshops in Pittsburgh: "I heard he (Saunders) was a person who wasn't afraid to speak in public. The greatest thing that's going to happen is after he leaves, people are going to sit down and realize what he was here



Saunders? Where in the Bible does it authorize *anyone* other than Christ to be lifted up, so men will be drawn into salvation? But do the billboards use the cross to attract men? Not at all! Landon Saunders seems to be a better

choice, according to the instigators of this commercialized campaign for a socialized gospel.

"Let us cure their ills. Let us sooth their mind. Let us slip the gospel to them in small doses so as not to hurt or offend them." If that is not a compromise of the Lord's Word then I do not know what is. It seems that II Timothy 4:2 (where we are told to "Preach the Word; be **urgent** in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine") doesn't hold much meaning anymore.

I was in Memphis during the week of the *Spiritual Sword* Lectureships when I stumbled upon this campaign, formulated by men who feel that something *more* is needed than "just the gospel", and quickly found that quite a few faithful brethren were totally unaware of what was going on right under their noses. Isn't it strange that some of the most noted preachers of the church knew nothing of this matter? Especially since a meeting was held for the "Campaign Committee Enlistment Council" for Heartbeat, in Memphis, on August 13, 1980, and another on September 4, in the Grand Salon Room, at the Holiday Inn Rivermont. Could it be that the Heartbeat people knew good and well that those firmly entrenched in Bible doctrine would loudly raise their voices in disapproval? Could it be that we would certainly "reprove" such statements as the following by Saunders: "... a real success plan begins with life's realities — it's limitations and changes, its surprises and unexpectancies, it's *timed* (my emphasis) nature and death." Is this the Word of God? Is it God's plan for a man such as Landon Saunders to develop and teach a "Success Plan" without any indication that man's true success lies in his acceptance of our Lord and Savior Jesus Christ?

Brethren, when men in the church can formulate such a campaign, along with the support of hundreds in the brotherhood, where a socialized gospel is proclaimed, where a man is lifted up to draw people into salvation, where the plan is preached with no mention of Christ or His church, when people are "relieved of their worries" by Landon Saunders' teachings, and where their goal is the *entire United States*, it is MUCH LATER than we think!

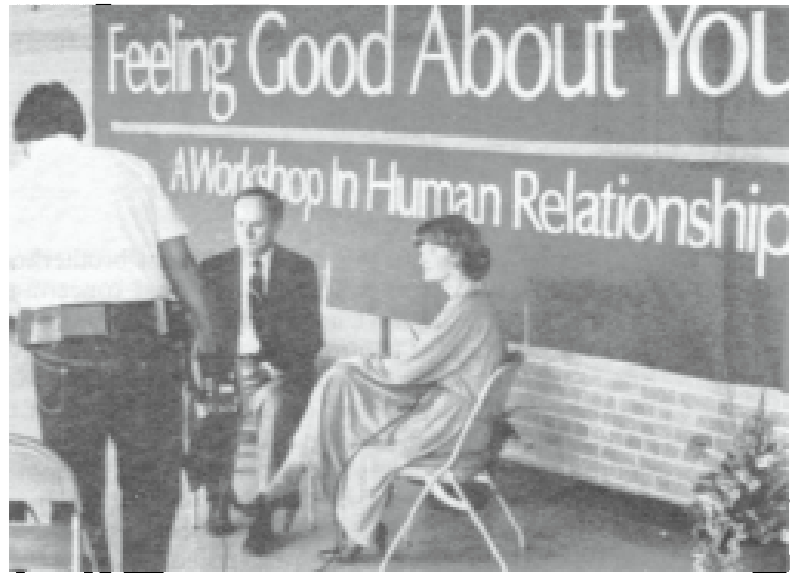
I can only pray that *somehow* we can get people to read the Bible, and to learn what *God* says, to *believe* what God says, and to realize that unless one's salvation was a result of his being drawn to Christ (and NOT to Landon Saunders), his baptism was only a "dunking", a far cry from the soul-saving washing; a very long way from a burial with Christ.

Brother Emerson Estes pointed out that "there are more comprisers in the brotherhood today than have ever been in the history of the church."

We have no choice but to agree.

* * * * *

Note: More information can be had concerning "Fight For People" by writing to its source (other than Highland): Mr. Rick Barnes, Campaign Director — 1225 A Lynnfield, Suite 179, Memphis, Tennessee 38138. Phone: (901) 767-2881.



(EDITORIAL NOTE: In moving about the brotherhood in my speaking appointments, as I do almost constantly, it is often my lot to tune in Landon Saunders on "Heartbeat" while dialing my car radio. In all the times that I ever have heard him, which is several, I have yet to hear one word of gospel preaching on that program. As near as I can tell, it is strictly a *secular* (not a religious) program. Yet he and the Highland/Herald of Truth brethren continue to fleece the Lord's sheep of literally hundreds of thousands of dollars to support this program. It is a 100%, complete fraud.

The scriptures teach that the church is the "pillar and ground" of *the truth*. (I Timothy 3:15). But the truth that the church is supposed to be the "pillar and ground" of is *God's word* — not the word of Landon Saunders! (John 17:17). To ask brethren and churches to support such a humanly-authorized, secular program in the name of "truth" is simply to deceive. And this "Fight for People"/"Feeling Good About Yourself" campaign by Landon Saunders and Highland/Abilene, like much else they do, is not divine truth but human deception.

Brother Clinton Elliott, of Batesville, Arkansas, told me that in Landon's younger days, he was truly a great preacher of the gospel. Sadly, it is the *gospel* that Landon no longer preaches. He needs to read Galatians 1:6-9 once again. — Ira Y. Rice, Jr.)

THINK ABOUT THIS!

When Herbert Hoover was President, he, Mrs. Hoover, and an official group stopped one beautiful Lord's day morning at a little church building in the mountains of Pennsylvania. Most of the members were out for a drive that day and didn't even give passing thought to the importance of assembling for worship. Only 13 people were present when the President's party came in.

Afterwards, the absent members said, "If we had known that the *President* would be there, we would have gone to church. This is so typical of people who do not realize the importance of the assemblies of the saints! True, Christians usually do not miss a *President* when they fail to attend services — they miss the **KING OF KINGS!**

—Church Bulletin
Olathe, Kansas

Arrangements Fo

Mark I

Anyone who is acquainted with present brotherhood trends knows that one of the most crucial doctrinal issues facing the Lord's body from within today is that concerning marriage, divorce, and remarriage. Myriads of books, pamphlets, essays, and articles have been penned by various brethren, with many conflicting views being espoused. Perhaps the most crucial issues in the controversy center around the questions: (1) "Are all men amenable to the law of Christ (the faith)?" and (2) "Are all men bound by Christ's teaching in Matthew 19:9?"

Because of the rising need and pressing nature of this problem, recently the Central Church of Christ in Visalia invited brethren Thomas B. Warren and James D. Bales to come to Visalia and conduct an oral, public debate for the edification of the brethren, and hopefully to make a positive move toward the settlement of the question.

It is never good when brethren are divided and must debate to settle an issue. But the truth of the matter is that brethren *do* divide, and when they do, it has been proven that public, oral debate is the quickest and most effective way for truth to be glorified and error to be exposed. It is the desire of the Central church of Christ that this controversy be resolved as quickly as possible, and it is our prayer that we all will unite on the truth, and get back to the important business of preaching the gospel to the lost.

WARREN ACCEPTS; BALES DECLINES

Thus, with the goal in mind of ending the conflict as quickly as possible, brethren Warren and Bales were invited to debate (hopefully, to be June 1980). Brother Warren immediately accepted; brother Bales declined, stating that his health would not allow for the strain of oral debate. (Subsequently, a church in Oklahoma and a church in Florida extended the same invitation to both men. Warren accepted, Bales declined — for the same reasons, of course.)

Brother Bales, in turn, optioned to brother Warren for a *written* debate instead. Brother Warren, due to his already scheduled November debate with skeptic J. E. Barnhart, and due to negotiations for other debates in the field of apologetics, was forced to decline the written debate offer. (The Central congregation does not wish to sponsor a written debate on the subject. We feel that a *written* debate will in no way approach the impact that an *oral* debate would have. We are confident that a (published) oral debate has *every* advantage a written debate has, and *many* advantages which a written debate lacks. Besides, due to the nature of written exchanges, it would be a year and a half before the written debate was finalized. It is our contention that the issue be met *now*, not in a year and a half.)

Even though Warren was unable to accept the responsibility of a written discussion, brother Roy Deaver *has* accepted Bales' offer for a written debate, and negotiations are under way presently for that effort.

ALLEN, JONES BOTH DECLINE ORAL DEBATE

When the Central church learned that Bales had declined the oral debate, invitations were then extended to brother Jimmy Allen and/or Jerry Jones to come to Visalia (to defend the position which is advanced by brother Bales) and debate brother Warren on this issue. Both declined — Jones citing his lack of experience as a debater and Allen refusing, basically because of an already full schedule. So all efforts to arrange for an *oral*, public debate on the question of marriage, divorce and remarriage thus far have met with failure.

However, in a letter dated February 7, but postmarked May 9, brother Jones, knowing that Brother Warren had *already* made it clear that, due to commitments to meet atheists in debate, he could not engage in a written debate, nonetheless challenged him to a *written* debate. Brother Warren, of course, was obliged to refuse the bid, for the same reasons as before. In a letter dated May 29, 1980, Warren responded to Jones' offer and once again issued his plea and challenge (which we hereby include for all concerned):

NOTE: I WANT IT TO BE A MATTER OF RECORD THAT I HAVE CHALLENGED (FOR PUBLIC, ORAL DEBATE BRETHREN BALES, JONES, ALLEN, AND/OR ANY OTHER PROFESSOR IN A CHRISTIAN COLLEGE WHOM BALE: WILL ENDORSE TO DEFEND THE DOCTRINE WHICH HE (AND YOU (JONES) AND ALLEN) TEACH ON DIVORCE AND REMARRIAGE! I ALSO WANT IT TO BE A MATTER OF RECORD THAT I HAVE SENT SIGNED PROPOSITION TO YOU THREE AND AN EXTRA COPY FOR YOU TO SEND TO SOME OTHER PROFESSOR WHOM BROTHER BALE: WOULD ENDORSE IN THE EVENT THAT NONE OF YOU THREE ACCEPT THIS CHALLENGE! IT IS ALREADY A MATTER OF RECORD (1) THAT YOU THREE BRETHREN (BALES, JONES, AND ALLEN) WERE CHALLENGED TO MEET ME IN PUBLIC, ORAL DEBATE AND (2) THAT NOT ONE OF THE THREE OF YOU ACCEPTED. (Warren letter to Jones, May 29, 1980, pg. 2 caps. his).

This challenge has, to this point in time, not been accepted by Bales, Jones, or Allen or anyone else in the brotherhood.

MAC DEEVER CHALLENGES JERRY JONES

On top of all this, recently Brother Mac Deaver (Roy's son) has challenged Jerry Jones to either a *public, oral* debate or a *written* debate. Brother Mac Deaver also has had no public oral debating experience, but is willing to debate what he believes to be the truth. He has Warren's endorsement. But Jones has declined to meet Mac Deaver in debate. Also brother Roy Deaver is willing to meet *any* of the Harding brethren in *oral* debate. But again, no acceptance.

Brother Warren neatly and succinctly sums the situation up in his letter to Jones, as follows:

Oral Debate Fail

ewis

Let us sum up the entire matter. Here is the truth about the whole thing: (1) I am willing – even anxious – to meet either J. D. Bales, Jerry Jones, Jimmy Allen or any other professor (in one of the Christian colleges) whom brother Bales will endorse to defend the view which he (Bales) teaches on divorce and remarriage; (2) if none of you is willing and/or able to meet me in oral debate, then Roy Deaver, will meet brother Bales in written debate; (3) if you, brother Jones, really want to meet me in debate, then your lack of experience . . . should be no deterrent to you (If Jones has the truth on his side – MKL); you can sign the propositions which I am enclosing (for you and the others designated) and we can agree on details, (I have explained to you why I cannot engage in written debate); (4) if you again decline to meet me in oral debate, then you can meet Mac Deaver in either an oral debate (since he is no more experienced than you are) or a written debate (as I said above, Mac is willing to do this also, and I will endorse him to do it). If you and brother Bales both decline an oral debate with me, then perhaps brother Jimmy Allen or someone whom brother Bales would endorse would be willing . . . As a matter of fact, brother Roy Deaver is willing to meet any of you in an oral debate!
(Warren letter to Jones, May 29, 1980, p. 4, all emphasis his).

At this point, it looks as though there will be no oral debate between brother Warren and a brother favorable to the views of brother Bales.

Again, it is the sincere prayer of the saints at the Central Church of Christ that this crucial question can be solved to the glory of God and that all brethren will unite on truth. We trust that all faithful brethren are praying to our God for a peaceful settlement of this issue that is troubling our great brotherhood.

–1320 South Church Street
Visalia, California 93277

AN OPEN LETTER TO THE SEBASTOPOL CHURCH OF CHRIST AND OTHER CONGREGATIONS OF NORTHERN CALIFORNIA

Dear Brethren:

It has recently come to our attention that brother Olan Hicks, a preacher from Tennessee – widely known for his unorthodox views on divorce and remarriage – has been invited by the Murphy Avenue church of Christ to present his views on this controversial theme. A number of faithful brethren throughout this area contacted the Murphy Avenue congregation, and expressed grave concern regarding brother Hicks' appearance.

Suggestions were made that comparable alternate time be provided for some qualified brother who represents an opposing viewpoint. All such efforts for an equitable discussion meeting have met with firm resistance! Accordingly, we, the undersigned, felt the need for this open letter.

In a series of articles, tracts, booklets, and public debates, brother Olan Hicks has repeatedly affirmed the following:

"The scriptures teach that unscripturally divorced and remarried couples may continue in the remarriage, without further sin."

We believe this doctrine to be anti-biblical and thus extremely destructive to the moral climate of the Lord's church and to society in general. We further believe that those who advocate, promote, and endorse this false teaching must be called to account for their actions.

Therefore, we hereby extend this invitation for a public debate, under equitable arrangements, to all who endorse the Hicks' position (or similar to it). We will obligate ourselves to select a qualified, representative brother to present what we conceive to be the Biblical teaching on this theme. Similarly we call upon those who advocate the position promoted by brother Hicks to select a representative of their choosing. We trust that negotiations for such a discussion may be initiated shortly.

APPENDIX

Recently, here in California, brother Olan Hicks was invited to speak at various places *in re* his views on marriage, divorce, and remarriage. At Sebastopol, California, several brethren publicly questioned Hicks concerning his views. The following letter, signed by some twenty brethren in California, was distributed at the Sebastopol meeting, and sent out to several Northern California congregations. As of this writing, there has been no response from the "pro-Hicks" forces.

Why won't they debate?

(Signed)

RON BROTHERTON, Hughson
WINDELL FIKES, Hollister
LESTER FISHER, Newman
JOE GILMORE, San Lorenzo
NOAH HACKWORTH, San Mateo
DONALD HINDS, San Francisco
KEITH HINDS, Livingston
WAYNE JACKSON, Stockton
ELDON LEWIS, Brentwood
MARK LEWIS, Visalia
JAMES McNEELY, Concord
HUGH NORRIED, Pleasant Hill
DARRELL PERRY, Pleasant Hill
GEORGE REED, Prunedale
ALAN ROBERTSON, Visalia
EDWARD RODGERS, Sonora
REG ROGERS, Salinas
J. C. STINNETT, Oakland
J. P. WILLIAMS, Merced
DUDLEY STOUT

CONTACT:

CHURCH OF CHRIST, 148 Gregory Lane, Pleasant Hill, CA.
94523
DARRELL PERRY (415) 687-5835 HUGH NORRIED (415)
687-2613

A Treatise On I Corinthians 7:15

Walter H. Nelson, Sr.

Paul didn't contradict Jesus' teaching in any point. In Matthew 28:20, Jesus taught to observe all his teachings. He taught, in Matthew 19:9, that there was only one exception for divorce and remarriage and that was fornication or adultery. Paul taught the same in Romans 7:2-3. Paul even said that what he taught was what Jesus taught. (See I Corinthians 14:37). Jesus gave the Holy Spirit to His apostles. (John 14:26). He did not contradict Christ's teachings.

Some people are teaching that if your unbelieving mate leaves you, then you are free to remarry even if you *don't* have a **scriptural** reason. One version says, "Yet if the unbelieving depart, let him depart. The brother or sister is not under bondage in such cases." (I Corinthians 7:15). It can mean nothing else but if the unbeliever departs, the Christian is not under **bondage** or obligation to try to prevent the separation or is not under bondage to let the unbeliever dominate his/her life and faith. (Joe Schubert).

Roy Lanier, preacher, author, debator, and Bible scholar, has this to say: "What then is the meaning of I Corinthians 7:15? . . . The unbeliever refused to live with the believer, if the believer remained true to the Lord. The unbeliever would enslave the believer, would bring the believer into such abject bondage as to obligate him/her to give up Christ, and finally be lost. Paul says the believer is not in such bondage to the unbeliever in order to maintain the peace of the home. If the unbeliever makes such unreasonable demands, let him depart, rather than be in such bondage to him. Such bondage we owe only to our Lord. No divorce or remarrying here!"

Note: In I Corinthians 7:10,11, it says, the wife should not separate from her husband, but if she does, let her remain single or else be reconciled to her husband. (ASV) Also, note in I Corinthians 7:16, the Holy Spirit still calls them wife and husband and says how do you know whether you will save one another. Peter says (in I Peter 3:1), "Likewise, you wives, be submissive to your husbands so that some though they do not obey the Word, may be **WON** without a **WORD** by behavior of their wives, when you see their reverent and chaste behavior." It should be more difficult to bring your mate to Christ if you were divorced.

Notice the Greed word (*douloo*) referring to the bond of marriage is not used in the 15th verse, however it is used in the 27th and 39th verses referring to marriage. The word bondage here is from the Greek word (*deo*) and means under bondage as a slave. The believer was not under bondage to her husband to the extent she would have to give up serving Christ but, if her husband wanted to leave, then let him separate; her allegiance was to God first (ought to obey God rather than man — Acts 5:29). Wives obey your husbands in the Lord. (Colossians 3:18).

If Paul was discussing divorce and remarriage or the marriage bond, then why didn't he use the word (*douloo*) instead of the word (*deo*) which did refer to marriage?

So we don't find any divorce and remarriage taught here—only a separation with the hopes of converting their mates in the future (*i.e.*, "For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou,

O husband, whether thou shalt save thy wife?" (Verse 16).

The truth of the matter is that God does not postulate a divorce, just a separation. The divorce would depend on the unbeliever committing adultery and setting the believer free. Notice a few Bible translations, they never even mention a divorce or remarriage—just separation. *Berkley, Montgomery, NEB, George Lamsa, J. B. Phillips, and others.*

Here are some commentaries that explain I Corinthians 7:15, as only a separation and never divorce and remarriage: *Albert Barnes*, p. 721; *Grashelde*, P. 166; *Matthew Henry*, p. 538; *C. K. Barrett*, p. 162 & 166; *Irwins*, p. 492; *Interpreters*, p. 79. The *LNT* says, "But if the husband or wife who isn't a Christian is eager to leave, it is permitted. In such case, the Christian wife or husband should not insist that the other stay." No divorce or remarriage mentioned. The *New Life Testament*, by C. H. Ludyard says, "If one who is not a Christian wants to leave, let that one go. The Christian husband or wife should not try to make the other stay." No divorce or remarriage—just separation.

Bill Minick says: "So shall we shut our eyes to sin because some innocent person is about to be hurt? Shall we declare sin is no longer sin, if any innocent party is about to suffer?" "Sympathy for children affected by their parents' sin does NOT ALTER God's law. No one denies that correcting sin will often entail many hardships but the blessings far outweigh them according to Matthew 10:37. If sympathy allows one to disregard his law on marriage, then it will allow it on baptism, worship, self denial, etc."

When God speaks, men should listen; instead people want to play God. Let us obey Him; He knows what is best. Let us remember what happend to Ussah in I Chronicles 13:9 when he disobeyed God and did what he thought was right.

Some one says, "Won't God forgive adultery?" Yes, God will forgive **any sin, if it is repented of!** Repentance means ceasing the sin and giving it up. (Matthew 17:3, 4). When the idolater repents, he must give up his idol; the drunkard must give up the bottle; the thief, his stealing; the adulterer, his adulterous living!

The New Testament allows **one**, and **only one reason for divorce and remarriage**—and that reason is fornication. That must be the **cause** of divorce and not the **result**. All others are out of bounds and sinful. But, according to Romans 14:23, it says that if there is any doubt, it becomes a sin. Peter says to "make your calling and election sure." (II Peter 1:10). If you want to be safe and sure of getting to Heaven, without any doubt, then don't remarry.

'Following Up New Converts; Restoring The Erring' Is Now Back In Print

When brother B. C. Carr's wonderful book on *Following Up New Converts; Restoring the Erring* was allowed to go out of print last year, we were greatly distressed. This is the best work of its kind that we have seen. Through a cooperative effort between brother Carr and this paper, we now have re-published this valuable work. Single copies now are \$1.50 each (plus 59¢ postage); or, when ordered in dozen lots, they are \$15.00 per dozen (plus 8% postage). Please address your orders to: **CONTENDING FOR THE FAITH**, 2956 Allshore, Memphis, Tennessee 38118.

What About the Children?

Ronald Gilbert

During the past few years America has been bombarded by the movies, T.V. and magazines with the divorce scene. Many prominent leaders in our government and other widely known people have broken the sacred bonds of matrimony for any and every reason that can be imagined. It is sad to see such in our great nation. People of the world, however, always have engaged in things for which God does not approve. As in other things, such as fashion, it seems that the world has set the standard in the church in many places. The divorce rate among Christians seems to increase each year.

One of the major problems confronting the church today is the problem of divorce and remarriage. Finding a congregation among us today with no divorcees would probably be as hard as searching for "hen's teeth." Much has been said and written concerning divorce and remarriage. Some of the arguments we are hearing today are about as logical as the ones our denominational friends made on us in times past concerning baptism. How often have the proponents of salvation by faith without water baptism tried to get feelings and emotions into the discussion? For example, remember this one: "Now just suppose a sinner is trapped in a coal mine with a Christian and both are facing death. The Christian teaches the sinner the gospel but there is no way for him to be baptized. Is your God so cruel as to condemn this man's soul to hell?" Sound familiar? Many would let their emotions set aside the plain teaching of Christ, who said in Mark 16:16, "He that believeth and is baptized shall be saved."

Similar denominational logic is used by many concerning this issue of marriage, divorce, and remarriage. Does this sound familiar? "Here is a man and woman who marry against scripture, that is they have no scriptural authority to marry, and some time passes and they have children. Later they obey the gospel and learn that their marriage is not in harmony with God's Word, and are faced with the decision: 'Should we separate because we are in violation of God's Word, and if we do, *what about the children?*'"

Many convincing arguments have been made playing on the emotions of people, especially when children are involved. Some other questions which should be asked by those in this situation are:

1. What about my soul?
2. What does God's Word say?
3. Should God's Word be set aside because children are involved?

In Matthew 19:9 Jesus plainly taught that anyone who puts away his companion for any reason other than fornication and marries another committeth adultery. No set of circumstances or situation will set aside God's Word on this subject.

For those who might not yet be convinced concerning this point, consider the following emotional situation where children are involved. Two men who are homosexuals marry and adopt three small children. One has played the role of mother to the children while the other has been their father. After a study of God's Word they both obey the gospel. In view of the children they decide to remain to-

gether in their sinful union. Would anyone try to justify these two homosexuals by saying "What about the children?" Someone may say, "Oh, but the Bible condemns homosexuality. They must get out of that sinful state in order to please God." Yes, this is true. The same Bible also condemns adultery. (See Matthew 19:9; Matthew 5:32; Galatians 5:19-21). When will we wake up and listen to the Bible and not be governed by our feelings and emotions?

Remember it was Jesus who said, "Heaven and Earth shall pass away but my word shall abide forever." Obviously, the key is to teach what God has to say before people get their lives all messed up.

But what will the church do with those who are in adultery? No doubt many will do nothing because they have allowed their emotions to enter into the picture. They will sit back and cry, "*What about the children?*" By taking this approach we will lose both the parents and the children in hell, because children grow up and follow the example of their parents. As Christians let us lift up our voices and say, "**What about the Bible?**"

—Fort Oglethorpe church of Christ
6 Harker Road
Fort Oglethorpe, Georgia 30742

INFLUENCE

A woman asked, "How can I win my husband to Christ?" "You can't," was the surprising answer from the preacher. "You never attend worship regularly. If your husband wants to go for a drive on Sunday, you neglect the Lord and go with him. And if you don't have a way to come to church, you never call some other member to come for you. You'll never win your husband unless you let him know, and all those about you, that your religion means more to you than anything else under heaven.

—Church Bulletin,
Flushing, Michigan 48433

'Crossroads' Issues Now Available

Never, in all the years that we have been publishing *Contending for the Faith* have we had the demand for special issues that we have had for those re: the "Crossroads Philosophy".

Although we have had to re-print our March/1980 issue (twice) and our August/1980 issue (once), we printed enough *extra* of our November/1980 issue that we now can supply as many as you may need of *each* of these three issues.

My wife Vada and I shall be overseas on our Bibles-for-China work, when this current issue comes from the press in January, 1981. However, we are leaving instructions with our office staff, in Birmingham, to get the orders for these issues right on out without delay as soon as they arrive, while we are away.

For how much to send *with* your order, please note the prices listed under "BUNDLE RATES" in left-hand column on Page 2. All such orders for back issues should be addressed to: **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. —Ira Y. Rice, Jr., Editor.

Notes & Quotes...

John G. Shaver, minister, Liberty church of Christ, Jasper, Alabama: "Often we fail to let those of like precious faith know how much we love and appreciate them. I, for one, am very appreciative of your efforts in keeping the members of the church posted on the current issues in the church today. Many seem to think that if we just leave a problem alone it will go away. As you know, nothing could be more distant from God's truth. Only the light of God's infallible word will expose the evils of darkness."

"In reading a few comments in *Notes & Quotes*, I have noticed a few who have asked that *Contending for the Faith* not be sent to them any more. It seems to me that many among us cannot stand the truth, and will go to any means to get away from it. I am mindful of a statement of Paul, who said, "So then am I become your enemy by telling you the truth?" (Galatians 4:16). Brother Rice, keep up the fight for the right and may God bless you and yours in your service to him." (NOTE: 25 subscriptions enclosed. IYR Jr.)

Mrs. Ray McGehee, Palmersville, Tennessee: "I really enjoy reading *Contending for the Faith*. I feel that much good comes from each issue. May God richly bless your efforts and help you to continue this great work."

Jerry L. Jones, Elwood, Indiana: "This is a wonderful publication!"

Jeffrey N. Wesson, APO 09130, New York, New York: "I was wondering if you had any sets of *Contending for the Faith* in bound volumes left . . ."

(NOTE: We still can supply complete sets — all except for Volume I, which no longer is available. Volumes II, III, IV and V 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 ALL NINE VOLUMES still available, ordered at one time AS A SET, send just \$36.00 — plus \$2.56 postage. We still have plenty of each of these bound volumes, except Volume II is almost gone. First come, first served. IYR Jr.)

Mrs. Jessie Edwards, Ellenton, Florida: "I think the paper is great to expose so much error in the church. Keep it up!"

Jesse Condra, Fairfield, North Carolina: "It is a crying shame that so much is being wasted on unnecessary church buildings and man's organizations to usurp the work of the church."

John W. Smith, Springfield, Virginia: "Please keep up the straight open approach. It surely seems to be good for the faithful and murder on liberalism!"

E. L. Weldon, Fort Worth, Texas: "I appreciate the fine work you are doing. Keep it up!"

Garrell L. Forehand, preacher at Wellington, Texas, wrote July 24, 1980, saying, "I appreciate so much the work you are doing. Your past issue concerning **John Clayton** was extremely needed. Oh, the frustration of dealing lovingly with preachers and teachers who have lost their taste for the truth! The depths of digression to which such erroneous positions fling men are so black with darkness when they control members of the church! Your aid to the kingdom, by way of identifying and labeling (marking) these wolves has been, and is, an invaluable service to the Lord's sheep. May God richly bless you in your work."

A. J. Moore, Phoenix, Arizona, July 28, 1980: "Please discontinue sending *Contending for the Faith*."

Frank Morgan, evangelist, Westside church of Christ, McKinney, Texas: "I must say that yours is the only paper I receive that captures my attention until I have read every word . . ."

Olden Cook, minister, Kerrville, Texas, September 12, 1980: "Keep up the good work."

B. Staton, Salado, Arkansas, September 3, 1980: "I would like to hear a good old-time gospel sermon without complaint of error in the church. I am tired of hearing preaching of error in the church, but no one doing anything about it."

(NOTE: Anyone who preaches the truth not only will encourage the good but he will discourage the bad. If you read your Bible closely, you will see this all the way through. There is no such thing as gospel preaching that fails to expose error. Those who are tired of hearing preaching on error in the church need to read Isaiah 30:8-10. IYR Jr.)

Carl Smith, Lansing, Michigan: "My wife . . . and I are . . . in accord with the great work you are doing and want to see it carried on and spread to every church and home in the brotherhood . . . You can rest assured we will do as much as we can . . ."

(NOTE: They enclosed two checks, saying, "use as you wish". IYR Jr.)

Willie L. Tharp, Robstown, Texas, under date of August 2, 1980, enclosed \$20.00, saying, "There is little that I can do as I am retired and living mostly on Social Security. But I believe in and appreciate more than I am able to tell you what you are doing for the brotherhood by keeping us informed of what is really going on. I am enclosing a check for \$20.00 to be used as you see fit, and, the Lord willing, I will try to be a monthly contributor for the remainder of the year . . . I also will be trying to get all the subscriptions that I possibly can for *Contending for the Faith* . . ."

Another wonderful brother, who asked to remain anonymous, enclosed \$200.00 under date of September 14, 1980, saying, "Here is \$200.00 to use any way you see fit for your paper. The Crossroads Philosophy and its infection of the Whites Ferry Road church must be stopped at any cost . . . I have poured thousands of dollars into the White's Ferry Road work over the last 15 years. Not another penny until they change . . ."

Mabel O. Anthony, of Oak Ridge, Tennessee, enclosed \$20.00 "to put where it is needed most" and saying, "Please, brother Rice, stay in the States and keep on fighting the good fight of faith and maybe some of these soft-peddling, walk-lightly and love-everybody preachers will get their eyes open . . ."

Ralph E. Ulm, elder, Fairfield, Illinois, sent in two subscriptions (with an extra \$19.00) October 3, 1980, saying, "We are thankful for good, sound preachers who are still fighting so hard to keep the truth alive and pure while so many around us are distorting and destroying it with their 'gimmicks' and 'philosophies' . . . We don't want to miss an issue that deals with the 'Crossroads/Gainesville Philosophy'. We are very much aware of the dangers and tragic consequences of the false teachings of this movement, and have done and will continue to do what we can to stop it . . . Enclosed is a check for \$25.00 to cover the cost of the two subscriptions and copy of the March issue. The remainder to be used as needed in the publishing of this fine work."

Isaac & Maymie Rigney, Morrison, Tennessee: "We always enjoy reading *Contending for the Faith* . . . We always have been opposed to these modern versions, but after reading the . . . article by brother Luper, it's sickening to know such false teaching is going on . . . We are enclosing ten dollars . . . to help in teaching the truth that you so ably do . . ."

Sam V. Marlur, Prescott, Arizona: "We are concerned with the trends in the church and do feel preachers and those among us as leaders should make known their beliefs, rather than practice deception until they find the right time and place to lead churches away."

Roger L. Brewster, Peach Creek, West Virginia: "Please send me an answer on your stand on women teachers (whether teachers of children or adults). If you are truly contending for the faith, such things as women teachers in the Lord's church will not be allowed!"

(NOTE: "Thank you for your note of inquiry," I replied to brother Brewster. "You asked concerning our stand on women teachers. It is the same as the New Testament."

"1) In case the whole church is come together into one place (I Corinthians 14:23), women are not permitted to speak to the congregation. (See verses 34-35.)

"2) A woman may teach a man, evidently, in a private situation, as *Aquila and Priscilla* took *Apollos* unto them, and expounded unto him the way of God more perfectly." (Acts 18:24-26). However, in so-doing, a woman must take care that she not teach over the man nor usurp authority over him, since this is forbidden in I Timothy 2:12.

"3) Aged women may teach the young women." (Titus 2:3-4) . . . " IYR Jr.)

C. B. Short, of Dallas, Texas, enclosed \$50.00 under date of August 11, 1980, saying, in part, "You may have received a booklet put out by **David R. Reagan** recently that he calls *The Second Coming of Christ in Prophecy — A Response to Guy N. Woods*. Obviously Reagan doesn't know whether he's a post-, a pre-, an a-, a disp- 'mill' or just might be an eclectically-oriented combination of them all! This kid needs help desperately! As you know, he was the — shall we say 'pastor' — for the Central church in Irving at the time you printed the materials about them last year, I believe it was."

"I was glad to find that you imparted information as to the availability of **Dan Billingsly's** 'discussion' with this millennial harbinger in September last year. The church certainly can advantageously use those tapes! I was there at Peak and East Side, and taped every word of their speeches, and must say that I never saw a man more in control of an entire 'debate' than was Dan! It was rather pitiful to see Reagan trying to be so 'confident' in his replies to the questions asked after the speeches were finished! Billingsly must have quoted ten scriptures to Reagan's one during the entire thing . . ."

Juanita Mason, Pell City, Alabama, June 9, 1980: "I will continue to be an avid reader of *Contending for the Faith*. I do applaud your stand against some issues that have arisen in the church."

Buford C. Holt, preacher, Elkmont, Alabama, June 30, 1980: "We are in the process of moving to the church I attended when a boy. They have asked me to come preach for them and I have accepted the invitation. They never have had a full time preacher — have had men to preach for them regularly, but partly supported by other jobs. Consequently they have not learned the value of liberally supporting a preacher. For a time I will be sacrificing quite a bit, financially, but I hope to be able to teach them they can do the job if they set their minds to it . . . Be assured we will continue to uphold the truth wherever we get the opportunity to do so. Maybe we can get a new list of subscribers before long. Give us a little time to get our feet firmly place on the ground and we'll make a stab at it. God bless you in your continued efforts to spread the gospel."

Grover C. Beard, preacher, Lumpkin, Georgia, January 24, 1980: "Keep up the good work, for there may be seven thousand left that have not bowed our knees to liberalism. If we can get seven thousand to heaven, won't that be great?"

Matthew F. Ryan, minister, Bethlehem, Pennsylvania: "Dear Brethren in Christ: Our last appeal to you was urgent and still is urgent. We did not make our deadline of June 6, 1980, to raise the required money. We have not, however, lost altogether our opportunity to acquire this same building. The beauty of this building in question is that it meets our needs without any modifications to begin with! And everyone (each member) has personally inspected, and we are unanimous in our decision and desire to try to buy it.

"The original selling price was \$110,000. We made an initial offer of \$60,000. The seller came down to \$95,000. Our final offer now stands at \$80,000 that the seller has agreed to. She wants \$55,000 cash, and the balance she is now willing to finance at 14% (over 20 years). Her desire to sell us the building is one half of the battle won. Your desire to help us is where we now stand.

"We feel that we did not make the proper appeal to you the first time knowing that you could not possibly appreciate the physical conditions that we are now laboring under. We are struggling in the bottom half of a rented building that is not conducive to proper worship as it should be. We feel that a door has been opened up (Revelation 3:7,8) to us to alleviate our situation.

"We also realize that some may believe that you got yours the hard way, and we should do likewise! Brethren, we are conservative in doctrine. We believe 'The Right Answer Is The Bible Answer' (Thomas B. Warren; *The Spiritual Sword*, April 1980). We are few in number, but strong in the love of the truth. We are a native congregation from the North East, and the preacher is a native from the North, of Boston, Massachusetts, who was educated in Bible from a conservative school in Knoxville, Tennessee (East Tennessee School of Preaching and Missions).

"Please consider the dedication that once characterized God's people: 'Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet' (Acts 4:34,35). . . . he that giveth, let him do it with simplicity . . . (Romans 12:8). (Acts 2:44,45; Luke 6:38; II Corinthians 8:1-5; 9:6,7).

"Your expedited response to this appeal will be appreciated. Your contribution of \$50.00 or more, when combined with other such contributions, can and will make our appeal a reality! Will you say yes and help a congregation of the Lord's Body that is united in Spirit and in Truth?

"If we make our goal, we, in turn, shall share this same gift of love with others of 'like precious faith'."

(NOTE: Contributions in response to the foregoing should be addressed to Church of Christ, Post Office Box 3142, Bethlehem, Pennsylvania 18017. IYRJR.)

Aaron Nicholas, Stamps, Arkansas: "Isaiah 55:11, in part, is a passage that gives me comfort. My word shall not return to me void, but it shall accomplish the things whereto I sent it. The fight is on but the majority is not going to get involved . . ."

G. O. Reynolds, elder, Beverly Hills congregation, formerly elder of the Hampton Place church of Christ, Dallas, Texas: "I cannot understand why the **Southwest Church** (formerly Hampton Place) is allowed to 'run free' with **Jim Reynolds**, who came there from Arlington."

Melvin Elliott, preacher, Tipton, Indiana: "Occasionally I correspond with Leon Cole and I suggested to him that some were getting weary in the struggle for truth. By your letter you see the same thing. I'm off the beaten path here and haven't seen another preacher in I don't know how long. I suppose the only preacher friends I have are at least 50 miles away. I heard from Wayne Hall some time ago and he suggested more problems in St. Louis . . ."

Dean Fuggett, minister, Batesville, Arkansas, February 29, 1980: "After ten years of publication, we have had to discontinue *The Pillar* due to increased publishing costs. We hope you all the best with *Contending for the Faith*. We will continue to support it and commend it to others. The need is greater than ever for the work you are doing. 'Do not grow weary in well-doing. . . ."

(NOTE: "Having myself had to discontinue publication of a paper after ten years of publication (*The Christian Soldier*, back in 1948)," I replied under date of March 28, 1980, "I know how you feel that you no longer could continue with *The Pillar* because of increased publishing costs. So far, with quite a number of the brethren scotching for us, we have been able to keep going with *Contending for the Faith*. We learned just last month, however, that printing cost were going up again — and I heard on the radio just this week that postal rates very likely will increase again soon, too. They may drive us to the wall even yet; but we plan to keep on keeping on just as long as the Lord wills to make it possible."

Brethren who deeply believe in the message we are publishing in *Contending for the Faith* and who desire to have a part with us in spreading that message just as far as we can, please continue contributing as generously and as regularly as possible each month to our contending for the faith fund. Tax-deductible receipts will be mailed for each and every such contribution by our overseeing elders at *Bellview/Pensacola, Florida*. Please address such contributions to **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYRJR.)**

Gertrude W. Broy, of Ypsilanti, Michigan, in ordering some material re: **John Clayton**, wrote March 6, 1980: "The name keeps 'popping up' in the congregation where we attend . . . By a few people he is highly lauded. I am sure this is the same man that spoke to a group of Junior High and High School students at a congregation where I was attending at the time. Some of the better Bible students were unhappy about his lecture and were highly confused as to what he was trying to get across. I understand he was, before his conversion, an 'atheist-evolutionary'. I want these books so I can refute any false teachings he has done . . ."

"As to the *Evaluation of the NIV*, I had a 'run-in' with the preacher at Hermitage Road, in Richmond, Virginia, when I was visiting there in 1976. He had used the *NIV* and after services I had asked him what version he had used, as there was no way I could follow him in my *KJV*. When he told me the *NIV*, he added that that version would be the 'foremost' version in the brotherhood in a very short time. My reply to him was, I did not doubt that, for some of the brotherhood would use 'any' version. In the course of our conversation, I learned he had graduated from ACC, which answered some of my unanswered questions, and that from there he had gone to a denominational seminary, which answered even more of my questions.

"Even though my letter is lengthy already, I again wish to say my eternal gratitude to you for your work and may God bless you with many, many more years to continue it . . ."

John A. Carter, Mayfield, Kentucky, December 11, 1979: "I am enclosing a check for \$100.00 to pay for *Contending for the Faith* in bundles of 18 copies for the year of 1980. What is over please use as you think best . . ."

Albright Goodgion, Huntsville, Alabama, January 14, 1980: "The circulation of your paper, *Contending for the Faith*, ought to be greatly increased. . . . My subscription expires in April and I would like to extend it another two years. Enclosed is a check for \$31.00. That will leave \$25.00 for you to use as you see fit. You have so many good works in operation that it makes it quite difficult for us to decide where it is needed the most . . ."

Fred Baker, minister, the Sanford church of Christ, 1512 Park Avenue, Sanford, Florida 32771, July 21, 1980: "We love you for your works' sake and hope that you have many years of service in the Lord's kingdom. Ruby and I are glad to be having a very small financial part in your work.

"Forgive me for not thanking you sooner for the splendid article that you did for us concerning the free church property that is available in Florida. I am very sorry to report that we did not receive even one interested in this proposition.

"Ira, I don't know of anything else that I can do in order to give away this property. As you probably know, we had an ad concerning this very same thing in the *Gospel Advocate*, and from that brother **Ken Willis** ventured out on faith with a small congregation in Pinellas Park and they have the oversight of the work in Spring Hill. If you have any suggestions of what else I might do, I sure would appreciate it. . . ."

(NOTE: "It looks like you and I both did all we knew to do to call those wonderful opportunities to the attention of the brethren," I responded, in part, August 5, 1980. "If no more than did took advantage of same, perhaps we should not be surprised. Somehow it seems typical of 'us' doesn't it!")

"As for anything further to be done, I have no further suggestions. After all, we cannot wrestle brethren down and *make them*, can we!

"Much appreciation to you and Ruby for your continued support of our efforts via *Contending for the Faith*. This has been quite a difficult year, financially, but we have pulled through thus far. I believe with the brethren's help and God's blessing we'll survive." (IYRJR.)

Jess R. Wright, Sr., P. O. Box 688, Camden-ton, Missouri 65020, February 17, 1980: "In reading your many articles in *Contending for the Faith*, I feel we have a great deal in common. I am writing this letter hoping you can help me. We are looking for a preacher that preaches out of the *King James*, and if need be for his own conscience quotes from the original Greek. We have a fine group of people and plenty of class rooms for growth. Do you know of such a preacher? We would appreciate hearing from you as quickly as possible . . ."

Frank R. Brumfield, Alum Creek, West Virginia, February 15, 1980: "My pleasure to read the good news from other parts of our country. Keep up the good work . . ."

Lester Gates, Huntsville, Alabama: "I have read your paper and believe it to be one of the best of its kind today. I preach for the Harms church of Christ in Harms, Tennessee. Thank you for your stand for the truth . . ."

G. D. Phillips, evangelist, Dallas, Texas: "I appreciate your work very much."

Gerald R. Reynolds, minister, Lake Station, Indiana, March 4, 1980: "I am enclosing copies of some material we received from the South Haven, Michigan congregation. It shows the effect of the Crossroads Philosophy. These brethren are moving in on top of established congregations. They believe these congregations to be dead. Brother Bill Coss's work in Chicago to them would be considered as a failure.

"Notice that Alan Bryan is referred to as the 'Brotherhood Consultant'. Did you know that? What happened to the Lord's arrangement? Christ as the head of the church, and local congregations under the oversight of the elders? . . ."

"I am enclosing an article I wrote, entitled, 'Who's the Trouble Maker?' I thought you might appreciate it, since you have been called a 'trouble maker' a time or two. Ha! If you consider it worthy of production feel free to print it. . . ."

Gary D. Keithley, Houston, Texas: "Thank you for the fine job . . ."

Steven D. Cline, Wayneboro, Virginia, sent \$5 for a year's subscription, saying, "You may use the remainder in God's work as you see fit . . ."

Russell C. Artist, gospel preacher, Nashville, Tennessee, July 6, 1980: "Thanks so very much for the entire latest edition of *Contending!* It IS great! It is high time that we had the whole story.

"One of our elders at Granny White said: 'After reading the entire matter, I was nonplussed to find a brother like John holding out for 'no error!'" Indeed, he also knows one of the elders at Donnroyer Avenue in South Bend and I urged him to write to him.

"Ira, on my way to Benton Harbor, Michigan, the first week of May of this year, Dora and I stopped to talk to John Clayton. He is literally 'running out of space' with all the things he does in his home. I wrote, saying I would like to come by for a 'friendly' visit. He was gracious and invited me to come. We did not get to stay long due to the time change from Indiana to Michigan, and I never brought up the subject until his wife intervened just as we were getting ready to leave. She said, 'Why are THEY trying to stop our work?' I replied that was not the idea at all, so I think she is the more aggressive of the two. I asked John, 'Why are you so 'defensive' and ready to call names on anyone who would question what you are saying?' He had no answer.

"We talked over a bone of contention between us — the human foot print at Glen Rose, Texas. He calls them 'zenoliths', whatever they are! Like one of the 15 scientists that day at Glen Rose, he thinks they are 'erosion marks'. How preposterous! Yet he claims, even when I asked point blank, 'Do you still accept the geologic time table?' . . . 'No!' Then why can he not simply admit the truth that the tracks are real . . . just like the dinosaur tracks!

"Ira, I pleaded with him to get with our three brothers and get this matter straightened out, but he is unbending and will not budge an inch if he is considered to 'be in error!' He has a brother, an elderly one, down in Texas who has written for him and I wrote to this brother and urged him to get John to talk with Williams, Thompson and Jackson. He has never yet answered, so I think the matter is as I thought, unwillingness on John's side to get together. It is tragic, really, when we should be pulling together and yet we are at odds with each other, destroying the good influence we all might have on a confused youth! Either we stand on and for the Bible as it is written or we ought not stand at all!

"I am enclosing a check for your work. Please send me, right away, at least five or six copies of this latest issue for my use. There are many who are always asking me about John Clayton! Keep up the good work!"

(NOTE: "Thank you for letting me know of your personally trying to get John to meet and discuss with the three brethren Williams, Thompson and Jackson," I replied, in part. "If he doesn't, it should be clear to all where the fault lies. We'll see . . . Just know that you are one of the increasingly few brethren that I still appreciate without reservations."

Brother Artist has an earned Ph.D. in Biology, is now retired as a professor at Lipscomb College, and is in constant demand as a speaker on "*Creation Versus Evolution*". If you would like to arrange a seminar with him on this subject, please address him **Russell C. Artist, Ph.D., 1057 Parkwood Terrace, Nashville, Tennessee 37220.** IYRJR.)

Sarah Gilbert, of Christian, Tennessee, under date of June 6, 1979, said, "I would like to see the church mailings of *Contending for the Faith* continue. Enclosed is a check in the amount of \$25.00 to help make this possible. This is a good work and will try to send a little money along no matter which way it goes."

Ken Bowers, of Oak Ridge, Tennessee, enclosing \$25.00 under date of August 11, 1979, said, "Use the enclosed where needed . . ."

Harley Dale, Tullahoma, Tennessee, July 30, 1979: "I do not wish to renew."

James L. Parrish, Jacksonville, Florida, August 15, 1979: "We enjoy it very much."

Alan Caudle, Monticello, Arkansas, September 26, 1980: "I am considering attending the Memphis School of Preaching. If possible, could you write me concerning your opinion of this institution? With so many of our schools falling toward liberal views, it is hard to know which ones are 'right' without checking first with faithful brethren who will give 'unbiased' opinions! Thanks."

(NOTE: "You asked about Memphis School of Preaching," I wrote in my reply of October 20, 1980. "It is one of the very best! You will not go wrong by attending there." IYRJR.)

Guy N. Woods' cogent comment regarding Thomas B. Warren's most recent book *Keeping the Lock in Wedlock* bears repeating.

Of this critical analysis of the doctrine of James D. Bales on Divorce and Re-marriage, he described Warren's new book as "An exhaustive and thorough examination of the view that Matthew 19:9 is 'covenant scripture', and applicable only to marriages where both partners are Christians."

*"In my opinion," Woods continued that *Keeping the Lock in Wedlock* is "an effective refutation of it. Dissension is surfacing in several places in the brotherhood resulting from the propagation of the views which Warren examines in this book, and those who would be well informed on an issue, which now appears to be threatening the peace and harmony of the church in some areas, will wish to study carefully the arguments offered."*

*Warren has offered repeatedly to meet Bales in honorable, public discussion of this question. So far Bales has managed not to accept. He should. Until he does so, Warren's answer at least can be read in *Keeping the Lock in Wedlock*.*

*(Please send \$10.95 (plus \$1.03 postage) together with your order to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118.** IYRJR.)*

Wesley Crisp, Williamston, South Carolina: "We are having some questions by a family who lived in Texas about the *Herald of Truth*. I have heard myself things haven't straightened out. I would appreciate your sending me some material about *Herald of Truth* and the things wherein they are wrong . . ."

Thomas Waldrum, Forsyth, Missouri: "I surely enjoy the paper. I share it with some friends who are like me, money wise. I can keep up with the church all over the country. I agree with you 100%. We let down on hard preaching and teaching about 20 or 25 years ago. I am 72 years old. They seem to think we are out of date. Not so. When all the old-time preachers and teachers have passed on, the church is going to be in bad condition. We may think it is now. What few Christians are left will have to go underground or hide to have services . . ."

Mrs. Myra H. Hill, Corpus Christi, Texas: "I'm sending \$70.00 for *Contending for the Faith* and 12 names; \$30.00 for Far East Fund . . ."

Mrs. Nell Wilson, Benton, Kentucky: "Will you please take me off of your mailing list, as I cannot support your program. No use in your wasting money sending it to me . . ."

Larry T. Urry, of Seymour, Tennessee, enclosed \$10, saying, "Please continue my subscription to *Contending for the Faith* for another year and use the remaining however you wish."

Roy E. Wilson, Midvale, Idaho, June 4, 1979: "Thanks for a great work much needed."

Bill & Ollie Elliott, of Quartz Hill, California, enclosed \$75.00, saying, "Please use the money where needed and keep up the good work."

Tom Minnick, Amarillo, Texas: "I do sincerely appreciate your work in keeping us informed about the liberalism that exists and the departure that is occurring within the brotherhood. It grieves me to read your reports, as I know it grieves you to write them but I believe our Lord expects us to keep informed of such things, and if you were not telling us, I don't know who would.

"Recently I was talking with a young man who obviously is not one of your ardent supporters. He said something to the effect that no one writes in to *Notes and Quotes* but little old ladies! I know of course, that this isn't true, but I do wish that more of the well-known preachers and educators would write in to commend your work, and to encourage you, personally, and to give public endorsement to you and your work . . . You may use this letter, or any part of it, for publication . . ."

(NOTE: "You are right," I responded, in part, "that it brings me no joy to publish the things we feel constrained to reveal as to what is happening to the truth brotherhood-wide. However, if brethren generally are not informed how can they ever know how to protect the churches against all these weird, strange errors rampant among us!

"The young man who said that no one writes in *Notes and Quotes* but 'little old ladies' must not have been reading them very carefully. It is true that we let the ladies be heard from, too; however, we quote more from brethren than from sisters.

"As for wishing that more of the well-known preachers and educators would write their encouragement this should tell you something. The fact is that not very many of our so-called 'well-known' preachers really care for the truth any more — only a few. As for our so-called 'educators', about all that most of them care about is how to please those with the money. Since most of the money is in the hands either of liberals or those who don't want error exposed, these educators just sort of lay low knowing if they 'rock the boat' their financial undergirding will stop. But we still keep on publishing the truth." IYRJR.)

Jerry & Marilyn Nash, of Centerville, Tennessee, enclosed \$200.00 under date of July 16, 1979, saying, "Please use the money to help expose and refute liberalism in the church. We must not allow its influence to grow any more. It is painful enough to see once-faithful brethren espouse error. However, it is even more painful to see brethren either ignorant or unconcerned toward false teachers and false teaching. The subtle way in which many false doctrines are being taught in local congregations is doing untold damage to the cause of Christ. All of us must stand up and fight error now!"

(NOTE: In my reply of August 26, 1979, I said, in part, "How wonderful of you to send in the \$200.00 you did last month to help us expose error and refute liberalism in the church. How tragic it is to see once-faithful brethren, such as you mentioned, now espousing error. Part of the reason is the ignorance and apathy so prevalent all across the brotherhood . . . No doubt you know of other faithful brethren who need the encouragement and inspiration of the information we are publishing. Please sign up as many as you can . . ." IYRJR.)

Then there are **Isaac and Maymie Rigney**, of Morrison, Tennessee, who, although retired, still send \$10.00 every month.

Carson Webb, of Kansas, Alabama, enclosed a check for \$15.00, August 11, 1980, "for your China Travel Fund. . ."

Ernest S. Underwood, Covington, Tennessee, August 24, 1980: "We welcome brother Gerald Reynolds back to Tipton County. He is now working with the fine Giltedge church. The Giltedge church is an active church overseen by three fine elders. We are glad to have fellowship in the gospel with them."

Myra Parker, Hahira, Georgia: "I am a 9-years-old girl. In our Sunday school class we have a project of the church in other lands. I would like for you to send me some information on the church in China. When it was started and where. Also close to what large city, as I will have to draw a map and show it on it. How many members and any other information that would be of interest to our class . . . I thank you very much and God bless you in your work."

(NOTE: It is wonderful to me to have a nine-year-old girl writing to ask about the church in China.

"In 1925," I replied, in part, "brother George S. Benson, then a young man, went first to Hong Kong, where he studied Chinese for two years, before proceeding up the Pearl River to the largest city in the south part of China — Canton, which the Chinese call Kwangchow. There he preached, established several congregations, and also established Canton Bible School. He worked there for nine years, until he returned in 1936 to become the president of Harding College.

"The work continued in that part of China until the Communist take-over in 1949, after which they forced all of our churches to close but one. They did allow our members to meet in an apartment of a big apartment house; however, they took the preacher out in the street in front of that apartment house, forced him to kneel, then shot him in the back of the head with his wife and children watching. He did not die immediately, but lay there twitching and quivering for seven hours until he finally died. This story was told to me by his widow, whom I met together with her orphan children in Hong Kong, in 1955.

"The last visit made to the church at Canton from outside China was in 1956 by brother Jock Yue. He said about 40 members still were meeting there at that time. We have had no further word from them since.

"We do have churches now established in Hong Kong and in Taiwan. On the map of the newsletter I am enclosing, I show where the churches are in Taiwan. Also I am sending you another (larger) map, which shows Hong Kong, Canton and Taiwan, so you will know where they are. Please thank your teacher for giving you this assignment and tell her that any help she and the class can send for further work, especially in Taiwan, is much needed." IYR Jr.)

Melvin Elliott, Tipton, Indiana: "It appears to me that the 'workshop crew' and the Crossroads philosophy have merged. It has occurred to me that one of the sources of our problems is a complete misunderstanding of the nature of personal evangelism and everything related to it if that doesn't cover it . . ."

Keith Marshall, preacher, Rankin, Texas, June 30, 1979: "It has reached a point in the church of our Lord that almost everything is now accepted, except the truth . . . I don't see why Lynn Anderson and Highland don't go ahead and become so-called 'Disciples of Christ' — then they couldn't be used against us . . . May the Lord grant us grace and love, also strength and courage and wisdom, as we struggle to keep the body of Christ without blemish in this world."

August 7, 1979: "I have been checking out some things, though I have a different source than you. I am convinced that there is a 'cover-up' attitude on the part of the elders at Highland . . . I have never feared to take a stand on what I was convinced was the Bible. So, the Lord be with us as we take our stands against these wolves in sheep's clothing . . ."

(NOTE: "In talking with brother Pat McGee this past week," I replied, in part, under date August 26, 1979, "he described a face-to-face visit he had with Jack McGlothlin. He said that although he tried to be as inoffensive as possible, most of the questions he put to brother McGlothlin were parried with responses such as 'That's none of your business' or 'I'm not going to tell you.'"

"If they are not trying to cover up something, there is no way such responses can be explained on the basis of Christian candor . . ." IYR Jr.)

Guy Darby, of Shreveport, Louisiana, enclosed \$5.00 with his renewal for one year, saying, "Apply the rest any way you see fit."

Cliff Lyons, who preaches at Clarksburg, Tennessee, in sending in 17 subscriptions to *Contending for the Faith*, said, in part, "I appreciate your stand for the truth . . . I'm hoping you will surpass your goal . . ."

Bert Thompson, Cookeville, Tennessee, February 27, 1980: "PLEASE DO ADVERTISE THE AVAILABILITY OF OUR BOOKLET (EVOLUTIONARY CREATIONISM — A Review of the Teaching of JOHN CLAYTON) REVIEWING HIS TEACHINGS . . . We must get this out to the brotherhood. . ."

NOTE: This 32-page expose of the false teachings of brother John Clayton does indeed need the widest possible circulation brotherhood-wide that our young people especially be not further doctrinally corrupted. Here is what just one of our better-known brethren is saying about it:

"You and brother Jackson have rendered real service to the Cause of Christ in exposing the various errors which brother Clayton teaches or has taught. I know that neither of you enjoyed this task, but many of our responsibilities as Christians are not pleasant; however, our faithfulness is far more needful than pleasantness." — *Garland Elkins*, minister, Getwell church of Christ, Memphis, Tennessee.

(To order above book send \$1.00 plus 59¢ postage to *CONTENDING FOR THE FAITH*, 2956 Allshore, Memphis, Tenn. 38118. IYR Jr.)

James Mettenbrink, Kaiserslautern, Germany, March 13, 1980: "I appreciate so very much your February 1980 issue of *Contending for the Faith*. Firstly, because of the tribute given to brother Foy E. Wallace, Jr., the great 20th Century soldier of the Lord's army. Secondly, for the article by Jerry Hunt on Youth Worship. This has been my position for several years.

"After studying the issue, I came to the conclusion that God put the word 'together' in Hebrews 10:25 for a specific purpose. That was the manner in which we are to gather for worship — together. Two and a half years ago I was discussing the issue with a brother. I had my son's toy soldiers with me. Dumping them on the coffee table, I asked him to assemble them together. He formed them into two groups. I asked him if he was at home and his wife across the street, if they would be together. He said yes!

"A few months ago, here in Kaiserslautern, Jeff Wesson and I were discussing the matter with a deacon. Finally, I asked him if the church was together or if the church was assembled in two different places — one on each end of town. He answered, hesitating, yes! There are none so blind as those who won't see!

"We have been studying with several here. Six were baptized last month. Two are struggling though as the Baptists continue to plague them and create confusion. It is a real war between the Baptists and the Lord's warriors. They are so blind to the truth. It is truly frustrating at times. . ."

C. B. Short, Dallas, Texas, March 2, 1980:

"Thank you (and others) for the beautiful eulogies to Foy Wallace appearing in the February *Contending for the Faith* — such glowing tribute bespeaks the general feeling among the church that the Lord afforded men whose fearless and adamant stand for truth surely did have a great champion and leader in brother Wallace. He loved truth, bought it, and refused to sell! . . . By the way, Texas has another record: that established by brother Wallace himself, and one that will last out a great number of years: he was the most effective, the bravest, the most determined for truth, the longest tenure in his profession, the most faithful to a loving wife — what more can be said of this lamented brother?"

Dwight and Lois Duncan, Kingsville, Missouri, October 31, 1980: "Please use the enclosed check for \$60.00 to help with expenses of publication of your magazine."

(NOTE: Sometimes we get to thinking that we are almost alone in this battle for truth. Then someone like the Duncans comes along and does something like this reminding us that God still has "yet 7,000" who have not bowed the knee to Baal, IYR Jr.)

James Daniel Davis, Seffner, Florida, September 29, 1980: "The church in Mango, Florida, reads *Contending for the Faith* with interest. And whenever possible we place copies of it in our library. Brother Rice, please continue publishing this paper, for it is accurate in its information. This I know through first-hand knowledge."

NEW BOUND VOLUMES TO BE READY FOR MARCH DELIVERY; ORDERS NOW BEING RECEIVED

It has been our announced intention to have the new bound volumes (Volume XI, 1980) ready for distribution in either January or February. However, our printer is also the official printer for the State of Alabama — and because of election printing, they were so late getting out our November issue that we did not have it in time to have the volumes bound before leaving for overseas.

My wife Vada and I have many items of work needing our attention in the Far East just now; however, after leaving the West Coast for Hong Kong, China, Singapore, Malaysia and Taiwan, Lord willing, December 29, we hope to complete everything and be back in the U.S. by late February or early March.

It will, therefore, be sometime late in March before we can

make delivery on Volume XI. However, we can fill your orders for Volumes II through X right now! If you want the whole set (except for Volume I, now out of print), please enclose \$40.00 (plus \$3.00 for packaging and postage). We'll go ahead and send Volumes II through X — then Volume XI will follow in March when we get it back from the bindery.

Those ordering single volumes, instead of sets, should enclose \$4.00 each volume for Volumes II through IV — or \$6.00 each volume for Volumes V through XI — adding \$1.00 for packaging and postage.

Please address all orders for BOUND VOLUMES to *CONTENDING FOR THE FAITH*, 2956 Allshore, Memphis, Tennessee 38118. — Ira Y. Rice, Jr., Editor.

How Exciting it is to be a Christian Today

Martha Craig

We hear so often how difficult it is to be a Christian in this day and age but I think it is tremendously exciting. Of course, we are beset on every hand with one temptation or another but being able to meet those challenges should cause us to think more of God and the greatest prospect we have—going to live with him in heaven! Living with him and our Lord here on this earth should be just as exciting! We have something that no other people in this world have—the Gospel and all it can mean to us—and we have the means to give it to everyone else. No matter if they won't accept the Gospel, God only tells us to "give it away" to others.

I have thanked God for the wonderful elders we have—they know that God's people can perish from the lack of vision and they have given that to each one of us. They have opened doors for us to enter in to serve to the best of our abilities. They help to make it exciting to be a Christian today. And I certainly thank them and God for the marvelous opportunity of being a vital part of the Bibles for China program.

May you all have this joy is also my prayer. We can't all open envelopes and do the bookkeeping but every one can be a vital part of this endeavor by giving of their means to help us reach the \$50,000 goal set by brother Luper. I appreciate so much the untiring efforts that the Lupers have expended on this project and I know their joy will be boundless when we reach that goal. My excitement isn't dimmed but my eyes are when I open the envelopes and read the letters from our brethren . . . those that come from our Senior Saints with their heartbreaking cry that two or three dollars is all they can afford to send and how they wish with all their hearts it could be more . . . and from the small congregation of two or three families that sent in

(NOTE: Much appreciation to the GOSPEL ADVOCATE for letting sister Martha Craig's article appear October 9, 1980. IYR Jr.)

\$135 or more and apologized that it couldn't send more; then there is the small child that gives his whole monthly allowance that a small Chinese child can know Christ as he does . . . the 5th and 6th grade classes and the teen-agers of our own congregation—what joy to know that churches all over the brotherhood are instilling the love of giving in their young people.

You know for a long, long time the Chinese government would not allow the outside world into China and from all indications there is a distinct possibility that they are again going to close their doors to religious freedom (what little they did allow) in the very near future. So we must get our money together, as they did in the New Testament days of Paul, and get the Chinese Bibles printed as soon as possible and into the hands of the people. We are getting closer to our \$50,000 goal—we are in need of about \$6500 to reach it. Can't you just feel the excitement in the souls of all those people when they will be able to read about the great love and sacrifice made for them by their Savior? It does dim my excitement just a little when I think that some congregations can have "special days" and come up with \$1,000,000 in one day and we have been pleading for the cause of Bibles for China for over a year and have yet to reach \$50,000. And you all know that that amount is infinitesimal in light of the fact there are over a billion souls in China alone. But, our brethren *always* come through to aid the work of their Lord so if you have just been putting off making a donation to Bibles for China NOW is the time to make it . . . send in your gift to save someone's soul today. When we give of ourselves, making the sacrifice of our living bodies as we are commanded to do, truly we can say *How exciting it is to be a Christian today!!* ■

Our readers have been most generous in supporting this worthy effort to take the Word to China. One more effort will put us over the top. Send your contribution to BIBLES FOR CHINA to the Elders, church of Christ, 276 W. Santa Paula St., Santa Paula, California 93060 today. Thank you!

—GUY N. WOODS

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

What Is The Work Of The Church?

Walter W. Pigg, Jr.

During the 1950's, when the controversy over congregational cooperation and the care of orphans was raging, there was considerable discussion as to what constitutes the work of the church. Although there were disagreements concerning individual and congregational responsibilities, and how some works should be done, there was general agreement that the work of the church was limited to three areas: *evangelism, edification and benevolence.*

In more recent times, however, there seems to be less concern about this subject as evidenced by fewer discussions of it. No important question concerning the church should go unnoticed for long; but due to some changes which are taking place within the church today we believe it is *urgent* that we again address ourselves to the question, "What is the work of the church?"

We have long contended – and rightly so – that the only way to answer any Bible question correctly is to go to the only inspired source available, the Bible. Those who have resorted to human wisdom and/or the wishes of individuals to answer Bible questions, and to determine their course of action in religious matters, have drifted farther and farther from God's pattern of truth. For proof of this we need only to look round about us. As we go to the Bible to answer the above question, or any other Bible question, we must bear in mind that actions or activities are not authorized by the *silence* of the Scriptures. Since Biblical faith is not based upon the silence of the Bible, but rather upon the hearing of the word of God (Romans 10:17), any action or activity which is not authorized by God's word can not be done *by faith.*

NEW TESTAMENT AUTHORIZES CERTAIN WORK

Without going into a detailed study I am suggesting that the New Testament clearly authorizes the church to work in the areas of evangelism, edification and benevolence. Although there are many passages relating to these areas of work just a few should suffice. Evangelism is authorized by the Great Commission. (Matthew 28:18-20; Mark 16:15,16). Edification is authorized in Matthew 28:20 when Christ says, "Teaching them to observe all things whatsoever I have commanded you." Edification is involved when

the apostle Peter exhorts Christians to "desire the sincere milk of the word, that ye may grow thereby." (I Peter 2:2). Then, in I Peter 5:2, Peter tells the elders to "Feed the flock of God which is among you ..." Works of benevolence are authorized by such passages as James 1:27; Galatians 2:10; and 6:10.

Few would attempt, I'm sure, to show by the New Testament that the church is *not* authorized to work in the above areas. Furthermore, I don't recall any serious attempts to prove that the work of the church scripturally includes *other* areas. If we are correct in our long-held view that the work of the church is authorized in and limited to these areas, how do we account for the widespread engagement of churches in activities which do not, by any stretch of the imagination, come under any of these categories? Is not this a question which, for the well being of the church, needs to be answered? If our teaching relative to the authorized work of the church over the past several years has been in error a number of us stand in need of repentance for teaching false doctrine. On the other hand, if we have been correct in our teaching we are faced with a most serious brotherhood problem today!

ARE RECREATION & ENTERTAINMENT AUTHORIZED, TOO?

In 1978, while visiting in a city in southern Louisiana, a friend was showing my wife and me around the city. We drove by a denominational church building where a sizeable addition was under construction. Our friend informed us that this was their "new gymnasium." The thought occurred to me that this was quite a change for that denomination, as they would not have been building a gym just a few short years ago. Little did I realize at that time just how far we had gone in the same direction, and where we would be today. Since that time I have been dismayed by the reports of a number of the larger churches in our own brotherhood spending considerable sums of money to build *gymnasiums*, and to go into the *recreation and entertainment* business. These reports are not fabrications or distortions. I wish they were! but it is a fact that congregations are providing recreation and other activities which are not works of the church. If these things can be provided by the

(Continued on Page 3)

Contending FOR THE Faith

Volume XII, No. 2 February/1981

Ira Y. Rice, Jr., Editor

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Why Was It Never Mentioned Again?

W. N. Jackson

“. . . the same day there were added unto them about three thousand souls.” (Acts 2:41).

We all know the church has entered the age of promotionalism — the age of drum-bearing. We constantly hear of *THE BEST, THE MOST, THE BIGGEST, THE GREATEST*. Any triumph in one congregation gets the publicity experts at work to try and top that in some other congregation. The trumpets sound when some activity is successful.

We've said that to call attention to the fact that this very atmosphere is foreign to the New Testament. In the text cited above, we find that about 3,000 were baptized on the day of Pentecost. The interesting thing about this is: **It never was mentioned again in God's word!** Never once! We wonder why? We have the rest of Acts, 21 other letters, and we have seven different congregations addressed in the book of Revelation, and never once did any of the inspired writers ask, “Why can't we have 3,000 more baptized like they had on Pentecost?” It wasn't that no apostle knew of the events of that day, for 12 apostles were there at the time. It wasn't that they weren't interested in baptism, for the Commission put them into that business. (Mark 16:15, 16).

Again we wonder: **Why wasn't the success of Acts 2 mentioned in each and every epistle?** Why didn't the inspired writers take advantage of this whooping it up before all the other congregations? Now, notice that this fits in with the low profile given to programs and successes in the New Testament entirely. While every letter deals with the importance of study, growth, increasing in godly attributes, and the need for improvement in every spiritual area, very little in the way of publicity is given to actual circumstances of sums and numbers, and certainly not in any way to “beat the drums” before the brotherhood. We do not believe the early church wanted second-rate performance, but we note they also didn't whoop and yell about **BIGGEST, GREATEST, LARGEST, TREMENDOUS . . .** They didn't even mention that they had 3,000 to be baptized on Pentecost! We can learn something from this in the age of the promotional, sensational and publicist!

Radiocarbon Dating Challenge

Berrien Springs, Michigan (UPI) — A widely accepted method of determining the age of various sorts of life on earth back to 50,000 B.C. may be way off the mark on objects more than 4,000 years old, a physicist contends.

Robert Brown, in a paper challenging the validity of the radiocarbon dating, said he believes life on earth began about 5,000 B.C. — roughly the time some Bible scholars say the earth was created.

Brown, a director of the Deoscience Research Institute at Andrews University here, said the technique for determining the age of dead organisms has proven fairly accurate back to 2,000 B.C.

But, he said, data compiled during his 10 year study of the method suggest radioactive carbon atoms did not exist in the earth's atmosphere in measureable amounts before 2,000 B.C., and therefore cannot be used to date objects prior to that time.

—The Fresno Bee,
 January 8, 1976

WHAT IS THE WORK OF THE CHURCH?

(Continued from Page 1)

church, why not roller coasters, golf courses, or what have you? In fact, if the church may provide *these* things what is there that can *not* be provided, provided the activity is right within itself?

One of my greatest concerns about this question is the general lack of concern which is being evidenced by so many. I don't believe the things we have mentioned could have happened in the 1950's without provoking outcries from all across the land of our great brotherhood. Had these things happened in those days there very likely would have been a number of public discussions on the subject. But today relatively few are speaking out! Why is this the case? There is much more to be gained by a discussion of things which may be unscriptural, in their *beginning* stages. After a practice has become widespread there is much less chance of stopping it. For instance, how many congregations gave up the practice of instrumental music once it had been adopted? Could it be that brethren are afraid to speak out because large and influential congregations are involved?

It is hard to believe that our honest convictions concerning the work of the church have been changed to such an extent. Convictions on such important subjects are seldom changed on a large scale without considerable discussion. But there has not been a great deal of discussion as to whether or not recreation and entertainment are works of the church. And if many efforts have been put forth by promoters of such to prove the scripturalness of it I'm not aware of them.

This raises another *most important question*. Have convictions relative to the work of the church been changed as a result of serious Bible study, or have convictions *been replaced* by a spirit of compromise? A change of convictions is not to be feared, providing it is based upon serious and sincere Bible study, but **compromise never has a place among God's people when His precious truth must be sacrificed!**

—1302 Camillia

Farmington, Missouri 63640

Unity In Religion

Pat McGee

Psalms 133:1: *"How good and how pleasant it is for brethren to dwell together in unity."*

Unity is wonderful. Unity is one of the most important words in the human language. Unity in anything is important but especially in religion.

But there are many many people who never consider *disunity* in Christianity harmful, dangerous or even unnatural. Unity in Christianity is something the world knows nothing about so the world takes disunity for granted. It has never seen anything but lack of unity, therefore it could know nothing of true unity. Religious disunity reaches into homes and keeps families from being close and marriages from being happy. Nations actually have gone to war because of religious disunity. Every facet of human relationships is touched by religious disunity and usually to the man of the street the subject is taboo. But most significantly religious disunity hinders the work of God and is one of the biggest, if not the biggest problem confronted by the Lord's church.

Religious disunity is a major factor in disbelief in God, Christ and the Bible. Religious disunity causes millions to find it extremely difficult to "learn of the teaching whether it is from God" and to "know the grace of God in truth." Religious disunity nullifies the prayer of Jesus in John 17 and actually makes Jesus a liar. Religious disunity causes man to go against inspired teaching. Religious disunity implies that the Godhead is the author of confusion and division. Religious disunity places man's opinions and desires on a level with God's authority. This is what religious disunity does. Not one good thing can be said for it. No one has ever been blessed by it. Never shall any good come from it. It originates from the pit of Hell and was conceived in the mind of Satan. Its fruit is too evil and the results are so vile that to be called a good and healthy situation is to call God the Devil!

The great majority of what is called "Christendom" and even some who call themselves members of the Lord's church will try to explain away and/or condone religious division. This is usually done by one of two ways.

1. **COMPROMISE.** Some have vainly attempted to bring about religious unity or to explain away disunity by compromising their beliefs. So many times in the mixed marriage the parties either (a) go to the wife's church, (b) go to the husbands' church, (c) both go to a new church, or (d) don't go to any church at all. For an excellent study on compromise please read again the story of Moses and Pharaoh in Exodus. God had called Moses to bring the Israelites out of Egypt into the land of promise. When Moses asked for permission to lead them out Pharaoh refused. (Exodus 5:2). So God sent the plagues to change Pharaoh's stubborn will. Then Pharaoh proceeded to make four compromises with Moses (Exodus 8:5, 28; 10:11, 24); but each one failed for God doesn't make compromises with evil and error.

But many have forgotten and think no more of truth than to just offer it in compromise with error. The Ecumenical Movement of today is nothing more than to just agree to disagree. God and truth are never considered. There are many religious groups who think they have achieved unity in a union of disunity. They agree to have differences but promise to not make an issue of it. Can God's people accept this kind of unity? God forbid!

2. **TOLERANCE.** Numbers of people will condone religious division under the word tolerance. Either they will just go along with error and false teaching, put up with it, or just plain ignore it. Usually there are three reasons given for this kind of tolerance. (a) It is said that "people are different and that because of this we need different kinds of religious beliefs." Well weren't people different in the first century? Why didn't the Lord know this and give each kind of person his kind of church? Poor God just doesn't know as much as those who make this claim. (b) Others will tell us that "each church will give a different emphasis to Bible doctrines but all are teaching the same truth and believe the same basic things. One church stresses one teaching more than some other church but all churches actually are united." We even hear people today claiming that "there are different segments of denominationalism who are all in the great universal body of Christ

which is spiritual and not visible." This not only is unscriptural but it is horribly illogical. If we will weigh these words we will find them to be as empty as a balloon. When religious disunity struck the first century church you don't hear inspired writers explaining it away by claiming each segment or group was just giving a different emphasis to truth but each was right and in the larger non-visible universal body of Christ! They said if the teaching varied from the inspired teaching that the guilty would lose their souls and that it was a fearful thing to fall into the hands of a living God. (II John 9). (c) Then we hear men say that "the differences in religion and the causes for disunity in Christianity are because of varied interpretations of the Bible." These different interpretations are caused either by culture, teachers, parents, religious traditions or heritage, environment or personalities. Each person has a right to his own interpretation of the Bible and that interpretation is governed by the above mentioned reasons and therefore religious division could not be wrong. Some will even claim that we cannot understand the Bible alike and be in agreement on its teachings. Those who will be so bold to say this do nothing less than to deny the truth and call God a liar! It was God who said we *could* understand the Bible, agree upon its teaching and all be of the same mind and judgement. (I Corinthians 1:10, Ephesians 3:4). You may have your choice, God or man.

There are at least two reasons why Christians cannot accept compromise and tolerance (as discussed above) as the answer to the religious divisions among us today.

1. Christianity is not a man-made system of doctrines that can be believed or discarded according to the choice of man.
2. God always has demanded unity on His terms—not

man's. If there is ever to be unity in the religious world it will be because the religious world decides to unite on what the Bible says (not as some sarcastically say "on Church of Christ understanding of never be true religious unity).

Now do we say these things because we hate everyone or because we feel we are better or smarter than others? Are we making ourselves modern Pharisees by voicing the above words? Do we look down our religious noses at all others and claim to be holier than they? Do we boast that our interpretations (if such exist) are better than all others? Do you find us saying that those in denominational churches are either stupid or insincere? Have you heard devilish men say that "our church is better than your church" or make the claim that "if you're not a member of the 'Church of Christ' (as some want to make us say) you'll go to Hell"? Are we running around telling everyone that their mother or father are burning right now in Hell? Some would persuade you that this is our attitude and that we are nothing less than narrow-minded bigots.

I speak the truth in Christ (God is my witness) that we are saying nothing more than "let God be true." We are not judges but with love and grace in our hearts we want all to know what God says in His Word, the Bible. It matters not if we win a personal victory but our compassionate concern is for a lost, deceived world. The world (denominationalism included) thinks it is right. Would you go on through life without warning them? (Ezekiel 3). God will judge us if we do.

Brethren let us "speak the truth in love." (Ephesians 4:15). Don't weaken the truth and don't forget to speak in love. Both are necessary.

*Church of Christ
North 5th and Grape
Abilene, Texas 79601*

More Thoughts On Instrumental Music

Roy A. Crutcher

While going through some papers, notes, and the like in my office the other day I came across a note which I had made at some time in the past. The note read, "Instrumental music not added until 400 years after the law was given." As to where I heard this and when I made the note I do not recall; however it began to provoke my thoughts. Since the advocates of instrumental music in worship often use the Old Testament for their source of authority, a few questions came to my mind. Perhaps someone can help answer them for me. Meanwhile, here are my own thoughts on the subject on instrumental music under the law.

First, did God authorize instrumental music in Old Testament worship? Secondly, where and when did he authorize it? David made the statement, in I Chronicles 23:5, "Moreover four thousand were porters; and four thousand praised the Lord with instruments which I made, said David, to praise therewith." Here David says that he made the instruments with which to praise God; however we can reach no conclusion from this statement as to whether or not God authorized him to do so. Adam Clarke, the great Methodist scholar, seems to be of the opinion that David

took it upon himself (used his own authority) to make the instruments.

"David made their distribution according to his own judgment, and from the dictates of his piety; but it does not appear that he had any positive Divine authority for such arrangements. As to the instruments of music which he made they are condemned elsewhere; see Amos 6:5, to which this verse is allowed to be the parallel." – Clarke Commentary, Vol. 2, pg. 620

Other scriptures in I Chronicles tell us that David, and others, used the instruments (13:8; 25:1), and that David appointed instruments to be used. (15:16). But the questions still remain. Did God authorize the instruments to be used? If so, when and where?

"WOE" DOESN'T MEAN GO AHEAD!

Next I would call your attention to Amos, chapter six and verse five. Here we may have a clue to the authorization for the use of the instruments of music. Amos declared that, Not GOD but MEN, authorized their use! Hear Amos: "That sing idle songs to the sound of the viol; that invent for themselves instruments of music, LIKE DAVID."

Now notice the very first word in chapter six. "WOE." I believe it was the late, beloved Marshall Keeble that said, "Woe doesn't mean to go ahead." So it is, this woe was pronounced because of the things that were being done contrary to God's desires. The invention of instrumental music by David is listed among these things. We know of course that musical instruments were in existence before the time of David, thus could this possibly mean that David introduced the instrument into the worship of God? Again, did God authorize the use of the instrument? If so, where and when?

In searching through the scriptures, concordances, and the writings of a number of scholars (and I admit that I, by no means, exhausted my search,) I found few who were willing to affirm that *God* commanded the instrument to be used. I found writers referring to *David's* use of the instrument. I found writers referring to *David's* condoning and encouraging its use. But few are willing to affirm that *God* indeed authorized its use. Grant it, *God allowed* the instrument to be used. This no one will deny. But he *also* allowed *divorce* for reasons other than adultery. He did so because of the *hardness of their hearts* (Matthew 19:8); but "from the beginning it hath not been so", Jesus said. *God* allowed it even though he had not authorized it to be done. Could not this same principle apply to the use of instrumental music in Old Testament worship? "The times of ignorance therefore *God* overlooked; but now he commandeth men that they should all everywhere repent." (Acts 17:30).

WHAT ABOUT II CHRONICLES 29:25?

Admittedly there are a few scriptures in the Old Testament which, at first glance, would seem to indicate that *God* *did* authorize instruments of music to be used in worship. One such scripture is found in II Chronicles 29:25. Advocates of the instrument have used this as a proof-text saying that Jehovah commanded its use. But let us turn, once again, to Adam Clarke for the meaning of this verse:

"Moses had not appointed any musical instruments to be used in the divine worship; there was nothing of the kind in the first tabernacle. The trumpets or horns then used were not for song nor for praise, but as we use bells, *i.e.*, to give notice to the congregation of what they were called to perform, &c. But David certainly did introduce many instruments of music into *God's* worship, for which we have already seen he was solemnly reprov'd by the prophet Amos, chapter 6:1-6. Here, however, the author of this book states he had the commandment of the prophet Nathan, and Gad the king's seer; and this is stated to have been the commandment of the Lord by his prophets: but the Syriac and Arabic give this a different turn - 'Hezekiah appointed the Levites in the house of the Lord, with instruments of music, and the sound of harps, and with the HYMNS of DAVID, and the HYMNS of GAD, the king's prophet, and of NATHAN, the king's prophet: for David sang the praises of the Lord his God, as from the mouth of the prophets.' It was by the hand or commandment of the Lord and his prophets that the Levites should praise the Lord; for so the Hebrew text may be understood; and it was by the order of David that so many instruments of music should be introduced into the divine service. But were it even evident, which it is not, either from this or any other place in the sacred writings, that instruments of music were prescribed by Divine authority under the law, could this be adduced with any semblance of reason, that they ought to be used in Christian worship? No: the whole spirit, soul, and genius of the Christian religion are against this: and those who know the Church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as

a substitute for the life and power of the religion; and that where they prevail most, there is least of the power of Christianity. Away with such portentous baubles from the worship of that infinite Spirit who requires his followers to worship him in spirit and in truth, for to no such worship are those instruments friendly." (*Ibid.*, pg. 690-691).

Mr. Clarke also makes some interesting comments on I Chronicles 16:42 which, at first glance, would indicate *God's* approval of the instrument.

"These were upright men who did not sing unto *God* with instruments of music, . . . but, they sang before the Lord Almighty with a joyous mouth . . . none of the versions understand the words . . . as implying instruments of music of *God* . . . Did *God* ever ordain instruments of music to be used in his worship? Can they be used in Christian assemblies according to the spirit of Christianity? . . . Can mere sounds, no matter how melodious, where no word nor sentiment is or can be uttered, be considered as giving praise to *God*? Is it possible that pipes or strings of any kind can give *God* praise? . . . If these questions cannot be answered in the affirmative; then, query, is not the introduction of such instruments into the worship of *God* anti-Christian, and calculated to debase and ultimately ruin the influence and spirit of the Gospel of Jesus Christ? And should not all who wish well to the spread and establishment of pure and undefiled religion, lift up their hand, their influence, and their voice against them? The argument from their use in the Jewish service is futile in the extreme when applied to Christianity." (*Ibid.*, pg. 610-611).

AND WHAT OF EXODUS 19:13?

Another text that is sometimes used to try to prove *God's* authorization for the instrument is found in such passages as Exodus 19:13, where *God* commanded that the people be assembled at the mount for the purpose of receiving the law. True, *God* used an instrument of music (the trumpet) *to call the people together* but that is far from commanding them to use instruments *in their worship!* We, today, might use a bell, a buzzer, a telephone, or some other instrument with which to summons the congregation together, however, does that mean that we have the right to use those same instruments in our worship to *God*? *God* simply used the trumpets to assemble the people. But after the people were assembled did *God* authorize the instruments to be used in praise and worship to him? Where, in ALL the law, is such authorization given?

In closing I submit the comments of some other scholars relative to their thoughts on Old Testament authority of using instrumental music in worship. Brother Everett Ferguson, in his book *A CAPPELLA MUSIC IN THE PUBLIC WORSHIP OF THE CHURCH*, says, "Instrumental music accompanied the sacrifices in the Old Testament, and that BY DIVINE AUTHORITY. (Numbers 10:10; II Chronicles 29:20-36. David was responsible for organizing the ministry of music in the Old Testament. (I Chronicles 16:4; 23:5)." Brother Ferguson affirms that there is divine authorization. On the other hand brother G. C. Brewer, in his book *A MEDLEY ON THE MUSIC QUESTION*, says, "Brother Strong cites a number of passages to prove that *God* commanded the use of instrumental music in his praise in the Old Testament. There is really only one passage that says what he makes himself believe he sees in many passages, but that one passage has been questioned by scholars. But in order to save time and because it is immaterial in this discussion we are going to admit that *God* did command the ancient Jews to praise him with instruments of music." It seems that brother Brewer is in doubt as to the scriptural authority for the

instrument in Old Testament times but was willing to concede the point in order to go on to his main point.

One other source that I would cite is *McClintock and Strong*, which says, relative to instrumental music surrounding the time of the giving of the law: "The triumphal hymn of Moses had unquestionably a religious character about it, but the employment of music in religious service, though idolatrous, is more distinctly marked in the festivities which attended the erection of the golden calf." (Vol. 6, pg. 752). Another statement from this same source says, "But it is probable that the Hebrew word, like the corresponding Arabic, has merely the sense of singing, which is retained in the A.V. of Exodus 32:18; Numbers 21:17; I Samuel 29:5; Psalms 167:7; Hosea 2:15."

All who have seriously studied God's word will readily admit that even IF there is authority in the Old Testament for the use of instrumental music in worship that it would lend no support for its use in Christian worship since we are not under the law. IF God commanded instrumental music on every page of the Old Testament, that would not, within itself, authorize its use in the New Testament for us. But the question still remains in my mind, *DID GOD AUTHORIZE THE USE OF INSTRUMENTAL MUSIC IN WORSHIP IN THE OLD TESTAMENT?* If so, *WHEN* and *WHERE?*

—221 W. 2nd Street
Spencer, Iowa 51301

HIRELING FOR HIRE

Grover C. Beard

I fully understand that when I present this article for publication (and it is published) I will not win any popularity contest; but since I am not running for any office here goes.

Hireling defined: a person who serves for hire especially for purely mercenary motives. In the words of Jesus, "I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. But the hireling, fleeth, because he is a hireling, and careth not for the sheep." (John 10:11-13 KJV).

I want to make it plain that I know the difference between pastor, elder, bishop, shepherd and preacher. I know the preacher is not the elder; but he can be. Peter was—and he was also a preacher. I know the elder is a shepherd. Jesus was—and he was also a preacher. What I am saying is: the preacher has the same responsibility to feed the sheep as the elder does under the oversight of a scriptural eldership. When the church has a hireling instead of a shepherd (gospel preacher), then the people will perish because of spiritual malnutrition. When the preacher is in the business for the dollar instead of a burning love for lost souls, he turns the sheepfold into an entertainment center.

You will have to admit we have more entertainers in the pulpits than we do gospel preachers. The damnation of "bigness" is tearing the church apart and no one seems to care. I have been doing mission work only for a short while; but I have learned already that every one is not concerned about the lost in America as well as in foreign lands. It is more difficult to get financial help to do mission

work, because most of the churches are trying to get big. Recently I wrote a congregation for help and here is their reply: "We are sorry we cannot help you at this time, our future plans are to hire a second preacher (hireling)." They do not want a second preacher; they want someone to entertain the young people and to get them off their backs while the "main" preacher becomes a front man for the church. He (the preacher) must be seen with the right people in the right places to give the church a proper social image.

Brethren, it is a sad day when a local preacher cannot feed 200 sheep. I wish all the churches would hire two or more preachers—but send them where they are needed; and if they don't want to go let them get some other work. Yes brethren, hire two preachers and send them to the mission field to preach the gospel. (One of the greatest hindrances to mission work is loneliness and two families working together will help each other not to get discouraged. And may I suggest here another way to encourage the missionary family is to invite them back to the sponsoring congregation once or twice a year to encourage them and let them encourage you to continue.)

Until our schools begin turning out preachers and not hirelings and until our brethren learn the difference and quit hiring them to entertain and soothe their consciences, you and the **CONTENDING FOR THE FAITH** are fighting a losing battle—but please don't give up. I am with you.

Dear Ira,

Thank you for letting me say what I've said. I had to tell someone. Just remember I said it in love for my Lord and his kingdom. Print it if you so desire or tear it up whatever you choose is fine with me. The last article you printed for me, **CROSS OF COMPROMISE**, played a big part in getting me fired from my last work but I am grateful because much good has come about because of it.

A Brother In Christ

(Signed)

Grover C. Beard

LITTLE FOXES

Joe David Neely

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." (Song of Solomon 2:15).

Little foxes spoil the vines because the owner of the vineyard is looking for the larger animals. The large ones are easy to see, while the small ones can hide under almost anything. But, though they be small, they can spoil the vines.

We are on the lookout for great big sins, grievous things. These big things we won't do at all. But, ah, the little things! "This is such a small thing, God won't mind if I do this." Our so-called *little* sins will condemn us and others. They are just the sins with which we lead others astray. What are some of these "little foxes that spoil the vines"? Telling only a part of the truth; giving way to pleasure; dishonesty in dealing daily with others; jealousy; and such like. These are but a few. Others are the easily offended and unforgiving spirit, men-pleasing, doctrinal softness, and such. If we are not extremely careful, we will let the little sins cause us to be lost while looking for the big ones. Remember, "Little foxes spoil the vines."

—Truth
East Gadsden, Alabama

Are We Practicing Infant Baptism?

Rick Rickard

In the early years of the restoration movement some of the greatest battles for truth were waged over the issue of infant baptism. Great men who had freed themselves from the shackles of denominational error mightily defeated every argument advanced on its behalf with the power of God's word. The fruit of their untiring efforts was borne in the release of many more from adherence to this unscriptural practice and its foundation of error.

Though so soundly defeated in the past, the issue is by no means a dead one. It continues to live today among many of the prominent denominations. Worse yet, it is beginning to creep into the Lord's church! In what form? In the immersing of more and more children too young to understand what they are doing. "That's not infant baptism," you say! What's the difference? Is there any difference between immersing an eight-year-old who has no understanding of the will of God and a two-month-old infant who also is without understanding? What's the difference between immersing a child of seven or eight who is incapable of having ever sinned and an infant who also is guiltless? If the two are equal, then both "baptisms" are the same thing!

Undoubtedly this problem has its roots in a number of different modern trends. One is the *abuse* of the increasingly popular bus program. Another is the emphasis placed on numbers instead of conversion and commitment. Yet another is the uncertain sound of the sermon invitation which encourages persons to respond who have a "special need" instead of seeking only those who have learned the truth. Certain books also have been written by brethren which are specifically designed to "reach" the very young. Whatever the reasons, the fact remains that more and more children are being immersed who should not be!

I readily admit that this area is not one wherein Holy Writ has specifically defined for us proper and improper ages. There is no "magic number" that can be given. It also must be admitted that reaching the age of accountability is a relative thing. There are, however, certain clear-cut principles and examples to serve as guidelines by which we can determine one's need for immersion. One need not know everything about the gospel in order to become a Christian. On the other hand, there are some things of which he *must* have a *clear* understanding before immersion. (John 6:44, 45).

The trend to baptize children who are not yet accountable must stop. Invitations to obey the gospel should be clear-cut. They should indicate that only those who have "heard and learned" should respond. Classroom and personal evangelism material that is quite obviously geared toward baptizing the very young should be discarded. Cottage meetings should be geared toward seeking and teaching the lost, not the safe. Eldershops should immediately stop any developing trend among the flock to fill the meeting house with immersed youngsters void of understanding. Let them come and learn, but let them learn before they are immersed.

We've been SUBNORMAL so long that to us NORMAL seems ABNORMAL.

—Vanguard
Oskaloosa, Iowa

"Ban the Babies"?

Eugene Springer

Mr. Frank E. Fortkamp, a Roman Catholic priest, describes himself as the "founder of the ban the baby movement." He said, "In ever-new waves they infiltrate our pews, their vocal cords strengthened by ever-more potent baby formula and miracle baby vitamins. The constant yelping from infant church goers makes it impossible for him or any other preacher to get the message across from the pulpit. Yes, I plead, Ban the Babies. Not just to the artificial wasteland, the cry room where their collective din shivers the soundproof glass. No! Ban the babies from church altogether." (*DAILY JOURNAL*, Tupelo, Mississippi, July 26, 1974).

Some of our brethren must be listening to Mr. Fortkamp. The new fad in the church is the "*Children's Worship Hour*." This is not to be confused with a Bible class with children. This is a *worship service* for them going on *at the same time* as the *worship of the church*. In some cases, the children are served the Lord's Supper. It seems to us that it is impossible for a three-year-old to know the nature and purpose of the Lord's Supper. Taking that fact, plus the fact that there is no authority for banning children from the church assembly, certainly such is out of order.

It seems very evident by Mr. Fortkamp's statement that he is a priest, never been married and has no children, for they seem to really "get under his skin." Sad to say, but we have seen preachers who have no regard for children and wished they were not in the audience. Several years ago, brother E. R. Harper preached a sermon and there was in the audience a mother and her crying baby. At the end of the sermon, brother Harper, in effect, to the mother said, "Don't be ashamed of your little one. We are not. We are thankful that you are teaching that child the way that leads to heaven."

We have been preaching for over 10 years and crying babies do not bother us. It is the adults and teenagers WHO ACT LIKE BABIES in worship that disturbs us.

Do small children get anything out of worship? Do they listen and learn? Only last week, we were preaching and asked a rhetorical question. From the audience came a loud answer, "YES"! It not only was the correct answer, but it came from the lips of a six-year-old—one of the *bus* children. Children are smarter and listen better than a lot of folks are willing to give them credit.

Jesus said, "Suffer the little children to come unto me, and FORBID THEM NOT: for of such is the kingdom of heaven. . .and he took them up in his arms, put his hands upon them, and blessed them. (Luke 10:14, 16—emphasis supplied). Are you not glad that Jesus loved children, was kind to them and wanted them in his presence?

Mr. Fortkamp says ban the babies. Jesus says bring them. Mothers and fathers, you will do well to listen to Jesus and bring your children to the Bible classes and worship.

—Bulletin
Malden, Missouri

Are Worship Assemblies Optional?

Dub McClish

Am I just imagining things, or is there a trend among members of the body of Christ to treat all of the church's worship assemblies as optional anymore? If there is, it is indeed disturbing to me!

Ever since I can remember anything about "going to church" I have been aware that a few people never come

to Bible class on Sunday morning or on Wednesday evening. I have also known that some would never be seen at worship on Sunday evening and a smaller percentage still would seldom come even on Sunday morning. Those who never show up on Sunday evening or Wednesday evening have always proved themselves to be among the

IS THE CHURCH A

Frank

There is a dangerous drift taking place within the church. It is manifest in various ways. One of the manifestations of this drift is statements made by some preachers that the church is a denomination. One of the speakers on the Lipscomb summer lectures made the positive statement that the church is a denomination. He was discussing integrity. His point was that we have not been honest in denying that the church was a denomination. This is a serious charge if true. If we have been dishonest in denying that the church was a denomination then we are surely in a sad condition. Furthermore, if the church is a denomination we have also been ignorant of what the scriptures teach on this subject.

THE PROOF OFFERED

I have lived by the principle that every claim in religion must be backed up by what the Bible teaches. When the statement was made that the church was a denomination and that we had been dishonest in denying it, I sat on the edge of my seat waiting for the Bible proof. Then came the bombshell. Here is the proof that was given. The speaker said that Webster defines the word denomination as the act of naming. He then referred to Acts 11:26 which says that the disciples in Antioch were called Christians. When the statement was made that the church is a denomination, I thought, have I studied the Bible all these years and missed this vital point? When the proof was given, I thought, what a tragedy, that a preacher knew no more about the Bible than this and if this is a sample of his ability to reason I would not be surprised at any statement he might make.

Let us look at his proof. He said he could prove it by Webster. Webster says the word means to name. I have before me Webster's unabridged Dictionary. The speaker was right when he said that it defined the word denomination as the act of naming. But this is only one of the definitions given by Webster. Why did he select this one and ignore the other definition given? The other definitions disprove his claim. NOW WHO IS HONEST? Webster also defines the word denomination as follows: a religious sect, as A PROTESTANT DENOMINATION. May I ask a question? Was the church at Antioch a Protestant denomination? When we speak of a denomination today we use it in this sense as defined by Webster. Religious bodies are called denominations based on this use of the word as defined by Webster and not because they are named. My father and mother denominated me by naming me Franklin Camp. Am I a denomination because one definition of the word may be applied to me? If Webster's definition of the word denomination used by the

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It is a necessary word and an apt
world today. The very fact that it
is necessary as a description of the

spiritually weak in every church I have known from my youth.

It is quite discouraging, to say the least, to see brothers and sisters who know better, forsake even the Sunday morning assembly when they find something they want to do more. It is a complete mystery to me how such brethren satisfy a conscience which must condemn them. Or do they listen anymore?

The attitude of some of our ladies toward ladies' Bible class is hard to figure out. I have not heard anyone ra-

bidly opposing this class. But the utter indifference of some toward the class is a wonder to behold! When some of the "too busy" type of excuses are offered, we can almost hear the Lord repeating, "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful..." (Luke 10:41-42).

Some have recently arisen within the church who are very loud in proclaiming freedom from any need to assemble with the saints. They insist that individual families can worship just as acceptably in their own homes on

DENOMINATION?

Camp

es the church is a denomination, ation because this definition may sense I have been a denomination, I am not a religious denomination.

ionalist to be: An advocate or be- an. If the church is a denomination tionalism. It is sectarian. I would of the church being an advocate of n. Unless this can be justified by omination and an advocate of de- en the church is not approved by ivision and is based upon division. is proof text is correct look at the ERE CALLED CHRISTIANS. The s divinely called. Thus God called : church at Antioch a denomination. tarianism. I Corinthians 1:10 and d condemns divisions or denomi- position of making the church at an believe it?

some years after the church began the church in Antioch. The name pplied in Antioch. If the reasoning me Christian in Antioch made the t must follow that the church in re name Christian was not given to ling to his own logic, the church in nce the disciples in Jerusalem were Jerusalem was without a name, it his proof the church in Jerusalem tament church started off without ome one until it reached Antioch.

word. It is not used in the scripture. cription of the Protestant religious ot used in the New Testament but dern day world is evidence that the

New Testament church was vastly different from modern denomina- tionism. The absence of the word denomination in the New Testament shows that the word cannot be properly applied to the church of the Lord. Webster's definition of the word as meaning Protestant denomination shows that denominationalism had its origin this side of the first century. It does not take a Solomon to know that Protestantism started with the protestant reformation. There is no such thing as Protestantism back of the Protestant reformation. Strictly speaking Protestantism and denomina- tionalism are hand maids. They go together. Both are too far this side of the first century for any one with even an elementary knowledge of the Bible to say that the New Testament church is a denomination.

If this lecture is a sample of preaching that is being done today the church will become a denomination. But if and when it does it will not be the church you read about in the New Testament. It will be just like the de- nominations of today having forsaken the word of God for the crumbs of human wisdom.

If some of the "intellectuals" of our day would use as much energy to find out what the Bible teaches as they use in trying to find something new to prove that the pioneer preachers were ignorant most of their unfounded statements would never be uttered.

A final word of warning. Back of this babble about the church being a denomination is a deliberate attempt to get the church down on the level with modern denominations so that we can "fellowship" everybody. If the church is a denomination then it is just like all the denominations—so where is any basis for *not* having fellowship with them? We are told that denominations have some truth and we do not have all the truth therefore the kettle should not call the pot black. The cry is let us join with them so we can get what truth they have from them and we in turn can share what "little truth" we have with them. Let me remind you that the Bible has all truth. Pray tell me, if we do not have the truth, why we need to join hands with people that openly repudiate the scriptures so we can gather a few scraps of truth from them? Whatever truth denominations may have it is already in the Bible and so why should we join with them to find what we can find in the scriptures? I prefer my truth first hand and from the fountain that is pure without having to discover it through the maze of human wisdom.

—The Word of Life
August 17, 1969

the Lord's Day. I think they must be making some disciples when on any given Lord's Day it is easy to count up to 100-150 able bodied members out of 450 who are AWOL.

Hebrews 10:25 still reads like it always did. Some of us need to reread it. Can we ignore a direct command of God with impunity? If so, why can't we ignore them all? Do some of us need to re-examine our attitudes toward our worship and study assemblies? Do some of us need to publicly repent?

—Granbury Gospel

Passing By Troas

Gerald R. Reynolds

Often Matthew 18:20 is used to excuse one from attending the regular assemblies of the saints; so that two or three might engage in their own worship service. Hunters, fishermen, and vacationers are among those who use this passage to try and justify their not attending a congregation of the Lord's people while away from home. They without reservation state, "We had our own services, the Bible says where two or three are gathered together in my name, there am I in the midst of them. We did just that!" Most of the time they do not seek out an area where a faithful congregation meets before leaving home, but rely upon Matthew 18:20 to get them by. Trips are easier to plan when you don't have to seek out a faithful congregation to worship with.

While it is true that two or three can worship acceptably, is this a proper attitude? Also is this the proper use of Matthew 18:20? Please note the context, the scriptures have been dealing with settling of personal differences, and the discipline which must be carried out if one would not hear the church. (Matthew 18:15-17). I believe all can see from a comparison of Matthew 16:19 and Matthew 18:18 that Jesus was talking to the apostles about the power that they would receive from the Holy Spirit. Inspiration would produce unity in their binding and loosing, what Jesus had bound and loosed. Matthew 18:19 shows the unity would be produced by the Father in heaven. The apostles were united in their teachings, and so can people of God be united today, if they will adhere to the Lord's word. Our following the Bible will produce unity among two, three and the like.

Perhaps *attitude* needs to be stressed along this line. People of God ought to *long* to be with others having that "like precious faith," and ought to do all to seek a place where they can worship "in spirit and in truth."

Notice Acts 20:1-12. Paul's traveling companions moved on ahead and tarried at Troas to await Paul and Luke. We might ask, Why go on to Troas? Were there not two or three of these companions who could have worshipped together? Yes, but they looked forward to meeting with Paul, Luke and the brethren at Troas. Could not Paul and Luke have met together? Yes, but they, too, longed to meet with their traveling companions and the brethren at Troas. Paul and his companions waited in Troas so that they might come together to worship with the brethren upon the first day of the week.

Perhaps some have passed places like Troas, thinking it doesn't matter. After all the Lord said, "Where two or

three are gathered in my name, there am I in the midst of them." Is the Lord really in the midst, when such attitudes as these are set forth? Consider the local congregation if each family had this attitude. I believe Hebrews 10:22-31 would be applicable in both cases, whether *away* from home, or *at* home.

After spending some time in mission work, I know what it means to have brethren visit who love the truth, it is a welcome sight. It gives a small congregation a boost to know that they are not the only ones fighting the good fight of the faith. We had some faithful visitors, but I wonder how many passed us by, misapplying Matthew 18:20.

Have you passed by Troas?

DERISION IS EVIDENCE OF EFFECTIVENESS

An old debate coach of mine, back in high school days, used to advise us to "admit all you can without hurting your position; refute what you cannot admit; and reduce everything else to an absurdity."

When we consider how few things we have charged across our first 11 years have ever been *admitted* — and that very few things indeed have been *refuted* — it seems to us that the steady drum-fire of *derision* we have been subjected to is at least some evidence of the effectiveness of our 11-year effort to confront error.

What those dedicated to error could neither admit nor refute they have tried hard to "laugh off". However, instead of being cowed by their attempts to make us a laughing-stock, we have steadfastly stuck to our positions and contended for the faith with ever-growing confidence and conviction.

—Ira Y. Rice, Jr., Editor

...AN OUTSTANDING DEBATE ON THE DIVORCE-
REMARriage QUESTION...

THE CONNALLY-HICKS DEBATE ON DIVORCE AND REMARriage

This is the permanent record of the four-night debate, held in Springtown, Texas, on divorce and remarriage between Andrew M. Connally (of Springtown) and Olan Hicks (of Harriman, Tn.).

The book contains not only the speeches of the two men but also the *many* charts which each one used to illustrate the various points he was making.

Because of the propositions which were discussed, it would be difficult to overestimate the importance of this discussion.

Every one should study this debate carefully. \$11.95, paper. Add 81¢ postage and handling.

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Notes & Quotes...

Otis and June Hanes, of Keyes, Oklahoma, have been our faithful supporters ever since we visited the Oklahoma panhandle and spoke in the early '70s. "Find check enclosed for \$1,200.00," he wrote August 9, 1980. "Use as you see fit in the work of the Lord."

"I appreciate *Contending for the Faith* more than I can tell for the stand for the truth and for exposing false teaching. I am 67 years old and have been a member of the church for 55 years, but it seems to me the nation as well as the church has surely departed from the truth so much. I wonder how the God of heaven can stand it, after destroying Sodom and others for their sins. I thank God for you and the few who still stand for the truth. . . ."

(NOTE: "The check you sent in the amount of \$1,200.00, under date of August 8, for use as we see fit in the work of the Lord was simply remarkable," I replied September 2, 1980. I know that an official receipt was sent to you earlier; however, I want to thank you personally for caring this much for the work in which we are engaged.

"Vada and I have been asked to go in person to the Far East to see after the arrangements for publishing and distributing Bibles for China. We want to make sure that this is done in such a way that the cause of Christ is advanced. At least part of what you sent will probably be used to help us make this significant journey and effort.

"Thanks, too, for what you said of *Contending for the Faith*. You and we have so much in common. From what you said, I conclude that you were baptized, brother Otis, at the age of 12. So was I. As I recall, Vada was baptized when she was 13. She now is 53 and I am 63. And we both agree with you that the church as well as the nation have departed from the truth more in recent years than at any time in our experience.

"I saw a comment in an editorial from one of our better-known brethren recently decrying what he called 'investigative reporting' as 'yellow journalism.' These two are not the same. So-called yellow journalism is journalism that exploits, distorts, or exaggerates the news to create sensations and attract readers. If we have ever done this at any time, we are entirely unaware of it. Investigative reporting, on the other hand, is reporting that observes or inquires into in detail, or examines systematically, in order to establish facts or truth. I do not believe in or practice the former; but I deeply believe in and practice the latter. Without responsible investigative reporting nowadays there would be just no way to know what is being taught and going on among us, whom to followship, or which way to go. Let us never forget that we must know the truth, if the truth is to make us free." IYR Jr.)

Johnny Tucker, who preaches to the Corinth church of Christ, of Portland, Tennessee, is the author of a new book, entitled, *Like a Meteor Across the Horizon*, which sets forth 1) the Jesse B. Ferguson story, and 2) the history of the Church of Christ in Nashville, Tennessee, by Tolbert Fanning and others.

"The study of Restoration history," brother Tucker wrote us under date of May 29, 1980, "got me extremely interested in Jesse B. Ferguson. Reading about him and his trip into apostasy was just like reading today's papers. Though this happened over 125 years ago, there are so many lessons in it for us. You do not have to observe very carefully to see that those among us who are headed toward apostasy or are already there, are travelling the same kind of road Ferguson did. The 'wise one' said there was nothing new under the sun, didn't he.

"I appreciate the work — no doubt a thankless work at that — that you and other faithful, fearless brethren are doing in behalf of soundness in truth. May God continue to bless you and your family as you serve him unto death . . . It is my intention to do some articles dealing with various parts of the Ferguson story. I will try to send you one of them . . ."

(NOTE: Although brother Tucker's book deals specifically with events within the history of the church in Nashville, Tennessee, it already has proved of interest and value to brethren elsewhere.

Brother Guy N. Woods described this book as " . . . an exceptionally interesting and well written account of a little known period in the history of the church in Nashville . . . and of . . . the city's most brilliant and eloquent preacher, who brought turmoil and strife to the church . . . It is a sad but thrillingly written narrative of a man who rose to dizzy heights of fame only to fall back onto utter disgrace and ruin."

We understand there are less than 20 copies of this unusual book left in print. To secure your copy, please send \$2.95 (plus 59¢ postage) together with your order to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYR Jr.)**

Howard R. Horton, gospel preacher, Stamps, Arkansas, February 14, 1980: "It has come to my attention in a really tragic way that there are criminals in the church of Christ. I write this knowing a little of what I speak. I was 'reared' in the church and now am currently preaching in the church of Christ — a work of which I am deeply aware.

"In working with a congregation that does not have elders, we have to do the Lord's business in a men's business meeting . . . It has come to my attention that there is an attitude that may be prevalent throughout the Lord's body and that attitude is this: **SPIRITUAL BLACKMAIL**.

"I have almost ten years of law enforcement background behind me and I have never witnessed such things in my life as I have witnessed 'BLACKMAIL' in the Lord's church. The brethren may honestly be not aware of what they are doing. I am not talking just about the brethren here where I preach (Stamps, Arkansas). I am talking about the **WHOLE BROTHERHOOD**.

"Where do we stand in the sight of the Most High when we go into a business meeting and then when we lose our 'little battle' we say before the brotherhood, **IF I DON'T GET MY WAY, MY WIFE, MY FAMILY, AND MY CONTRIBUTION WILL BE GOING ELSEWHERE**. Now, if that is not blackmail, I would like to know just what in the world it is?"

"The congregation here at Stamps is full of good, godly men and women. I don't believe that they would stand for that one little bit. But there is a 'tendency' at this time for members to look at this as a means of getting their way. Such things **JUST OUGHT NOT SO TO BE**."

L. Eddie Gale III, of Knoxville, Tennessee, enclosed \$20.00 under date of January 29, 1980, saying, "Please send me an additional 20 copies of the January 1980 *Contending for the Faith*. I loved it!"

Annie Laws, of Hickory Flat, Mississippi, died in October, 1979. On June 11, a few months before her passing, she wrote, "You might be interested to know that in a few days I will be 91 and at this time I am ill but even so I hope to be back to health soon. I want you to know I appreciate your having been able to hold down the false teachers of which we were warned 'would rise among ourselves.' You are doing a good work. A check for \$10.00 . . . enclosed."

Fred Nichols, Evening Shade, Arkansas: "I surely have enjoyed reading your paper *Contending for the Faith*. We here at the Evening Shade church of Christ got our eyes open some years ago on the *Herald of Truth* from reading the mess they were in. And they have gone deeper into sin all the time. We don't send any funds to them and haven't for five or six years. I can't trust them . . . More power to you . . ."

Thomas N. Chambers, Swifton, Arkansas: "Enclosed is a check for \$2.00. Please send me your magazine each month. I found the October and November, 1978 issues in the Swifton Post Office. Someone left them on the counter . . . I am a minister (not with the churches of Christ). I really learned a lot from the two issues which I found."

Margaret Jamison, of St. Louis, Missouri, in renewing her own subscription for three years, August 24, 1979, enclosed a new subscription for someone else, and added \$3 to her check "to go towards helping you 'out of the hole'."

REMEMBER

Rates Increased October 1, 1980

As we mentioned in July, continued inflation is forcing *Contending for the Faith* to go up again on subscription rates as from October 1, 1980. Single subscriptions will rise from \$3 each to \$4; three subscriptions from \$8 to \$10; six subscriptions from \$15 to \$20; and ten subscriptions from \$22.50 to \$30. Also the congregational rate will rise from \$2.25 per member to \$3, when all families of the congregation subscribe at one time.

Bundle rates, too, are changing. Hereafter, instead of varying the charge for different size bundles, in bundles of ten or more to one address, all such will be charged at 30¢ per copy. These may be paid in advance — or we can bill quarterly for standing orders after delivery.

Eddie Levick, Northwest church of Christ, St. Petersburg, Florida, July 13, 1980: "I read your June issue and was really disappointed in Bert Thompson, Wayne Jackson, and Jon Williams. Those three never have wanted to resolve matters with John Clayton. If they had, then they would have met with him last December. A Christmas tree was apparently more important to them. They seem so concerned about the expenses, and yet that meeting in South Bend would have been no more expensive than Dallas or Nashville. After all, they could have saved the money they were boastfully going to spend to pay for John's expenses, and he offered to provide free housing for them. It seems clear that they never wanted to resolve matters and they will settle now with nothing short of a 'crucifixion.'"

"I am really disappointed that some of our brethren have been so distracting John Clayton from his good work."

(NOTE: "I have no doubt that you did indeed read our June issue — but not very closely or perceptively," I replied, in part, under date of July 25, 1980. "It was brethren Thompson, Jackson and Williams who were trying to get brother Clayton to correct his errors — not the other way around. And it was brother Clayton who was concerned about the expenses — not the other way around. In fact, the three brethren offered to pay Clayton's expenses — so wherein was the concern about the expenses you charged them with!"

"Now that you have written as you have, brother Levick, I want to ask you a couple of questions: 1) Do you agree with John Clayton in the positions brethren Thompson, Jackson and Williams are questioning him about? Also 2), do you agree with Chuck Lucas and Crossroads/Gainesville, Florida re: what is being called the 'Crossroads Philosophy'? I have reasons for asking both of these questions and shall look forward to your answers . . ." IYR Jr.)

Buford C. Holt, minister, Shelbyville, Kentucky, October 9, 1979: "We appreciate your reports and the exposure, in *Contending for the Faith*, of the false and liberal preachers. So many people are liberal in teaching and stingy in giving. We need more liberal givers and fewer liberal teachers. You are doing a fine work with *Contending for the Faith*. Keep up the good work."

Lloyd L. Smith, long-time gospel preacher and presently ministering to the Jupiter Road church of Christ, of Allen, Texas, wrote under date of May 27, 1980: *Contending for the Faith* was in my mail this morning, delayed in reaching me because I spent all of last week in the library at O.C.C. working on material for a history of the church in Oklahoma. I had learned of George Darling's death, but was very glad to see the treatment you gave it, along with Linwood Bishop. I knew George for many years, but we were never close, not that I would not have enjoyed a close relation with him, but it just didn't work out that way. From the first that I knew of him until the last, I had great respect for him. I remember the last time we saw him at the Freed-Hardeman lectures a few years ago. We visited some, but I was concerned with the state of his health, for he 'did not look good'. Please convey my deepest sympathy to this faithful companion, if you have opportunity . . . In the old files of the *Advocate* last week I ran across an obituary which closed with the statement: ". . . the war is over . . ." So it is with George, and will soon be with all of us. . ."

C. E. Tagert, of Mobile, Alabama, sent \$10.00 to help with contending for the faith, under date of May 23, 1980, saying, "I can't promise \$10.00 every month, but will do the best I can."

Marco and Juanita Aguiluz, of Dallas, Texas, under date of March 1, 1980, wrote, "Certainly we will continue to support your efforts as best we can, but not anywhere as much as we wish it were within our abilities. . . We do not know how to make known to you how grateful we are for providing the brotherhood with that vital information that helped us who were not earnestly contending for the faith. We dread to think of how many elders, preachers and others are sadly lacking in the knowledge of who are the false teachers who have arisen among us. . . Also, our prayers continue for you and your good family as you labor so lovingly in the spread of the gospel in those areas where it is so needed."

Guy F. Hester, minister of the Garfield Heights congregation, Indianapolis, Indiana, wrote under date of February 28, 1980, "We continue to appreciate your work. Especially enjoyed the issue honoring brother Foy E. Wallace, Jr. . ."

Bill Hooten, evangelist for the church at Huntsville, Arkansas, wrote as of May 1, 1980, saying, "I just received the April, 1980 edition of *Contending for the Faith*. Somewhere along the way the church in Huntsville missed receiving the March edition and would like very much to have a copy."

"It is appreciated very much your giving brother Warpula opportunity to reply to the article by brother Boyd. It seems to me that brother Boyd, in his review, must have missed most of the arguments (or not understood them) that brother Warpula made. His reply did not weaken the arguments that brother Warpula made."

"Brother Rice, I appreciate you for your conviction and your stand for the 'old paths', but sometimes I wonder if the 'old paths' are scriptural or traditional. Sometimes, I wish that you were not so vindictive on personalities, but you are the one who has to live with your conscience."

(NOTE: To which I replied on June 1, 1980, as follows: "Dear brother Hooten: Thank you for your good letter of May 1. In my absence on speaking appointments my secretary sent you a copy of the March issue you had requested. She said she had not found a subscription for you in the mailing list and this probably was the reason you had not received

it. Because of sky-rocketing costs we had to discontinue free mailings to churches almost a year ago. We still send some such mailings; however, churches receive only about every third issue now. We'll be most happy to have your subscription in case you have not sent it in."

"I noted what you said about my being 'so vindictive on personalities'. If I am, at least I am not conscious of it. I am, of course, dead set against anything that leads away from the truth of the gospel as it is in Christ Jesus. The only 'traditions' I hold to are those enjoined by scriptures such as II Thessalonians 3:6. Any defense of the gospel I make according to such tradition should not be mistaken for vindictiveness, but in harmony with Philippians 1:7, 17." IYRJR.)

E. R. Bruce, Tupelo, Mississippi, March 2, 1980: "I read with much interest your copy of *Contending for the Faith*, for April, 1979, regarding the Country Club issue in Abilene. I had not heard any more on this. I recently met a representative of the Herald of Truth, and asked if this had all been cleared up. I was informed that all was well, and that much of the issue had been enlarged. It was not a solid answer and caused me to wonder more."

"I am writing to inquire if this is cleared up, or, if the involvement is still taking place. I appreciate your contending for what is right."

"Over the past nearly two years I have tried to have a correspondence with one of our 'high' brethren who made a great stand against the teaching on marriage, divorce and remarriage and obedience to the gospel — that is, that God will forgive those who have been divorced for reasons other than fornication when they are baptized. My question was, can we continue to fellowship and call brother those who teach this false doctrine, any more than we can the anti's, premillennialists, etc. He has never responded one time to my six letters. Why can't we stand up and be counted for the right any more? I feel prestige is too important to those who do not stand up. . ."

(NOTE: The "country club" issue re: Highland members' involvement was photographed directly from the local newspaper in Abilene. If the issue was "enlarged" (which it clearly was not), it was done in Abilene — nowhere else. As for it's being "cleared up", no, it has now been "covered up" — by the elders at Highland. We have current information that the involvement still exists and never was corrected as the Highland elders reported!

As for calling "brother" those who teach or practice false doctrines, the scriptures call them "false brethren", even though "false" brethren, it surely must be all right for any of us to do so. Calling one "brother" does not, within itself, indicate fellowship. Any child of God is either our brother or our sister. Our withdrawing fellowship from him or her does not *unborn* such. Withdrawal involves our approval and/or participation, not with whether one is any longer a brother or a sister, whether false or true. IYRJR.)

Frank Rushing, minister, Deaf Congregation, Central church of Christ, Nashville, Tennessee, March 11, 1980: "I do enjoy your literature, and thank you for your concern."

Harry H. Ledbetter, Denton, Texas, August 9, 1980: ". . . Very fine paper. . ."

E. H. Miller, LaGrange, Georgia: "I want to add three years to my subscription. I'm 71, so maybe that will last the rest of my years. I surely like this paper. It is one of the best of all I receive. . ."

Much appreciation to Bert Perry, minister to the church at Newark, Texas. When he learned that we were running behind with our finances for printing and mailing out *Contending for the Faith*, he printed a notice in his regular, weekly church bulletin encouraging folks to "contribute to this worthy cause." We are grateful.

Jeffrey N. Wesson, from Kaiserslautern, Germany, wrote February 29, 1980: "Let me inform you of the latest news concerning the congregation at Kaiserslautern. First, I wish to say that Satan never quits. Sometimes it can get pretty weary, but we must hang in there. Just within I would say the last month and a half we have had a split in the church at K-town. Three anti families . . . started their own church. Now they have five families meeting with them. The elders are working with them, but in talking with them and others I do not see any immediate resolution in this matter. First we were dealing with rank liberalism (and still struggling with it) and now anti-ism."

"Thank you so much, brother Ira, for *Contending for the Faith*. I pray the Lord may grant you long life on this earth in service to the Almighty. I was wondering if you accept articles from anyone for your paper? Also, I wanted to ask you if it would be possible to advertise in your paper to try and get support for school. Lord willing, in July or August, 1981, when I get out of the service, I plan to attend Memphis School of Preaching. I will need about \$200 or \$250 more monthly support if I will be able to. I don't know if you do this or not. If not, would you let me know. If so, would you put an ad in your paper for me. If any person or congregation wishes to make a monthly contribution (I will be in school for two years) or if they wish to make a one-time contribution, this would be really great. I have decided that I want to teach and preach full time and would like to go to school that I may be forearmed. If anyone wishes a copy of a sermon of mine that they may check me out or anyone wishing a resumé, or such like, I will be more than happy to send one. . ."

(NOTE: In my reply of June 4, 1980, I wrote, in part, ". . . you mentioned that 'Satan never quits'. How right you are! However, no matter how weary we get sometimes, we have to keep on keeping on. I was sorry to learn of the division you wrote of at Kaiserslautern. However, anti-ism (or liberalism either, for that matter) if left unchecked will eventually lead to division."

"You asked if we accept articles from anyone for our paper. Of course! We do not accept paid advertising, because of the nature of our mailing permit; the postal department disallows this. However, we often publicize things needing help — but we make no charge for it. When you are ready to attend Memphis School of Preaching, we'll be glad to let folks know of your need for monthly support so you can. You mentioned it would be July/August, '81. This may be a bit early yet for announcement; however, remind me about the first of the new year, and we'll get right on it."

Meanwhile, anyone wishing to get in touch with brother Wesson regarding possibly helping him through Memphis School of Peaching, please address him Jeffrey N. Wesson, 601 AGS, Box 1588, New York, New York, APO 09130. IYRJR.)

William E. Sweeney, Mt. Juliet, Tennessee, March 5, 1980, in renewing his subscription, wrote March 5, 1980, "Thank you so much for sending *Contending for the Faith*". Let it keep coming and let it continue to be the faithful teacher that it has been in the past. Here is my check for three years."

Joe C. Turberville, of Dresden, Tennessee, under date of March 14, 1980, wrote, after receiving our issue on "Marriage, Divorce and Remarriage", saying, "We have studied it some more and think we need to write you about one article in the paper." He referred to brother Frank Matherley, Jr.'s article on "Divorce Without Remarriage", on Page 9.

Paul Curless, elder, Duluth, Minnesota, July 28, 1980: "We also enjoy reading *Contending for the Faith* and look forward to each issue. Keep up the good and most needful work!"

Steve Cline, Nashville, Tennessee, September 8, 1980: "I have seen the hand of Providence at work yesterday, I believe. Perhaps you would be interested in my relating it to you. I was reading the July 1978 copy of *Contending for the Faith* and saw a letter from an **E. H. Markum**, from Morrison, Tennessee. He was endeavoring to procure a preacher. I called information, but all they had listed for Morrison was an **Edna Markum**. I then called her to ask if she had placed the ad. She had not (in fact was a 7th-Day Adventist), but directed me to call a brother **Laws** who is an elder in the Oakland church. He might, she said, be able to supply me with my information.

"I telephoned brother Laws, but his wife answered. He was away at the time. It was found out by me that Morrison now has a full time man, but *Oakland's* preacher turned in his resignation three weeks ago. Now I find myself tentatively scheduled to speak at Oakland in a couple of weeks. (Brother Laws called me back later that night and asked me to speak.) I told them that I am a student at the Nashville School of Preaching . . . How about that!

"Brother Rice, I have (I believe) an excellent idea about how to help clear up the Herald of Truth problem. Why not have a public debate somewhere and have it published? After all, people might buy a debate more quickly than a copy of the Memphis Meeting. 'The Rice-Saunders Debate' or possibly 'The Harper-Baxter Discussion'. How about it? Is it feasible? Such a debate might help matters . . ."

(NOTE: In my reply of October 19, 1980, I said, in part, "Nothing could please me more than to have a public debate re: *Herald of Truth*". I suggest you get in touch with the brethren at Highland/Abilene and arrange it." IYR Jr.)

Mary E. Pryor, Pleasant Shade, Tennessee, January 26, 1980: "Please soon answer my question! Wouldn't *forbidding* women to wear modest pant suits and men to serve in public worship wearing casual clothes be against the teachings of James 2:1-9? . . ."

(NOTE: If *poverty* was the reason the men had to wear casual clothes, then to forbid them to serve in public worship evidently would violate James 2:1-9. However, if they were just being stubborn or indifferent, this passage would not apply. Neither does it seem to have anything to do with women wearing pant suits. But Romans 14 evidently would have some connection. If I were a sister in Christ, and I found that my wearing pant suits to worship offended anyone, it seems to me that I'd make it a point to dress in such a way as not to offend unnecessarily. This would solve the situation as near as I can evaluate what this good sister is saying. IYR Jr.)

Steven R. Jerles, Quincy, Illinois, April 14, 1980: "Please continue offering valuable restoration literature."

Sam Cummins, Kosciusko, Mississippi, September 15, 1980: "I am enjoying *Contending for the Faith*. Keep up the good work . . ."

D. W. Hartsell, Sr., New Boston, Texas, January 24, 1980: "I thought you might want to see the enclosed bulletin from the White's Ferry Road congregation in West Monroe, Louisiana. As you will note on page three, they have received the heretic Chuck Lucas with open arms. The next thing you know they will be teaching his 'Crossroads Philosophy' in the School of Biblical Studies.

"Continue the good work you are doing and renew my subscription for *Contending for the Faith*."

Larry Smith, Leonard, Texas, March 7, 1980: "You have a fine paper. We need men who have the courage to speak out for the truth. Keep it up."

Nell Robbins, Dublin, Texas, December 3, 1979: "I enjoy the magazine . . . I'm passing it on to my friends."

Edward & Bertice Bellmore, Orlando, Florida: "We certainly believe in exposing all error before it gets a foothold and spreads to other churches of Christ, but it is in the best interest to do it by advertising it in a paper for the entire world to see? . . . I was very much upset with the attitude taken by brother Underwood and yourself against brother Baxter and the fine work this man has done over the years. Since brother Baxter has not said anything that would hurt the church, how are you justified in putting him down in the manner that you did? He is in a position to know — if anyone can — what he can say over the air, and what he cannot say. Interested people from nearly every state write to this dedicated man asking him about the church and baring their hearts to him of their deep sorrows. I truly think you owe this man an apology . . . It is my understanding of the scriptures that we contend for the faith in love rather than in a harsh and critical manner. Sarcasm will do far more harm to any cause than tactful love. To put a good man down as you two have done calls for repentance. Brother Baxter has had another bout with cancer. Put yourself in his place and try to do as well as he . . ."

(NOTE: "First," I replied, in part, "let me hasten to assure you that there is nothing 'personal', as far as we are concerned, regarding what brother Underwood had to say of brother Baxter, Highland or Herald of Truth. For a great many years brother Underwood and I both aided, abetted and supported both him and the Herald of Truth program. However, beginning some 12 to 15 years ago, the doctrinal stand at Highland began to change. Ever so slowly control of the Herald of Truth was wrested from the hands of those *faithful* brethren who *originated* it until it finally was in the hands of *unfaithful* brethren who really are not all that concerned for the truth of the gospel as it is in Christ Jesus.

"These matters were not hidden from brother Baxter. He *knew* about them. In fact, at one point, he indicated that if they were not corrected, the Herald of Truth program would have to get along without him as speaker. He had a marvelous opportunity not just to 'save the program' but to save the program 'for the truth' — and there is an enormous difference between the two.

"When things finally reached the point of decision, brother Baxter went with those who were determined to *save the program*, but not *for the truth*. Some 150 to 200 of us preachers and elders from several surrounding states confronted not only him but two of the Highland elders and other representatives of the Herald of Truth at a special called meeting, September 10-11, 1973, in Memphis, Tennessee. When it was all over, the elders of the Getwell church of Christ saw fit to have the tapes transcribed *verbatim* and to publish these proceedings in book form that brethren everywhere might have access to this information. It is the *only* document that has *ever* appeared wherein *both sides* of the controversy are presented with equal opportunity to be heard. If you would like a copy of it, so you will know what both you as well as we are talking about, please send \$2.00 (plus 81¢ postage) to *The Elders, Getwell church of Christ, 1511 Getwell Road, Memphis, Tennessee 38111* and ask them to send the *Memphis Meeting transcript*. They will know what to send.

It is through no lack of love for brother Baxter that we have had to oppose him in the course he has chosen to follow re: going along with Highland in its ever more apostate condition in order (in his view at least) to 'save the program.' He did not *have* to do this; it was his *own choice*. And his choice was made since long before his most recent bout with cancer. All of us, I am sure, most deeply sympathize with him *medically*; however, owing to his choosing to go along with false teachers both at Highland and elsewhere of recent years, we are finding it harder and harder to uphold him

doctrinally. And this — *the doctrine* — is what our confrontation both has been and is all about.

"I am sure that your suggestion that we are advertising all this exposing of error 'for the entire world to see' in the paper was well-intended; however, owing to how we circulate *Contending for the Faith*, actually it is beside the point. We circulate it *only among Christians*; we do *not* circulate it to the 'world.' If you know of some congregation doing so, that would be *their* doing, not *ours*! However, we know of no such congregation ourselves. As far as we are concerned, we believe this paper should be circulated *solely among members of the churches of Christ*, and we limit all of our circulation to such insofar as we are aware . . ." (IYR Jr.)

Jeffrey H. Blackwood, Fort Sheridan, Illinois, January 11, 1980: "I read with great interest the article on Hillard Story's position on divorce and remarriage as presented in the October 1979 issue of *Contending for the Faith* . . ."

Larry Sturdivant, Phoenix, Arizona, July 18, 1980: "Please remove my name from your mailing list."

Mrs. Buford W. Tucker, Lebanon, Tennessee, January 23, 1980: "Thank you Ira Y. Rice, Jr., for keeping us informed on what is happening right here under our noses. We may have never known."

Wilson Stice, elder, Gainesville, Texas, January 4, 1980: "Our prayer is for God to continue to bless you in your every effort to expose error and continue contending for the faith. It is a comforting thing to know that there are still some who will and do stand for the truth, when there are so many of our brethren who will not disturb the water by questioning and/or exposing those of our number who are either teaching or preaching error, and some of these being the so-called 'big preachers' of the brotherhood. Seems like so many have forgotten II Peter 1:20 that no prophecy of the scripture is of any private interpretation, and they go right on putting *their* ideas and interpretations on the words of God to suit their needs and egos . . . May you have a long, healthy life in your work. . ."

Carl Smith, Lansing, Michigan, September 29, 1978: "My wife, Gussie and I are all in accord with the great work you are doing and want to see it carried on and spread to every church and home in the brotherhood . . . We cannot make a definite pledge at this time but will continue to send donations as often as we can and as much as we can. . . (NOTE: Two checks enclosed — \$10.00 from Carl and \$10.00 from Gussie, IYR Jr.)

February 3, 1980: "Sister Gussie passed from this life January 10, 1980 at 9:45 a.m. Her body was given back to Mother Earth on January 11, 1980 at 3:30 p.m. She will be missed by many. Cards still keep coming in. This is the last great grand-daughter of Raccoon John Smith to leave us.

"She was so interested in your work. Here is a check for \$25.00 to be used any way you desire. Keep up the good work."

(NOTE: We feel greatly honored that the great grandson and great granddaughter of *Raccoon John Smith* should thus be *FOR* what we are trying to do both to *EXTEND* as well as *DEFEND* the same cause for which their illustrious great grandfather both lived and died. IYR Jr.)

Larry Price, Plano, Texas: "I want to congratulate you for speaking out. I have suffered much for speaking out as you have. I was critical of congregations in this area who seem to accept almost anything. I have been persecuted and told 'those who are busy have no time to criticize.' I wonder what their comments about Christ, Peter and Stephen would have been? Keep it up! Speaking the truth in love doesn't mean speaking to please and not rock the boat."

Herbert Hurd, Mi Wuk Village, California, March 10, 1979: "We don't have a building on our property yet, but could have had there been even a little faith. We have the fill in and road and parking lot graded plus electric and water pump in the well. Fight all the way! That means in Christian love. No knock downs and drag outs. We still have the best business meetings. We speak our mind and then vote on it and the majority rules — right or wrong. Just try again."

"I feel sorry for those who try to criticize you for trying to do God's will . . . It seems they do not know what is required of preachers, elders, teachers and Christians. In other words, they do *err* not knowing the scriptures. As brother **Dan Harless** put it (and I think this applies to a good number of the members) preachers are faced with three temptations (and I say most are overcome by them) to *shine*, to *whine* and to *recline*. They should study Ezekiel 3:17-21 and II Timothy 4:1-8 for starters."

"You will never know how much you and like persons who will point out error and call names and places have increased my faith and helped me to stand for the truth. I get so sick inside when I see members using the so-called modern versions to study the word of God. If they were as smart as they think they are they would not be caught with them. They do not know as your pioneer preachers do or did the way the Devil misuses the scriptures to prove false doctrine. As we used to say, 'they are not dry behind the ears yet.' They need to study to show themselves approved of God, and not their feelings. So stay in there and let us know so we will not be taken in. . . ."

(NOTE: We really appreciated brother Hurd's letter! We feel he hit the nail-head dead center. Why brethren would criticize a brother for doing what the Lord *tells* him to do, we'll never understand. However, even from of old, it seems to have been always thus. Folks may not like it, but we reckon we'll just have to keep right on contending for the faith against those opposing it. IYRJR.)

Ordell Heavin, minister, Springfield, Missouri, March 21, 1979: "I need some information soon as possible about the following men: Charles (Chuck) Lucas, Sammy Laing, Floyd Rose, Joe Schubert, Alonzo Welch, and Bob Hendren. This is regarding the Tulsa, Oklahoma work shop coming up, mainly Lucas and Laing. Others there were already known on the teaching and preaching program."

"Our elders made a public announcement regarding these two, and asked that if any went from North National not to sit under these men's teaching, along with others we already know. You have to be on the watch at all times. Some change from truth to falsehoods in a very short time. I have run up against this no-authority elder thing. They say they are to be ensamples (examples) but have no authority. Just finished trying to help a congregation where this had crept in. You already know we have some congregations here that are drowning in error . . . Some are wording prayers for God's help for the elders and deacons to oversee the congregation. *Elders* are to tend, watch, oversee — *but not deacons*. They serve, and under the elders only. I hear these kinds of prayers often. We are to pray for all — but not deacons in the same functions as elders."

(NOTE: If elders really understood what the brethren above mentioned are doing to the restoration movement, I doubt seriously they would allow such so-called "Soul-Winning Workshops" even to be announced. As I replied to brother Heaven's letter, at least in part, "Brethren Chuck Lucas and Sammy Laing, truly, are personable young men. *Personally*, I like them — like them a lot. However, *doctrinally* I have real problems with the direction they are taking. If you will write to the *Gospel Advocate* and ask for the two issues of recent dates regarding Crossroads church of Christ in Gainesville, Florida, I sug-

gest you let those elders read that material. They might *not* receive it from *Contending for the Faith*; however, they might do so from the *Gospel Advocate*.

"The **Floyd Rose** you mentioned used to be a gospel preacher; however, he left the church some time ago and now preaches for the *Baptists*! I am in a meeting with R. N. Hogan . . . this and coming week at Cantonment, Florida. He told me of receiving a letter from **Floyd** to this effect not long ago."

"**Joe Schubert** is the one who introduced **Wesley Reagan** so effusively at Oklahoma Christian College lectureship, in 1970. If you have the tape on that, which can be ordered from *Contending for the Faith*, this will be all the information you need."

"**Alonzo Welch** told **Garland Elkins** that if the girls at the orphan home where he is head could not lead in prayers with boys present, he would close its doors and give it to the Adventists! You may write brother Elkins at *Getwell Church of Christ, 1511 Getwell Road, Memphis, Tennessee 38111*, for confirmation."

"**Bob Hendren** takes his stand right along with other Liberals, appearing on their lectureships constantly. He also was endorsing a false movie some time back."

Our supply of tapes of **Wesley Reagan's Chapel Speech** at O.C.C.'s 1970 Lectureship is almost exhausted. Once these are gone, there won't be any more. For your copy, please send \$3.00 (plus 59 cents postage) to *CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118*. That speech set the stage for a major departure from the truth by those who heard it. IYRJR.)

Artie Collins, who was preaching near Winchester, Tennessee, moved in July, 1980, to Hohenwald, Tennessee.

Herschel Bass, of Florence, Alabama, has moved to Gainesville, Florida. He stands for the truth. Hopefully he can help the forces of truth in that area.

Doyle Bloomer, of Drumright, Oklahoma, enclosed \$10.00 August 7, 1980, saying, "Hope this can help some in your good efforts. I appreciate *Contending for the Faith* very much and hope you can keep on publishing it . . . God bless you in your efforts."

William T. Cox, of Hurst, Texas, renewed his subscription for another year, August 7, 1980, adding an extra \$10.00 for our contending for the faith fund.

F. Charles Elkins, Stone Mountain, Georgia, July 23, 1980: "Dear Mr. Rice, I am very discouraged to discover such publications as *Contending for the Faith* still exist. How, under any circumstances, such malicious tripe as your June 1980 issue can be considered Christian is beyond my understanding. I am curious as to whether your motives for denouncing John Clayton are really to reach the truth or rather to further some egotistical desire to appear zealous. To read 'Sincerely in Christ' as a closing for your letters to Bro. Clayton was, frankly, quite disgusting. I realize that you personally did not write the letters, but it is clear from your closing editorial that you agree with their content."

"I find your publication to be devious, contentious, and closed minded. It is not clear that you are in the right and Bro. Clayton is in the wrong. It is clear that you refuse to even acknowledge the possibility of misunderstanding or misinterpretation on your part. It is clear that you feel that you are completely in the right and that Bro. Clayton is in the wrong. I doubt that if the meeting you desire with Bro. Clayton were ever to occur nothing more than a continuation of the cruel backbiting and stone throwing would result. It

is no wonder that Bro. Clayton feels it is futile to continue writing to you. You do not listen. I hope that young Christians do not follow your example."

"Please reconsider your position. If Bro. Clayton's teachings are wrong then you need to discuss them with him in order to set him straight. However, if he is correct, you have done him and the Church more wrong than anyone can ever know. You have defaced him before believers and unbelievers alike. You have no right to do that."

"Consider this: How will you fare in the judgment if Christ uses the same standard of judgment you have used on Bro. Clayton? He will. (See Matthew 7:1-5)."

"I hope you will change your attitude . . ."

(NOTE: In my response of August 5, 1980, I said, in part, "Since you addressed me as 'Mr.' Rice, I am unsure if you are a brother in Christ or not. Christian brethren normally do not so address one another, so it may be that you are not one. However, if, by chance, you are one, where have you been all these years that you are *just now* discovering that such a publication as *Contending for the Faith* exists! Complimentary copies of it were sent to every congregation in the brotherhood for which we could find an address for FIVE FULL YEARS — and even now every third issue goes out to the brotherhood. Surely *Rip Van Winkle* had nothing on *F. Charles Elkins*."

"You are correct in surmising that we believe that brother John Clayton is *in the wrong* regarding the controversy between him and brethren Thompson, Jackson and Williams. I am enclosing a previous issue we had concerning him and his false teaching in May of last year. After reading it, if you still believe their differences are just misunderstanding and misinterpretation, then there would have to be something wrong with your views, too!"

"As to your inane charging us with defacing him before believers and unbelievers alike, if you will look underneath our title on Page 1, you will note this paper is 'For Elders, Deacons, Preachers and Concerned Christians.' We do not publish it for non-Christians, and if any ever see it, it would be shown to them by others, not by us . . . In hope of a change of attitude — yours . . ." IYRJR.)

Sadie M. Lowry, Santa Ana, California, July 18, 1980: "Enclosed herewith is my check for \$10.00 to help in overcoming your financial burden created by the high cost of materials. Inflation has hit us all hard, especially those of us who live on limited income. I do not promise to send monthly but will send as opportunity affords. I do enjoy your paper, *Contending for the Faith*."

W. A. Hardin, of Shallowater, Texas, in sending his renewal August 7, 1980, added \$7.00 extra for our use.

Mrs. W. S. Etchieson, of Borger, Texas, enclosed \$50.00 under date of August 5, 1980, asking us to renew her subscription for three years and to use the rest of her check for the contending for the faith fund.

Pete Staggs, preacher, *Union Grove*/Homer, Louisiana, September 21, 1980: "Brother Rice, we don't know each other personally, but I have read your paper for the last few years and want you to know that I appreciate your stand of the truth."

Mrs. N. G. Colley, Bartow, Florida, June 30, 1980: "Enclosed is \$10.00 to use as you think best for the faith. Will try to send a little along. You keep up the good work. We really need the teaching you do."

Garland M. Robinson, minister, *Waynedale* / Fort Wayne, Indiana, September 12, 1980: "This congregation wishes to be counted among the faithful and will stand for the old paths in every way . . . Please send 12 copies of the March issue and 12 copies of the August issue concerning the 'Crossroads Philosophy'."

W. A. Holley, of Parrish, Alabama, enclosed \$10.00 March 10, 1980, for two years' renewal, saying, "Use the remainder in any way you think advisable."

Much appreciation to Arley P. Jerrell, of Green Cove Springs, Florida, for the \$50.00 sent May 30, 1980, to help *Contending for the Faith*.

ELDERS' COMMENTS

Many years ago one of our great gospel preachers, recognizing the signs of the times as it related to the Lord's church, made the statement: "Brethren, we are drifting."

If there ever was a prophetic statement this had to be one of the most accurate in light of today's developments and man-made innovations in the church today.

One only has to read the church bulletins in the Kansas City/Wichita area to see what extent the "drift" has influenced congregations in these areas.

It is recently vogue to show the film series at services (usually Wednesday) of Dr. James C. Dobson on how to raise a family. This in itself is not so astounding, except Dr. Dobson is not a Christian, as advertised, but instead has never confessed Christ in doctrinal baptism and is dedicated to denominationalism —

namely, the Church of the Nazarene, which has a strong influence in the Olathe area. I called the Mid-American Nazarene College, in Olathe, to verify this information and I was proudly informed that he has spoken there personally! (Of course, I did not mention the film strips.)

However, we as Christians feel we must have a non-believer teach us Bible principles! (II John 10). Yes, we are drifting!

However, this should not come as too much of a shock when our preachers in the Kansas City area gather at their monthly meeting to discuss mutual interests and have as the feature event the review of a Hollywood movie "Jesus!"

One has to wonder if we are drifting or perhaps we have run ashore!

—D. Ray Pippin, Elder
Olathe Church of Christ Bulletin
Olathe, Kansas

Glynn V. Purdy, who preaches near Center, Texas, let us know that he would like to provide the copies of *Contending for the Faith* we are sending to the school at Kosciusko, Mississippi.

M. W. Henry, Murray, Kentucky, February 4, 1980: "Enjoy the paper. Keep the good work going."

A much-valued 86-year-old sister in Christ, who, at her request, shall remain nameless, sent us 20 subscriptions and renewals under date of June 20, 1980. She lives alone on \$300.00 per month fixed income. "So few religious papers nowadays I can use," she wrote, "but I want everyone I can to know of your wonderful paper. I hope the subscriptions will help. . ."

H. I. Taylor, faithful gospel preacher of Temple, Texas, sent us \$20.00 to help on our "arrears". Much appreciation!

Bessie M. Chapman, Houston, Texas: "Enclosed is my contribution (\$10.00) to help keep the paper in print. Please keep up the work for Christ to preach and teach without compromising the truth. Wish I was able to send more, but will do what I can to help. Expose the false teaching . . . God bless you. . ."

Charley & Cecile Butler, of Wewoka, Oklahoma, contributed to our work on August 9, 1980, saying, "Hope this will be of some help. We pray for you and your family. We know you are doing a good work even if not appreciated by all."

Felix L. Campbell, of Town Creek, Alabama, ordered a dozen extra copies of our August 1980 issue on "Crossroadism" for distribution there.

H. F. Simons, Mount Washington, Kentucky: "Appreciate your paper very much."

Mrs. Robert A. Berry, APO New York 09286, August 2, 1980: "we are serving in the military overseas and in need of good study material. . ."

Mrs. Ruth Miller, Shock, West Virginia, December 7, 1979: "Good paper. Keep it up!"

A Book Whose Time Has Truly Come!

KEEPING THE LOCK IN WEDLOCK

(A critical analysis of the doctrine of James D. Bates on divorce and remarriage)

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. (For example, it implies that non-Christians such as Billy Graham and other

denominational preachers do not sin when:

- (1) They urge men to reject the gospel plan of salvation and to accept the human plan of salvation at the point of faith before without being baptized into Christ;
- (2) They urge men to reject the church bought with the blood of Christ and to enter such "churches" as the Baptist Church, et al.;
- (3) They urge men to use instrumental music in the worship of God.

These and many other errors are refuted in this book.

The price of the book is \$10.95 plus 80¢ for postage and handling.

ORDER FROM:

CONTENDING FOR THE FAITH

2956 Allshore, Memphis, Tennessee 38118

Veron Ruff, Overland, Missouri: "We enjoy *Contending for the Faith* very much. Keep up the good work. I am enclosing a check for \$25. Please renew my subscription for three years and use the rest of the money as needed."

Paul L. Hooten, Checotah, Oklahoma, enclosing \$10.00 to use "wherever it can help", said: "It is refreshing to find someone who will stand squarely for the truth. May God bless you in your work. It is discouraging to see the growing list of those who follow the path of apostasy. As a preacher, one begins to feel somewhat like a spiritual Diogenes."

"I have read your paper for some time and believe also that Romans 16:17 is not a *choice*, but a *charge*. For this reason, I wish the brotherhood in Christ to be informed of the following. Perhaps such recognition will cause the guilty to reflect unrighteousness. To the growing list of those in error and spiritually dead must be added the congregation of Chelsea, Oklahoma. Unscriptural in organization, and all too often false in doctrine."

IN ORGANIZATION: Selection and appointment of officers in a business meeting presided over by an unscriptural deacon. Any mention of following scriptural qualifications was dismissed as hair-splitting. One of those appointed as elder professes millennialism, safety in ignorance, the right of the sinner to multiple marriages, the continuance of the Law of Moses as the 'sinner's law' until he comes to Christ, and such like. Some of those appointed readily admit lack of qualification, but, 'We will continue for convenience sake'.

"The church at Chelsea, Oklahoma, as a living viable part of Christ's body, departed life by these decisions at said meeting, July 9th, 1978. When such people know, and yet in knowledge refuse the truth, 'for the sake of convenience', all truth-loving Christians must avoid them."

"I was the preacher of this congregation when this meeting and the subsequent action took place, following a discussion with the (at that time) elders, concerning lack of qualifications, and the presence of false teaching. By the actions of this meeting, the attitude of rebellion against the truth was manifested. I no longer could serve as preacher for this group."

"Believing Romans 16:17 to be applicable in such cases, this statement is made: **THE CHURCH IN CHELSEA, OKLAHOMA, IS DEAD BY UNSCRIPTURAL PRACTICE AND TEACHING AND SHOULD BE AVOIDED.** The names of those involved and further information can be obtained from myself and others if needed. **Paul L. Hooten, Route 1, Box 73, Checotah, Oklahoma 74426** (or call 918/473-5563).

"Copies of the enclosed announcement were mailed to surrounding congregations and to those

guilty of such actions. To date, no denial has been or can be made."

"As never before, or should I say ever before, the church needs spiritual strength before numerical. Truth before popularity. Balaam's doctrine is still alive and flourishing. Though the congregation at Chelsea is small in a large world, such poison must be stopped before it infects others."

"The work of men such as yourself, though heartily condemned by some, is still appreciated by many of us, May God bless your efforts."

Harold Heath, Coolidge, Arizona, October 27, 1980: "God continue to smile on you is my prayer."

Thomas Waldrum, preacher, Bradleyville, Missouri, October 20, 1980: "I am keeping all of *Contending for the Faith* for record. I think we are in the process of receiving some of Crossroads' static or false teaching up here. *Contending for the Faith* is the only way I have of keeping up with the troubles in the church everywhere. Also I enjoy reading the paper. I am back preaching part time, leading singing, teaching Wednesday night class. After heart surgery feeling fine, going strong. You can print all or part of this letter."

James O. McClain, Brandon, Mississippi, October 16, 1980: "I was placed on 'Contending for the Faith' mailing list approximately one year ago without my knowledge. I have read parts of a few publications and I do not approve of this literature into my home. I would appreciate your removing me from your mailing list as I do not read your paper and it is a waste to continue to send it to my home. Please respect my wishes in this matter."

(NOTE: Brother McClain's wishes respected. IYR Jr.)

Carl Henry, Columbia, Louisiana, September 11, 1980: "Please send me 10 copies each of these previous issues: August/1979 — 'Is Crossroads a Cult?' March/1980: 'You Just Can't Warn Some Brethren'."

(NOTE: We have had to re-print our March/1980 "Crossroads" issue twice, and our August/1980 issue once. If there is sufficient demand, we can reprint August 1979, too. Please let us know if you need that issue, and how many. IYR Jr.)

Emma F. Miller, Fort Lauderdale, Florida: "It grieves my soul that so many are turning from the truth."

Buster Boyd, Oklahoma City, Oklahoma: "I appreciate your courage to speak out against liberalism."

Lonnie C. Smith, Lebanon, Tennessee: "I enjoy it very much."

John C. Allinder, St. Albans, West Virginia, October 29, 1980: "Inattention: to important matters in any worthwhile endeavor is never good. Needless, then, to a plea for support of an effort to insure sound doctrine only intensifies the above fact. I desire to support the work being done by *Contending for the Faith* and am beginning now to contribute on a regular basis . . . I will work toward convincing others to subscribe and to contribute."

(NOTE: "Your purpose to start supporting our work of contending for the faith on a regular basis is noted and deeply appreciated," I replied. "Alone, of course, we have been able to do something; however, with your help and that of other kindred spirits in Christ we are accomplishing so much more. Also your encouraging others to subscribe is wonderful." Hopefully many others will emulate brother Allinder's example during the year and years ahead. IYR Jr.)

Much appreciation to **Mrs. Garldean W. Latham**, of Garland, Texas, for the \$50.00 each month she sends for us to "use as needed". She has been helping since 1954.

Lynniss & Dale Conner, of Hollywood, Florida, won't let us send them a receipt; but they keep sending \$11.00 each month *anyway*, for use where needed.

Dorris Kemp wrote March 7, 1980, that her husband **Ben** had had a severe heart attack and was still in the hospital, but, "he asked that I mail you this contribution." (\$20.00 enclosed.)

Joseph R. Costlow, of Fair Play, South Carolina, must have confidence *Contending for the Faith* is going to survive. He renewed for six years August 25, 1980 . . . Come to think of it, so did **R. W. Works**, of Dayton, Tennessee, sometime earlier!

Ordell Heaven, Springfield, Missouri, July 20, 1980: "We continue our prayers daily for you and the work being done through *Contending for the Faith*."

Arnold Johnson, McAlester, Oklahoma: "I appreciate having received *Contending for the Faith* . . ."

Bertha Crawford, Red Boiling Springs, Tennessee, July 30, 1980: "Send no more."

Erwin Doughty, Daisy, Tennessee: "We enjoy the paper very much."

Leonard Leon Wilson, Jr., #143-701, P. O. Box 45699, Lucasville, Ohio 45699, August 27, 1980: "I am a young Christian, presently incarcerated in an Ohio prison. I am seeking correspondence with Christian brothers and sisters in hopes of making myself some new friends. I don't receive mail from anyone. Will you help me? Please . . ."

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Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Marking the False Teacher; Defending Those in Error

Mark K. Lewis

II John 10-11 has become one of the most neglected passages in the Christian scriptures by the body of Christ. It reads (and means what it says), "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 a partaker of his evil deeds." There are three propitious points which need to be extracted from this passage.

1. **There exist false teachers.** This will surprise only the simple and naive. Even in the Lord's body, there almost seems to be a premium placed on false teachers. Many who proclaim error do so ignorantly; many again do so dishonestly. Peter warns that false teachers will come, bring in "damnable heresies", lead many into their "pernicious ways", and speak evil of the truth. (II Peter 2:1-2). In a time when worldliness and immorality are becoming ever present in most congregations, "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so." (Jeremiah 5:31). Ungodly brethren who can't stand the truth (Amos 7:10) and "stop their ears" when it is preached (Acts 7:57), will divide churches and hire preachers who will tell them just what they want to hear. (II Timothy 4:3; Micah 2:11). And indeed these false preachers — they are certainly not "gospel" preachers because gospel preachers will tell sinners of the good news of Jesus Christ and *what they must do to be saved* — these false preachers, who "divine for money" (Micah 3:11 — they don't do it for the Lord, so what other reason is there?), "will lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." (Micah 3:11). It would be hard to imagine a more warped or perverted concept of God. "Therefore shall Zion for your sake be plowed as a field and Jerusalem shall become heaps." (Micah 3:12). The God of all earth will do what is right (Genesis 18:25), and there is no lesson taught plainer in the Old Testament than the lesson that sin (including false teaching) will be punished. Brethren,

we need to ever be on the lookout for false teachers, because if we let our guard down, they will slip in.

I realize that people think I am hard on false teachers, but when we finally wake up and realize that false doctrine sends souls to hell (Galatians 1:8-9), then maybe all of us will be somewhat more concerned about it. False teachers don't come into a congregation and announce "Hello, everybody, I'm a false teacher". False teachers sneak in unawares (Jude 4); they come in the garb of angels. (II Corinthians 11:14). But regardless of how "nice" they are, their mouths must be stopped (Titus 1:11), until they can be instructed more perfectly in the way of the Lord. (Acts 18:26). And then, if they still persist in their false way, they must be marked. (Romans 16:17). That way brethren will know who they are, and not to listen to them lest they lose their souls. But we are almost getting ahead of ourselves *in re* our second point.

2. **We are not to fellowship false teachers and brethren.** Church discipline is almost non-existent in the church of Christ today. Occasionally one hears of an isolated incidence of church discipline; but I highly suspect most churches hardly ever think in such terms. As a result, our churches are increasingly becoming filled with ungodly, worldly members who, in turn, have their effect on the leadership of the congregation. Knowing that he works with a congregation of sinners who demand smooth things (Isaiah 30:10), easy ways (Exodus 23:2), and comfortable error (Jeremiah 5:31), the preacher simply avoids what will offend them, and tells them what they want to hear. (Micah 2:11; 3:5). The *faithful* gospel preacher will boldly (Acts 4:31) and lovingly (Ephesians 4:15) tell those people exactly what they *need* to hear (*cf.* Luke 18:9; Mark 6:18), regardless of the cost. (Acts 7:51-59; II Corinthians 11:24-27). Erring brethren need to be rebuked (Matthew 18:15-16), and if they still refuse to repent, withdrawn from. (Matthew 18:17; I Corinthians 5:13). Paul told Titus, "A man that is an heretick after the first and second admonition reject,

(Continued on Page 3)

Contending FOR THE Faith

Volume XII, No. 3

March/1981

Ira Y. Rice, Jr., Editor

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We view **ALL COMMUNICATIONS** received by Contending for the Faith and/or its Editor as intended **FOR PUBLICATION**, unless otherwise stated. Whereas we respect confidential information, so described; everything else sent to us we feel free to publish without further permission being necessary. Anything sent to us **NOT for publication**, please indicate this clearly when you write.

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Rices Return From 'Bibles For China' Work; Initial 1,000 Chinese Bibles Purchased; Pick-Up Points Arranged

It required some 9½ weeks to set it all up; however, when Ira and Vada Rice returned, March 2, 1981, from Asia to the U.S., the initial purchase of 1,000 Chinese Bibles (re: the great "Bibles-for-China" program) had been made, pick-up points for those going into China arranged, and the first of what hopefully will be many thousands of Bibles already had been taken into China.

Leaving from our home in Memphis, Tennessee, on Friday, December 26, 1980, we spent three days conferring with brother Archie W. Luper and the elders at Santa Paula, California, who have the oversight of this effort, continuing December 29 for Hong Kong, where we arrived December 31.

INITIAL 1,000 CHINESE BIBLES PURCHASED

After conferring both with our missionaries in Hong Kong as well as our Chinese brethren there, it was agreed unanimously that the translation published by the Baptist Press, in Hong Kong, is the one available which is closest to the original Hebrew and Greek text. Not that it is perfect at all — no existing Chinese translation is entirely accurate. However, it was felt that at least this would give us something in hand which, with proper explanations, could be used until something better comes along.

In consequence, the initial purchase of 1,000 Chinese Bibles was made from the Baptist Press, of which 500 were accepted for immediate delivery — the remainder to be delivered upon our request as soon as the first 500 have been used up.

PICK-UP POINTS ARRANGED ON BOTH SIDES

A much fuller report, of course, will be made in successive issues of *Contending for the Faith*; however, for those who may be going into China earlier, you may pick up two or three copies each at either of the following two pick-up points for your own personal distribution inside China:

CHURCH OF CHRIST or CHURCH OF CHRIST	18 Granville Road	276 W. Santa Paula Street
	(7th Floor)	Santa Paula, California 93060
	Hong Kong	U.S.A.

Those going into China via Hong Kong will find it convenient to pick up your Chinese Bibles at the Hong Kong address; those entering China via Tokyo and Peking should secure *yours* from *Santa Paula* prior to leaving the U.S. This latter can be done either via a personal visit or by mail.

Watch for our further, fuller report.

—Ira Y. Rice, Jr., *Editor*

NEW BOUND VOLUMES READY IN APRIL

When sister Rice and I left for China, in December, we announced that the **BOUND VOLUMES** of *Contending for the Faith* — Volume XI (1980) should be ready for delivery in March. This is *March* — and they are *now at the bindery*. However, it appears we shall not have them in hand until sometime in *April*. Just as soon as we receive them, of course, we'll put them right into the mail to those who have ordered already.

For those who have not as yet ordered **BOUND VOLUME XI** for 1980, please enclose \$6.00 (plus \$1.03 postage) with your order. Or, if you desire **ALL TEN BOUND VOLUMES** now available as a *set*, enclose \$36.00 (plus \$2.56 postage). Please address all orders to **CONTENDING FOR THE FAITH**, 2956 Allshore, Memphis, Tennessee 38118. — *The Editor*

MARKING THE FALSE TEACHER; DEFENDING THOSE IN ERROR

(Continued from Page 1)

knowing that he that is such is subverted, and sinneth, being condemned of himself." (Titus 3:10-11). Paul instructed Timothy, "Them that sin rebuke before all, that others also may fear." (I Timothy 5:20). And contrary to the theories of brotherhood false teachers, false teachers who publicly spread their damnable heresies, are not to be given place to do so for any time (Galatians 2:5), but to be rebuked "before them all." (Galatians 2:14). This nonsense that *public* false teachers have to be contacted *privately* before being exposed is in wide spread use by *heretics looking for cover* — but we will not allow them the peace their devilish sophistry tries to supply for them.

A proper understanding of discipline is essential if the church is to survive. Discipline is not administered out of hatefulness or vengeance, but from love, with the hope that the guilty will repent. Note Paul's language in II Thessalonians 3:14, "And if any man obey not our word by this epistle, note that man, and have no company with him, *that he may be ashamed.*" Just as the loving mother will punish her erring child with the intent to correct him, even so a loving church will withdraw (as a last measure) from a sinful brother "that he may be ashamed." From that point onward, they will admonish him and continue to exhort him to repent in hopes his soul will be saved by a reformation of his life. (II Thessalonians 3:15).

Another reason for discipline is to keep the body pure. In I Corinthians 5, Paul told the brethren to "put away" the incestuous fornicator (v. 13), because "a little leaven leaveth the whole lump." (v. 6). Godly elders today need the spiritual backbone and fortitude to withdraw from wicked, ungodly members who will not repent, and whose influence is destroying the congregation. It is beyond belief how so many congregations will, in effect, allow worldly, uncaring members to rule them. And if anyone dares to suggest discipline, he is "uncompassionate and unloving". Well, the Bible is still right regardless of our feelings or opinions.

Our third point must be emphasized and not neglected:

3. *If we do fellowship false teachers and brethren, we support them in their work of sending souls to hell.* "For he that biddeth him (the false teacher) God speed is partaker of his evil deeds." (II John 11). Far, far too often an ungodly brother will, after being scripturally withdrawn from by congregation A, scurry across town and be accepted with open arms by congregation B. This simply and purely destroys the effort of congregation A to save that man's soul. And congregation B will give an account for that lost soul.

Those who fellowship and support false teachers and brethren will, very simply, be lost. They will be lost because they are disobeying God (Ephesians 5:11-12; II John 10-11; II Thessalonians 3:14-15, *et al*), and those that disobey God come under His anathema. (II Thessalonians 1: 7-9). Such fellowshiping of error is in direct contradiction to what the Lord commands us in regard to good and evil. (Amos 5:15; Psalms 97:10). One of the things that God hates is sowing discord among brethren. (Proverbs 6:19). Too many brethren take it in stride. Brethren, has error become a "light thing" to us? (Ezekiel 8:17). Have we become so accustomed to sin that it no longer really seems evil to us,

and so we can simply commit it and not hurt our conscience? Dearly beloved, fellowshiping error is positively *sinful*; it is against the commandments of God. And if we allow friends, family, or "brotherly love" to pressure us into disobedience to God, then we have allowed something to come between us and God (Mark 10:17-22), and thus we are not worthy of Him. (Matthew 10:37). The Word of God is increasingly becoming of "none effect" (Galatians 5:4) to us, because we take what we like, reject what we don't like, and go our merry way. We are no longer "valiant for truth upon the earth." (Jeremiah 9:3). "Truth is fallen in the street." (Isaiah 59:14). Brethren, by the grace of God "let us search and try our ways, and turn again to the Lord." (Lamentations 3:40). "O earth, earth, earth, hear the Word of the Lord." (Jeremiah 22:29).

As long as we continue to fellowship those in error, they will remain comfortable in their lost condition, never being struck by the fact of their sin. It is only when discipline is consistent, and adhered to by faithful Christians that the sinner will be ashamed and repent. (II Thessalonians 3:14). This teaching is part of the Bible; it was given by the God of love (I John 4:8); it is to be obeyed by Christians. "Let justice roll down as waters, and righteousness as a mighty stream." (Amos 5:24).

—1320 South Church Street
Visalia, California 93277

"I Challenge You . . ."

Joe W. Boyd

The past few years have seen this phrase being used more and more frequently in the pulpits of our Lord's church. Where is the origination of this expression? Did it originate within the church, or with the denominational world? Certainly not with God. Is this another denominational original that the church has come to use? Our "church papers" also use this phrase most frequently.

What is a challenge? Webster says a challenge is "An invitation or dare to participate in a contest; a summons to personal combat." In the early days of this country, if a man had ought against another man, he would slap the man in the face with a glove and challenge him to a duel. A fight to the finish. The offended man would dare the other man to fight him.

Is this the phraseology our Lord is pleased for us to use in our teachings? Do we dare people to become Christians? Do we dare them to be baptized? It has been said, "I challenge you to become a Christian." Does this seem Christ-like speech — this *daring* people to become Christians? Webster's reads a dare is "To challenge (someone) to do something hard or dangerous." Is it hard to believe Christ's Gospel? Is it dangerous to obey Christ's Gospel? For some reason, "I challenge you . . ." seems that someone is being threatened. Should we threaten those that we teach? Am I nit-picking? Maybe, but I just can't believe that Peter, or Paul, or any of the Apostles would challenge, dare or threaten anyone. However, Saul, before he "saw the light", threatened the church. (Acts 9:1.) After he became the apostle Paul, he persuaded men. (Acts 28:23.) Peter exhorted the brethren. (I Peter 5:12.) Peter and Paul did not challenge, dare or threaten, they persuaded, exhorted and besought the brethren. (Hebrews 13:22.)

The only place in the Scripture the word challenge is found is in Exodus. (Exodus 22:9.) And that is concerning a lost animal and not a lost man.

—1914 Calico Circle
West Palm Beach, Florida 33406

Our Citizenship Is In Heaven!

Don Walker

Our Lord and Saviour "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14). The apostle Peter, while writing to Christians who were scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, said, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people . . . which in time past were not a people, but are now the people of God." (I Peter 2:9-10). When we study the book of Ephesians we see the apostle Paul echo the same thought in Ephesians 2:12-13.

There is a time in man's life, before obedience to the gospel of Christ, when he is far from God because of sin. (Isaiah 59:1-2; Habakkuk 1:13). To Christians, Paul said, "in times past ye walked according to the course of this world" . . . "we all had our conversation (life) in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind." (Ephesians 2:2-3). "But God, who is rich in mercy, . . . hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Ephesians 2:4-6).

Upon entrance into Christ, by baptism (Galatians 3:27), we rose to walk in newness of life (Romans 6:3-4) in a new abode. As partakers of "all spiritual blessings in heavenly places in Christ" (Ephesians 1:3), we have our citizenship in heaven; "from whence also we look for the Saviour, the Lord Jesus Christ." (Philippians 3:20). Being citizens of heaven we dwell in a Kingdom which stresses things that are true, things that are honest, things that are just, things that are pure, things that are lovely, and things that are of good report. (Philippians 4:8). There is therefore no room for "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murder, drunkenness, revelings, and such like." (Ephesians 5:19-21). Being citizens of heaven we are commanded to let our conversation of life be as it becometh the gospel of Christ. (Philippians 1:27).

Peter wrote, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." (I Peter 2:11). Peter showed our sojourn on earth as temporary when he referred to his physical body as a tabernacle to be put off. (II Peter 1:13-14). In Exodus 33:7-11 we see the tabernacle was a provisional meeting-place of God and His people. Too often, though, instead of realizing ours is but a *temporary* stay on earth, we think of our physical bodies as our *permanent* mansion to dwell in forever. It is true today in the church that many fail to realize our bodies are the temple of the Holy Spirit which is in us, which we have of God, and we are not our own (I Corinthians 6:19-20), and in doing so they make their citizenship here on earth.

There are too many in the body of Christ who have defiled themselves by adultery, because of marriage, divorce, and remarriage. Though our libertine society allows the breaking of the marital tie for numerous reasons, the church must not! The Bible is just as clear today as it was 100 years ago on this topic. The Bible teaches there are only *two* reasons for remarriage — death and fornication. (Matthew 5:31-32; 19:9; I Corinthians 7:39). There are no

other reasons and as citizens of heaven we must be sure to acknowledge this fact!

There also are those who have broken the laws of citizenship by smoking, drinking and dancing. Though this is not a popular topic for many Christians, we must "speak as the oracles of God", "keeping back nothing that is profitable." (I Peter 4:11; Acts 20:20). A failure to abstain from every appearance of evil and approve things that are excellent (I Thessalonians 5:22; Philippians 1:10) is just as sinful as murdering or theft. There is not enough good, if any at all, in all of these three together to counteract the bad that comes out of one. Both smoking and drinking kill numerous amounts of people each year, while the dance floor heads many of our young people down the road to fornication. As citizens of heaven we will lay aside every weight and the sin which doth so easily beset us and run with patience the race that is set before us. (Hebrews 12:1-2).

As Christians, the world will think it "strange that ye run not with them to the same excess of riot, and will even speak evil of you (I Peter 4:4), but as the Captain of our salvation (Hebrews 2:10) has said, "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven." (Matthew 5:10). So, let each of us endure hardness as a good soldier of Jesus Christ, not entangling ourselves with the affairs of this life, that we may please Him who has chosen us to be a soldier (II Timothy 2:3-4), counting it all joy when we fall into divers temptations. (James 1:2).

—1221 Manley Street
Prescott, Arizona 86301

IT AMAZES ME!

Alan Caudle

It amazes me how some brethren can take the word of God and mold it, add to it, take from it, and pervert it to uphold their own theologies. But what astounds me even more is for other brethren to follow them right down the road of heresy and liberalism, with the dreams of "making the gospel more attractive" for mankind! Maybe it is not so amazing. Maybe if the scribes and Pharisees were so blind as to ask Christ for "a sign" (after seeing miracle after miracle), and if the apostles (after all they had witnessed) still had an "earthly kingdom" in the back of their minds, maybe it is *not* so mazing for some of our brethren to throw away that which would save them to follow those that would lead them to destruction.

No, it still amazes me that a so-called gospel preacher today, in one of our most "influential" congregations, can state from the pulpit that he sees "no reason to reprimand or withdraw from a brother or sister, simply because he or she believes and teaches modern-day 'speaking in tongues,'" and get away with it. It shocks me beyond understanding how this same man can teach "church growth" to denominational groups, with his elders' support, completely ignoring God's Word, to not be "yoked together with unbelievers." (II Corinthians 6:14). Maybe all this shouldn't surprise me, being that the same congregation

allows its teen-agers to produce a religious daily radio program, complete with "girl teachers" and instrumental music — a program that "sounds nice" but never once mentions the gospel, or the church, or any hope at all for man's salvation. I suppose if these elders can ignore II Corinthians, they can just as easily ignore Paul's warning in II Timothy 4:1-5. Surely, if they can deny that the cross will draw all men unto Christ (John 12:32, 33), then they can "spruce up" the gospel any way they like. (After all, was not the radio program, "Heartbeat" meant to "by-pass religious prejudice"? Why, according to these brethren, we *must* do it this way, or "the mention of the church of Christ will scare people off".) And since they've played around this far with God's Word, why should they not stir up the brotherhood a bit more by using girls to wait on the Lord's table and as ushers during the church service? Of course, since the elders of this church approve of things this far, then it shouldn't be at all surprising that they still feel the need to flat-out *lie* to others concerning some of their members' connection with a country club, complete with "pub" and wine-cellar.

Maybe all this should not amaze me — but it does. It not only amazes me, but sickens me that other elders and churches continue in their fellowship with these people, by supporting their nationally-known radio and TV broadcasts. Isn't it sad that the word of God means so little to

so many in "times such as this!" It is disheartening to hear young preachers, fresh out of our colleges, teaching and preaching "new ways" to win souls, and laughing at the ways of past defenders of the faith, such as Foy E. Wallace, Jr., Gus Nichols and N. B. Hardeman.

Brethren, we cannot afford to misunderstand the content of Matthew 16:18. We *must* realize that it does not uphold the belief that the earthly church can never be abolished by heretics and unbelievers. We *must* believe Jude in his exhortation to "earnestly contend for the faith" and his warning of "ungodly men" who will creep in "unawares." (Jude 3, 4). We *must* realize that the earthly church of the 20th century *can* be taken from us as we have had it and known it, unless we go back to the plain, simple, uncompromised word of God.

Yes, I am amazed that once-faithful brethren choose to follow liberalistic philosophies and false doctrines. But come judgment, no one should be surprised to discover the destinations of those who failed to heed the warning in II Timothy 3:1, 2, 4, 5. **"This know also, that in the last days perilous times shall come. For men shall be . . . lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."**

—217 E. Pope

Monticello, Arkansas 71655

SERMON OUTLINE

Conflict In The Church Is Ever Raging

Bill Coss

Introduction:

Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord.

Therefore if thine enemy hunger, feed him: if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.

Be not overcome of evil, but overcome evil with good. — *Romans 12:19-21*. Yes my beloved brethren when you meet evil with good, you have overcome evil in yourself, if not in your enemy. All my preaching and teaching life I have tried to say that the Christian life is not a home run in the ninth, or a field goal with one minute to play. The Christian life involves more and more of your time and your money and talents. Christianity is not some kind of game built around a religious social club. But our every day Christian life is the association with our Heavenly Father and His Son Jesus Christ. Let me say what I have said so many times: Christ did not come to coddle our weaknesses but to challenge our strength. Before each of us there are battles to be fought, tasks to be completed. There is no short-cut to spiritual victory.

Thousands in the church have been Rip Van Winkles with play-it-safe attitudes knowing that there is conflict in the church, when every Christian should never do less than his best for the One who died for us.

Scriptures represent the Christian as engaged in a conflict.

A. True peace can only be gained by battling the forces of evil. The Bible Christian has two characteristics: first, he is going somewhere; second, he is able to persuade

other people to go with him. Why is it today that you can tell members of the church there are 300 billion stars in the universe, and they will believe you — but if you tell them there is error they close their ears so as not to hear, but further act as though you are their enemy. If only these leaders of the church of our Lord could understand that appeasing these sins or sweeping them under the rug is not the answer! Buck-passing usually turns out to be a boomerang.

- B. What is the Christian's foe? First of all, it is not an illusion, but a terrible reality. It is a force acting against all we love. It is a powerful foe. It could well overcome us as it did Judas, Peter, Saul, Achan, Nadab and Abihu, almost all of Israel, Uzzah, Ananias and Sapphira and the churches of Asia. It will take more than arm-chair strategists who usually do all they can to *work around* the *real* issues. Brother, we need to face our foe. The conflict is *physically* against sickness, disease and death. *Intellectually* against illiteracy and ignorance. *Morally* against sin and uncleanness, and, above all, brethren, *religiously* against any and all false standards.
- C. One of the saddest scenes of our day is to see Christians, but above all gospel preachers and elders turn their backs upon the truth, allow error to go unchecked and all manner of sin in the lives of members who will lose their souls.
- D. It is time, brethren, that we wake up to our responsibility, and then to reach into our communities with the saving power of the gospel of Jesus Christ. (Romans 1:16). In a world that is rotting down we need

first of all to take an honest look at ourselves, search our souls and ask ourselves the question, "Is it I, Lord?" Before we as the church of the living God can reach out and win a lost community, we must truly personify in our own lives the high and Holy conduct to which Christians are called. (I Peter 2:9). Our society is deep into the filth and mire of immorality, and for the church to have any real drawing power (Matthew 5:13-16) or influence, the world must see in its members a difference that really is a difference. I have seen in these last few years (especially in this long-haired generation we have on our hands) that the world has gradually but surely seeped into the church until today the difference between the Christian and the world is small indeed.

It is time to call our people back to the high standard of life that Christ has set up. (John 14:6). To stand up and be counted as those who are truly different because their lives have been dedicated to our Master. We must get our light burning again because, brethren, we are very dim. Until the church stops firing preachers for preaching on divorce, dancing, drinking, gambling, immodest apparel, and the denominationalism that has crept into the church — and withdraw ourselves from those who insist on living in the muddy pits of iniquity and get some conviction back in our hearts — the world will never be drawn to Christ.

Know this also, that in the last days perilous times shall come. (II Timothy 3:1-8).

1. **Lovers of their own selves.** (Listen to Paul. Take a look at the intellectuals today).
2. **Despisers of those that are good.** (Those who social-drink look down on sound Gospel preaching today.)
3. **Lovers of pleasure more than lovers of God.**
4. **Having a form of godliness, but denying the power thereof.**
5. **Which creep into houses.**
6. **Ever learning but never able to come to the knowledge of truth.**
7. **Resist the truth, reprobate concerning the faith.**

These sins are being perpetrated upon the body of Christ today. Oh brethren, will we open our own eyes! Will we *see* it, or do we *want* to see it?

E. What should be the Christian's attitude toward his foe?

1. It never should be an indifferent attitude; trying to ignore it is suicidal. We must believe that truth contends with error, reason with superstition, conscience with passion, virtue with vice, law with crime, religion of the Bible with infidelity. "Preach the word."
2. We must quit showing a fatalistic attitude, allowing evil to have its way in the church. This is suicidal also. Leaders must learn to face up to their responsibilities. When sin is detected openly in the church it should be nipped in the bud. (Acts 6:1-10).
3. There should never be a compromising attitude, which is the same as surrendering to the foe. It

matters not who he is or whose relative he might be or how much he drops in the contribution. I know preachers who were called on the carpet because brother so-and-so didn't like it, and he drops in so much, so take it easy. Listen brethren, we have far too many "good ole boys" in the church who run it with a few dollars. God help all who indulge in such a cowardly practice.

4. The Christian should have a militant attitude against all evil and error that threatens the church our Lord died for. He must guard against it and hate it. (Romans 12:9). Also he must "overcome it"; evil is not invincible. In comparison with the power of good, it is weak and cowardly. (James 4:7). Sooner or later a Christian, if he is wise, discovers that the Christian life is a mixture of good days and bad, victory and sometimes that which seems defeat. But for sure we learn to give and take, and mostly give. It doesn't matter so much who gets the credit as long as the Lord's church shows a profit. In season and out of season, preach the Word! (II Timothy 4:1-5).

F. The way to victory

1. It is not by retaliation: we cannot heal wounds by inflicting others. (Romans 12:17). Evil has never overcome good. (James 1:20).
2. It is not by denunciation alone. Such has its place and discipline must be used; but we cannot heal the sin-sick world by condemning its faults alone when we think of sin only and do not have love for souls. Laws are necessary but never have eradicated a single evil. They can only restrain.
3. It is not by physical force. (Matthew 5:39). Force has its place in "powers that be", but has never changed an evil heart; if it only subdues the body. (II Corinthians 10:4).
4. If not these, what is the way to victory? This is a good question and let us take a heart-felt look at it.

- G. Christ is our greatest example. He did not render injury for injury, slander for slander, hatred for hatred. Christ conquered evil.

By continuing to teach the truth in love and meekness.

By sympathy he showed for those who were caught up in a sinful world.

By His steadfastness in suffering, always having a forgiving spirit.

By His voluntary sacrifice for all men, He was a giver.

1. We overcome our foes when we teach them in love. By purity and truth. (Romans 1:16; Acts 10:38).
2. We overcome temptations when we make them stair-steps for developing virtues. (II Peter 1:5-10).
3. We overcome sorrows when we forgive. When we are humble it brings us nearer to God. (I Peter 5:6).

4. We overcome men around us when we are not seduced by their evil doctrine or their example, but attract them to goodness by our stand for the truth and our example in purity. (I Peter 4:12-19).
5. Evil is transformed only by the positive attitude and exercise of goodness on the Christian's part. With this weapon we shall win. (Romans 12:20). With any other we are doomed to failure. My

beloved brethren let His Word "dwell in your hearts richly." (Colossians 3:16).

Conclusion:

We must hate all sin. We must overcome all evil. We must challenge and subdue all false doctrine. This means that the Christian always is engaged in conflict.

—10790 S. W. 36th Street
Miami, Florida 33165

"THE TRUTH BETWEEN EXTREMES"

Rodney V. Rutherford

In May, 1931, brother Foy E. Wallace, Jr. published an article in the *Gospel Advocate* with the above title. This still timely article is included in his book, *The Gospel For Today*, pages 538-540, and is inserted as a part of brother Wallace's excellent study and refutation of the 'anti-cooperation, anti-orphan home' movement that began to trouble the churches from the mid-1940's onward.

The truth often is found between extremes on both the right hand and the left. It seems to be human nature for men to react to one extreme by going to the opposite extreme. Church history bears abundant testimony to this fact. In several periods of history when the established churches became dry, formal, and ritualistic, groups would be formed to correct this dead, lifeless type of religion. In nearly every instance, the result would be a hyperemotional group that went to extremes based on feelings and neglected the forms and doctrines of religion. The Montanists in the second century, the Anabaptists of the Reformation period, the Quakers and Wesleyans of later times, and the Pentecostals of more recent times are all results of one extreme begetting the opposite extreme.

RESTORATION MOVEMENT NOT IMMUNE

Unfortunately, the great movement to restore New Testament Christianity has not been immune to this tendency to go to extremes. Alexander Campbell once was warned to be careful "lest in fleeing from Babylon, he should run past Jerusalem." We today would do well to heed the same warning. In the last half of the 19th century and the early years of this century when liberals who did not respect the limitations of God's Word sought to bind unscriptural organizations such as missionary societies upon the churches of Christ, and to corrupt the worship of God's people by introducing instrumental music and choirs as well as other innovations, there were many brethren who stood faithfully and valiantly on the solid middle ground of truth and opposed the liberals every inch of the way.

However, there were some who reacted to the extreme of unscriptural organizations and corruptions of worship by becoming extreme in the other direction. The anti-Sunday School, one cup, anti-located preachers, and anti-Bible college factions of the brotherhood were the result. Brother J. D. Tant was in the middle of the fight against unscriptural societies on the one hand and the fight against those who sought to bind their opinions regarding Sunday schools on the other. He is reported to have looked the situation over and said in this inimitable manner. "There is plenty of good ground to travel on in the middle of the road. I don't have to fall into the ditch on either side."

ONE EXTREME BEGETS ANOTHER

In our own day we are seeing how one extreme can beget

the opposite extreme. The brethren who oppose scriptural means of congregational cooperation in preaching the gospel, providing legal homes for the care of the aged and homeless and supporting them out of the treasury of the churches, and helping the needy out of the church treasury whether they are saints or aliens, have done much to hinder the growth and spirituality of the Lord's church. If unopposed, they would curtail most of our missionary and benevolent work, stifle the growth of the church, and make the Lord's body into a legalistic, hair-splitting sect that would get smaller and smaller every year until eventually it met its well deserved demise.

On the other hand, this narrow extreme has caused a reaction in the opposite direction which, aided by the permissive spirit of the age, has resulted in a liberal movement that threatens the very existence of the Lord's church by efforts to destroy the foundations upon which we stand. That Jesus Christ is the only begotten, virgin born Son of God, that the Bible is God's final, complete, inerrant revelation to all men, that truth is attainable and must be obeyed in order to save our souls, that Christ has only one church composed of all the saved and built according to the Divine blueprint are all foundational points currently under attack by the liberal extreme.

During the heat of the battle against the "anti" movement in the 1950's and '60's, there were discerning brethren who predicted the present battle with the liberals knowing the danger of the pendulum swinging to the other end of the theological spectrum. That battle is now being waged and must be pressed until the victory is clearly won.

CAUTION AGAINST OVER-REACTION

But once again, a **warning is in order!** Let us be very careful lest in opposing the liberals we move too far in the opposite direction and end up in the camp of the "antis". That this is a real danger was brought home to me when a preacher friend, heartsick at the inroads of liberalism in the church, exclaimed to me that he felt like becoming an anti! **Anti-ism is still wrong!** It is just as much a sin to bind where God has loosed (the basic error of anti brethren) as it is to loose where God has bound (the basic error of liberal brethren.)

We have a battle to fight on two fronts today. While liberalism is the major battle at this time, anti-ism will continue to pose problems until it dies its inevitable, natural death. God's solemn words to Joshua are appropriate for Christians now. "Only be strong and very courageous to observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest." (Joshua 1:7)

O Bulletin, What Sayest Thou?

Oran Rhodes

I can not keep from believing that a church bulletin is a strong indication of the work emphasis of a local congregation and of the philosophy of the local preacher. If that be true, it makes me shudder to think of what must be going on in multitudes of congregations of God's people today. Bulletins may vary from being the local bulletin board to a continued pep talk to an effort to further teach and strengthen brethren. It is indeed like a breath of spring air to receive a few bulletins, for they contain well written material of edification and instruction; but, alas, there are far too few who have this quality.

It seems that today's trend is to push everything "fresh, new, and alive" (?) that is on the fringe area of being spiritually related at best. In one bulletin some time back, there were eight "exciting announcements" of "spiritual opportunities" for that congregation that ranged from a mother-daughter banquet to a father-son fishing trip. In between were seminars, retreats, gymnastics to the glory of God, and workshops. Now some of these activities are certainly not wrong within themselves, but as the work of the church?

Today announcements are made to promote seminars in marriage, parenting, singles, divorcees, and golden years. Workshops are planned for bus workers, puppet makers and users, bus mechanics, and seemingly a dozen other things. Far too many times the one thing so obviously missing from the pages of bulletins is the emphasis upon: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Romans 1:16). What do we have without the gospel, except another social club?

Nothing other than the gospel will save, for it is God's message for man that he might know how to live pleasingly before Him. Our emphasis has drifted from safe moorings when we emphasize how-to's over what-to's and person-to-person relations over person-to-God relations. Some activities are well and good in their proper place; but too many of the announced programs today have no place at all in the work of the church and, in actuality, make a mockery of the church for which Jesus shed his precious blood. (Acts 20:28).

May God grant us enough wisdom to see the forest and the trees and go back to the only sure foundation that exists. If we are so concerned about methods that work, there is no better source of good information than can be found by a perusal of the pages of the word of God and an inculcation of the methods of the Master teacher and his apostles. When we come back to our senses and realize it is the *soul* of man that we must be foremostly concerned with (Luke 19:10; Matthew 28:19,20), and that God has given us all things that pertain to life and godliness (II Peter 1:3), perhaps folk will put away the childish things of this world and its invention, and return to that which gives us everything necessary to become a mature Christian. (II Timothy 3:16,17). What more could any man ask for?

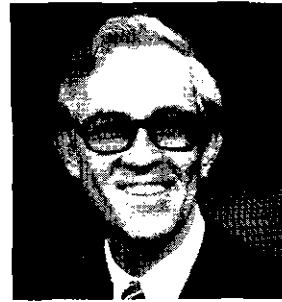
—Post Office Box 265
Wynnewood, Oklahoma 73098

APRIL 1981 TO BE ANOTHER "CROSSROADS" ISSUE

It is literally astonishing the thousands upon thousands of our "Crossroads" issues of *Contending for the Faith* being ordered from all parts of the brotherhood - even from foreign countries. Watch for one of our most startling "Crossroads" issues yet, forthcoming in April, 1981. For those desiring bundles of this new exposure of *Crossroads* (or of any or all of our March, August and November *Crossroads* issues for 1981), please check our bundle rates on Page 2 of any recent issue of *Contending for the Faith*, addressing your orders to Post Office Box 26247, Birmingham, Alabama 35226. - The Editor.

THE PHILLIPS STREET
LECTURE
912 PHILLIPS STREET
"Is Today's Church Contending?"
Schedule of Lectures

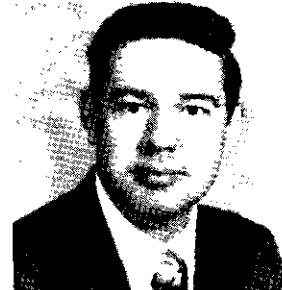
THURSDAY, APRIL



Garland Elkins



James Boyd



J. Noel Merideth



Robert R. Taylor



Charles Pledge

9:00-9:10	Singing, Prayer
9:10-9:50	First Speaker - The Baptism of For Today's Church
9:50-10:00	BREAK
10:00-10:10	Singing, Prayer
10:10-10:50	Second Speaker Who Calls The Preachers?
10:50-11:00	ANNOUNCEMENT
11:00-1:00	LUNCH
1:00-1:10	Singing, Prayer
1:10-1:50	Third Speaker Is Today's Church To Meet E.R.A. (Ladies Only)
1:10-1:50	Fourth Speaker Is Today's Church Mechanical In Worship?
1:50-2:00	BREAK
2:00-2:10	Singing, Prayer
2:10-2:50	Fifth Speaker Does Biblical Withstand Science?
2:50-3:00	BREAK
3:00-3:10	Singing, Prayer
3:10-3:50	Sixth Speaker Church of Christ nation?
3:50-4:00	ANNOUNCEMENT
4:00-7:00	SUPPER
7:00-7:30	SINGING - Ste
7:30-8:30	Seventh Speaker FIELD Is Today For The Faith?



Bert Thompson

**CHURCH OF CHRIST
SHIP:
DYERSBURG, TN.
"Living For The Faith?"
Features**



Roy Deaver



Andrew Connelly



Dean Crutchfield

1981
d Announcements
EL MERIDETH -
e Holy Spirit, Is It
sh?

d Announcements
ROY DEEVER -
ts, Elders or

TS

d Announcements
RENE TAYLOR
h Preparing Women

ROBERT TAYLOR -
o Opposed To
ments of Music In

rd Announcements
BERT THOMPSON
ctrine of Creation
fic Evidence?

rd Announcements
AMES BOYD - Is The
A Big, Sick, Denomi-

TS

Book
- DEAN CRUTCH-
Church Contending

FRIDAY, APRIL 10, 1981

9:00-9:10 Singing, Prayer and Announcements
9:10-9:50 First Speaker - BERT THOMPSON -
Does The Church Still Contend For
The Creation Account?
9:50-10:00 BREAK
10:00-10:10 Singing, Prayer and Announcements
10:10-10:50 Second Speaker - DEAN CRUTCH-
FIELD - Recreation, Entertainment Or
The Gospel?
10:50-11:00 ANNOUNCEMENTS
11:00-1:00 LUNCH
1:00-1:10 Singing, Prayer and Announcements
1:10-1:50 Third Speaker - IRENE TAYLOR - Is
Today's Church Preparing Women To
Combat Women's Liberation? (Ladies
Only)
1:10-1:50 Fourth Speaker - CHARLES PLEDGE
- Is Today's Church Contending For
Virgin Birth Of Christ?
1:50-2:00 BREAK
2:00-2:10 Singing, Prayer and Announcements
2:10-2:50 Fifth Speaker - ROBERT TAYLOR -
Thousand Year Reign Of Christ.
2:50-3:00 BREAK
3:00-3:10 Singing, Prayer and Announcements
3:10-3:50 Sixth Speaker - NOEL MERIDETH - Is
Modernism A Part Of The Faith?
3:50-4:00 ANNOUNCEMENTS
4:00-7:00 SUPPER
7:00-7:30 SINGING - DOTY JOHNSTON
7:30-8:30 Seventh Speaker - JAMES BOYD - Is
The Church Contending For God's
Law on Marriage?

SATURDAY, APRIL 11, 1981

9:00-9:10 Singing, Prayer and Announcements
9:10-9:50 First Speaker - HARVEY STARLING -
Is Today's Church Fulfilling The Great
Commission?
9:50-10:00 BREAK
10:00-10:10 Singing, Prayer and Announcements
10:10-10:50 Second Speaker - ROBERT TAYLOR -
Why Today's Church Is Not Growing?
10:10-10:50 Third Speaker - IRENE TAYLOR -
Godly Mothers! A Part Of The Faith.
(Ladies Only)
10:50-11:00 ANNOUNCEMENTS
11:00-1:00 LUNCH
1:00-1:10 Singing, Prayer and Announcements
1:10-1:50 Fourth Speaker - ROY SHARP - Why
Today's Young People Are Dropping
Out?
1:50-2:00 BREAK
2:00-2:10 Singing, Prayer and Announcements
2:10-2:50 Fifth Speaker - GARLAND ELKINS - Is
Today's Church Preparing Young
People For Happy Marriage?
2:50-3:00 BREAK
3:00-3:10 Singing, Prayer and Announcements
3:10-3:50 Sixth Speaker - MAX MILLER - Is The
Crossroads Philosophy A Part Of The
Faith?
3:50-4:00 ANNOUNCEMENTS
4:00-7:00 SUPPER
7:00-7:30 SINGING - BOB MILLER
7:30-8:30 Seventh Speaker - ANDREW CON-
NELLY - The Church And Mission
Fields Are Still White Unto Harvest.



Max Miller



Irene Taylor



Roy Sharp



Harvey Starling

LET US ALONE!

Dean Buchanan

One of the most familiar miracles performed by Jesus is the healing of the demoniac in the country of the Gadarenes. (Mark 5:1-20). The man possessed of demons dwelt in the tombs and could not be bound because of his demoniac strength. When Jesus approached, the man came and worshiped him. The evil spirit in the man spoke to Christ and said, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. For he said unto him, Come out of the man thou unclean spirit." (Mark 5:7,8).

The plea of the evil spirit was to be left alone. He wanted to continue in his destructive work within the body of the man whom he possessed, "I adjure thee by God that thou torment me not," is the same as saying, "Leave me alone." Satan has always wanted to be let alone to continue his evil work without hindrance. While God is "not willing that any should perish but that all should come to repentance" (II Peter 3:9), Satan is "walking about, seeking whom he may devour." (I Peter 5:8). Hence one of the first and most often heard cries of Satan and those controlled by him is, "Let us alone!"

Now the sad part of this situation is that many have been deceived by Satan into doing just that — leaving him alone. The evolutionist demands the right to teach his Godless theories without hindrance. In fact, he does not even like the idea of the Genesis account being presented. In the last year or two when a law was passed in the state of Tennessee requiring the Genesis account of creation be taught along with the theory of evolution, the cry was raised that if all the different theories of creation were taught there would not be time to teach anything else. But they still demanded that the evolution theory be the one taught. In Kentucky we have seen private schools ridiculed and having to fight for their existence in the courts simply because they insist on teaching the Genesis account of creation and not the theory of evolution!

The smut peddlers demand the right to fill news stands everywhere with their moral garbage and in effect say "let us alone" when they take refuge in the first amendment. They poison the minds of our society and demand to be let alone while they go about their task. When someone objects to such filth in society, more often than not they are made the villain and the smut peddlers the good guys.

These examples could be multiplied and we expect such in the immoral society in which we find ourselves. But sadder still is the fact that some Christians have been influenced by the same ploy of Satan. False teachers demand the right not only to teach false doctrine, but to be let alone while they do so. Even in the church of the Lord Satan has had his way with many.

Some preacher or church will come up with what is at best a questionable program or position on a given subject and when they are questioned about it they immediately go on the defensive and attempt to make the questioner the villain. It seems that some churches, individuals and colleges have the idea that they are above question in all they do. They come up with some "brotherhood-wide" program and plead with churches all over the world to help finance their project but then when questions are raised about the conduct of the program they begin to cry, "let us alone" and attempt to take refuge in church autonomy.

Colleges plead with brethren all over the country to help finance their programs. Some solicit and/or accept contributions from churches as well as individuals. But let a church or individual question the conduct of that program and hear the cries and see the articles informing everybody that the church has nothing to do with the college and the college has nothing to do with the church. "Let us alone," they are saying. "Let us do what we want, when we want and how we want!" Give us your money. Support us with all your efforts. But please don't question what we do!"

Some well known brother with access to a widely-circulated paper or some other source of communication, will take an unscriptural position in regard to a matter and then when he is challenged publicly in regard to the matter, his plaintive cry echoes across the brotherhood. "Let me alone!" And again the questioner is made the villain and the false teacher is made to appear guiltless.

Some of the most vicious attacks have been made by those who have set themselves out as being the most loving. Some of the most negative preaching that has been done in recent years has been done by those who preach against negative preaching. Some of the most destructive criticism has been given by those who criticize others for criticizing.

Surely the false teacher would like to be let alone! Surely the ministers of Satan would like to be let alone! Surely the evolutionist advocate would like to be let alone! Surely one of the greatest gifts this country could give to Communism is to let it alone and never oppose it in any way! Surely the smut peddler would like to be let alone!

God forbid the day that Christians cease to oppose error in any form, even if that error be among our own and in our own house. Let us not be intimidated by those who cry, "Let us alone;" but let us continue to expose error where ever it may be found.

—Bible Voice
Henderson, Kentucky



A GREAT DIFFERENCE

An English writer has said: "The early Christians did not go around saying, 'Look what the world is coming to.' Rather they went out with great joy and said to all men, 'Look what has come to the world!'"

There is a great difference between these two attitudes. Yes, the world *is* in bad shape — but read the second chapter of Romans and you will find that the world was in an awful condition in Paul's time. Nearly all thoughtful men agree that man is in a terrible predicament, but the unique gospel of Jesus Christ offers the solution to man's problems.

Look! See what has come into the world — God's revelation of Himself in all His power, wisdom and love through Jesus Christ, His only begotten Son. This is indeed glorious news! This is a message which we cannot keep to ourselves, but we must tell everybody about it.

No wonder Christians are radiant with joy. They have found the treasure all men are seeking. They have seen what has come into the world in the advent of Jesus Christ, and they are working for the advancement of His Kingdom until He comes again.

—Newark Visitor
Newark, Texas 76071

Notes & Quotes...

Reg Rogers, who lives at 220 Williams Road, No. 39, Salinas, California 93905, is an old-time gospel preacher, whom we have known for more than 30 years. We have never known him when he did not preach the truth.

Under date of November 4, 1980, brother Rogers sent us a letter, saying, in part, "I have a very important announcement to make. On January 12, 1981, **Bethel School of Preaching** will open for classes at 67 Eucalyptus Drive, Salinas, California. The East Salinas Church of Christ has offered its facilities for this undertaking. This church has set aside funds to help with the expenses of the school — a **Bible school** — that will do the work of the church in the preparation of **evangelists**.

"Classes, at the first, will all be held in the evening from 7:00 to 9:00, on Tuesdays, Thursdays and Fridays. Anyone may attend class, but only preachers, evangelists will be allowed to participate in the training program. For more information, write to me at the above address.

"By the providence of God, I was permitted to attend the 5th *Spiritual Sword* Lectureship in Memphis, Tennessee. I brought back tapes of the best speeches. The theme this year was *The Church, The Beautiful Bride of Christ*. In a day when the church suffers from abuse from her enemies on every hand, without and within, these lectures could hardly have been more timely! The church will live as long as its head lives — and its head is Christ! 'HE (Christ) is the head of the body, the church.' (Colossians 1:18). All the saved are IN that church! Read Acts 2:47.

"Brother **Garland Elkins** who preaches for the Getwell church of Christ, in Memphis, said that he attended, by invitation, a 'unity meeting' where several denominations were represented. Garland asked for the privilege of saying something in the interest of unity. He was granted permission to do so. He began, continued and finished with quotations from the Bible, giving book, chapter and verse. One of the pastors waxed angrier and angrier and shouted, 'Mr. Elkins, you are carnally minded, quoting all those scriptures!' Whereupon the pastor strode out of the room. Listen, if we are ever unified, it will be upon scripture quotations — book, chapter and verse! — preach the word!

"Thirty-five preachers spoke at the *Spiritual Sword* Lectureship. Not one of them quoted from the *NAS, NIV, RSV, NEB* — nor from any other liberated Bible! By liberated Bible I mean one that has been liberated from the inspired original text to teach whatever uninspired translators want taught!

"*Contending for the Faith*, September, 1980, contains some exceedingly important information that none of us should miss. Get your copy!

"**Andrew Connally**, a good speaker on the *Spiritual Sword* Lectureship, said in his sermon, that he was on another lectureship with **Joe Barnett**, one of the speakers for the Herald of Truth, who wrote in *Upreach Magazine* (May) that 'he denies that you can prove that God IS.' Barnett said, 'I know I am saved.' Connally: 'How can you know you are saved if you cannot know that there is a savior? Herald of *what?* Rendering vengeance to them that **know not God**' is the fate of the ignorant. (II Thessalonians 1:8).

"How can one **know** that God exists? How can you **know** that there is a carpenter? — By the houses that he has built! How can you **know** that there was a Henry Ford? — By the flivvers that he made! How can you **know** that there is a cook in the kitchen? — By the pies! The Holy Scriptures of God claim that he made everything that hath been made. Look at his handiwork! It is incomparable! Take a grain of corn, for instance; all the scientists in the world cannot make a grain of corn that will reproduce! Take any living thing — earth's greatest builders cannot make a horse

— nor a horse fly! The Scriptures of God claim that God made all living things and placed within them the seeds of reproduction. The sun, the moon and the other planets and all the heavens, with their beauty and precision of motion rule out a random beginning — their *nature* calls for a *designer* and maker who is infinite in wisdom and omnipotent! It appears obvious that beasts do not know that there is a God; for, they cannot know. They appear not to know anything save that which they are programmed to know. Lacking in the higher intelligence with which men are endowed, they are not expected to know. Behold the responsibility that falls upon men for the fact that they are created in the image of God — after his likeness!

(NOTE: No "uncertain sound" there! Wouldn't you like to be trained as a preacher by one who knows God and his Word like Reg Rogers does? Be sure to write him at the address given foregoing. IYR Jr.)

Alan Caudle, Monticello, Arkansas, November 10, 1980: "When is it going to stop????!!!! My father called me the other night from Ruleville, Mississippi, to say that he was sending me some copies of an article that appeared in the *U. S. News and World Report*, concerning the 'new' *Revised Standard Version* of the Bible, a copy of which I now am giving you. I wonder how many of our brethren, who just *love* the *New International Version*, the *New American Standard*, etc., etc., etc., will rush out and endorse this latest perversion? I really wonder how much longer God is going to put up with this?

(NOTE: "In your latest letter to me you asked, 'When is it going to stop?' " I replied, in part, under date of December 8, 1980. "Evidently, on Judgment day . . . Much appreciation for your interest and concern." IYR Jr.)

Clarence Lavender, preacher and elder to the church at West Bradenton, Florida, sent us the following letter, under date of October 26, 1980, signed by himself and his fellow elders there:

October 26, 1980

Ira Y. Rice, Jr.
2956 Allshore
Memphis, Tennessee 38118
Dear brother Rice,

For the past several months there have been rumors spread in our state and other places that fellowship between *43rd Street* and the *Midway* congregation has been restored.

The elders at 43rd Street have made every effort to discuss with the brethren at Midway the issue that prevents fellowship. As of this date the brethren at Midway have refused to meet with us. The elders at 43rd Street wish the churches in Florida and elsewhere to know that we are *not* in fellowship with Midway.

That this matter might be put before the brotherhood, would you be so kind as to publish in *CONTENDING FOR THE FAITH*, the correspondence that transpired between you, Burney Lee (present minister at Midway) and me, in January and February of this year (1980). Our position at 43rd Street is the same.

Our prayer is that other good brethren in Florida will be able to convince the Midway church to meet with us and resolve the differences between us.

Your brother in Christ,
Clarence Lavender
For the elders
(Signed)
Leon Sutton, elder
Joe Wallace, elder
Clarence Lavender, elder

Alton W. Fonville, Colleyville, Texas: "I am enclosing some names and addresses for a year's subscription to . . . *Contending for the Faith* If it is possible, I'd like these to receive the . . . issue which I just received this past week. I will enclose a check for these and will include some extra for the regular fund for mailing to others.

"I'm in full agreement with you — we must alert the brotherhood of what is going on and fight against this apostasy which is among us, lest we be overtaken in it, too.

"It is still difficult to 'keep my cool' when talking to supposedly strong brethren regarding this and hear their apathetic responses and excuses. I'm sure you have heard them all many times but while talking with one man today after worship, he said, 'Well, that is way out there in Abilene and we have all the work we can do here.' He also said, he 'didn't have time to read papers such as this.' He spent most of his 'reading time with the Bible.'

"I pointed out to him that a Christian was engaged in a warfare and had better be busy fighting that war and teaching our friends and neighbors when we have time between the fights.

"Keep up the good work, Ira. . . ." (\$32.00 enclosed.)

(NOTE: "Yes, I know what you mean about the apathetic attitude shown by many," I replied, in part. "If we had the same attitude as the brother you described, we should just let the entire restoration movement go down the drain. It already has in a great many congregations.

"On the other hand, there still are thousands who continue to care. No doubt you know of other faithful Christians, such as yourself, who should be imbibing the information and inspiration of *Contending for the Faith* from one edition to the next. Please sign up as many as you can. . . ." IYR Jr.)

Rusty Maynard, Clarkridge, Arkansas: "I recently came across your monthly publication, *Contending for the Faith*. I am 14 years old and my greatest ambition is to be a gospel preacher. I speak at several of the various congregations in our area and have for the past two years. It gives me such great encouragement to know there are men such as you, brother Rice, who will count for the pure gospel of Jesus Christ. Keep up the good work. I would ask your prayers in my behalf as I prepare myself for the service of the Lord."

(NOTE: Young brother Maynard enclosed three subscriptions — one for himself and two for others. His letter was greatly appreciated. IYR Jr.)

Don H. Johnson, of Friendship, Tennessee, enclosed two subscriptions and an "extra" \$4.00, saying, "The balance you use as you see fit."

Charles Wellborn, of Anniston, Alabama, enclosed three subscriptions, saying, "I look forward to receiving *Contending for the Faith* each month. We need more men . . . that will stand up for the truth in these trying times . . . Keep up the good works . . ." He included an extra \$5.00 "to use as you see fit."

Christopher J. Quinn, of Pittsburgh, Pennsylvania, sent in two subscriptions, saying, "Thank you very much for the work that you are doing to build up the Lord's people."

G. D. Phillips, preacher to the Midway church of Christ, Dallas, Texas, turned in 12 subscriptions and one renewal, July 9, 1980, saying, "The congregation is small but strong. We have two fine elders and five deacons. We love the Lord and His word. Keep up your good work."

Thomas L. Smith, of Winston-Salem, North Carolina, ordered 25 copies each of our "Crossroads" issues for March and August, 1980, for distribution there, saying, "This ungodly mess just has to be exposed. Please keep up the good work." **(NOTE: Brother Smith also enclosed an additional \$8.00 for our contending for the faith fund. IYR Jr.)**

Jimmie Z. Gribble, Bellville, Michigan, July 26, 1980: "Enclosed is a check to help off-set rising costs. I know that the cost of printing and mailing are high and continue to grow higher, which is true with everything. I won't be able to help you monthly, but maybe this will help some . . . I do feel a kindred spirit with you. I enjoy the articles, but regret that they have to be published. I appreciate the article dealing with John Clayton. I corresponded with him in 1970 or 1971 and his attitude was then that unless you had equal education to his then don't question what he was saying . . . Our prayer is that you continue to stick to the Bible and strike out at error wherever it is. . . ."

Mrs. Jon Homer, Spokane, Washington, April 25, 1980: "Please send me 100 copies of the March/1980, Volume XI, No. 3. *Contending for the Faith*. . . ."

Joe Keith, Myrtle Beach, South Carolina, June 13, 1980: "I appreciate the exposure you gave to the 'Crossroads Philosophy' in Volume XI, No. 3, *Contending for the Faith*, March 1980. I was saddened to read that *Sunset* and *White's Ferry Road* were involved with the apostate *Crossroads* church, especially since I've been involved with both. *Sunset*, in a correspondence program to lead into the ministry, and *White's Ferry Road*, in the AMEN program.

"After I'd read your March edition, and especially the comments of several brethren, I decided to write both schools. Brother Paden, director of *Sunset*, called me and wanted to know specifically what they were charged with, yet he did not deny that he had been to *Crossroads* and did not see anything wrong with their teachings/practices. Brother Yokum, of *Sunset*, wrote in reply to my letter making several caustic remarks concerning your articles on *Crossroads* and *Sunset* and my charge of their involvement with the apostate church. My reply to that letter will be sent soon. *White's Ferry Road* claims no involvement with any kinds of false teachings, yet their publications and some of their comments concerning 'Crossroads' practices give them away. Brother Paden of *Sunset* acted as if he didn't know what the 'Crossroads' philosophy was. I asked him how he could miss the significance of the false doctrine from Gainesville, from Chuck Lucas.

"When I became a Christian in a military congregation six years ago, I certainly did not expect to find the following in the church:

1. Weak Christians
2. Hypocrites
3. False teachers.

White's Ferry Road or *Sunset* are making large efforts at placing missionaries in *Red China*. With false teachings?!!

White's Ferry Road and *Sunset* request to know the specific sins they have committed. They were both concerned that I was taking your paper's word for the charges made/sins committed. Please forward me a copy of the correspondence you've had with both schools on this matter . . . Disappointed and disillusioned. . . ."

(NOTE: "Brother Keith," I replied to the foregoing, "for those brethren at *Sunset* as well as at *White's Ferry Road* to pretend not even to know what the 'Crossroads Philosophy' is is incredible. We have discussed such for approximately a decade via *Contending for the Faith*. The *Gospel Advocate* has discussed it at length over the past couple of years in at least three editions of their paper.

"Brother Richard Rogers was in on the discussions with *Crossroads* in person back in 1975, said he would be back in touch with Chuck Lucas to debate differences later, then went into *Sunset's* bulletin to say there was nothing wrong! If you will read my March issue again, you will note that it was *Crossroads* who indicated '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*, etc. . . ." Please note that it was not

Contending for the Faith charging them, but we were only quoting what *Chuck Lucas* and *Crossroads* had reported about them in their church bulletins! Instead of correspondence between *Sunset* and me or *White's Ferry Road* and me, what you need is correspondence between *Sunset* and *Crossroads* and between *White's Ferry Road* and *Crossroads* repudiating their report that such are 'kindred spirits'. If they do not wish to be so recognized, then such repudiation would appear to be in order.

"Since *Sunset's* preacher *Richard Rogers* was in the 1975 meeting, along with me and 12 others, we, of course, discussed *Crossroads* at length at that time. My discussions were verbal, not via correspondence, therefore I cannot supply you the correspondence you asked for.

"As for *White's Ferry Road*, my correspondence with them is being published this month in *Contending for the Faith*. You will know the whole story concerning this as soon as the August issue appears.

"I do not blame you in the least with being 'disappointed and disillusioned', as you indicated. When brethren get caught with their hands in the cookie jar, they need to 'fess up, not deny it. Both *Sunset* and *White's Ferry Road* have been having common cause with *Crossroads* for a long time. This is not just our report, but is common knowledge. I am astonished they would even bother to try to make things seem otherwise . . . Don't give up the truth because others have. . . ." (YRJR.)

Ira Y. Rice, Jr., preached in a gospel meeting July 20 through 23, 1980, with the Central church of Christ, in Centerville, Georgia, where **W. Ray Duncan** ministers.

Charlie & Amy Nicks, Huntingdon, Tennessee: "We enjoy *Contending for the Faith* very much . . . Keep up the good work you are doing in fighting error. . . ."

Paul L. Hooten, minister, Westside church of Christ, Ypsilanti, Michigan, July 29, 1980: "Concerning the financial straits of the paper, please accept the enclosed check, (\$25.00). Hopefully I will be able to assist further before the year is out."

Orval Harris, Salinas, California, July 28, 1980: "Use this as you wish." (NOTE: He enclosed \$20.00. YRJR.)

Mrs. W. P. McComb, Conroe, Texas, July 25, 1980: "Again I write to tell you how disappointed I am with your *CONTENDING* for the FAITH. Your June issue is even worse than the other. This issue has not even a part of a page about the FAITH! It is entirely of letters written back and forth between brethren about error that is preached. But even the error is not disclosed. A WHOLE issue without a word of the Gospel!

"You have such able writers on your staff. Why not have articles from them that would bear out the name of your paper? I asked in my former letter that you stop sending your paper to me. Please accede to my request."

(NOTE: I asked my secretary to make sure that sister McComb's mailing plate is deleted from our list. It is astonishing to me that some folks do not recognize *contending for the faith* when they see it! YRJR.)

Phil Robins, Quantico, Virginia, July 28, 1980: "Find enclosed a check which represents my convictions that you are doing the Lord's work in exposing widespread error in the brotherhood . . . It is my understanding of the scriptures as pointed out by brother *Franklin Camp* that the exposure of error must be as public as the publication of error, especially so in a day of advanced mass communication modes. . . ." (NOTE: Brother Robins enclosed \$20.00. YRJR.)

Flo R. Compton, of Memphis, Tennessee, sent \$10.00 in August for the "*Bibles-for-China*" fund, saying, "Do hope you and Archie get on your way soon. Wish I had money to pay your way. But such is not the case. Make the best of your trip."

May Dao, who was in Taiwan attending university, when her home city of Saigon fell to the North Vietnamese, later refugee to the U.S., where she has been attending Oklahoma Christian College. She graduated April 22, 1980, *magna cum laude* with a Bachelor of Science Degree in Biochemistry. In the absence of her father, brother **Dao Kiem**, now with the eldest daughter, sister **Pien Thornton**, in American Samoa, **Ira Y. Rice, Jr.**, surrogated in the hooding ceremony. She starts working on her Master's Degree this September.

Gene, Gretchen, Tasha & Jared Brzozowski, Brattleboro, Vermont, April 11, 1980: "We are really excited about working with the Chinese people in Taiwan and we are thankful to you for making it possible."

Mrs. George Tune, Sr., Troy, Tennessee, March 6, 1980: "Enclosing \$10.00 for wherever you think best to use it. May you have years yet to preach God's word and contend for the faith. . . ."

Howard A. Blazer, Sr., minister, Bethel/Athens, Alabama, June 19, 1980, contributed \$10.00 toward our *contending for the faith* fund.

Larry T. Perry, of Seymour, Texas, contributed \$6.00, June 17, 1980, saying, "Use the check for whatever you need."

Mr. & Mrs. Dwaine Estes, Poughkeepsie, New York, June 3, 1980: "We cannot advocate anyone printing gossip and causing such damage to devout believers without even checking with those wronged to make sure what is really going on. You have done more harm than good in expressing the love Christians have for each other. Many non-believers are turned off by your attitude . . . As it stands, we are unable to support your work of contention and division. . . ."

(NOTE: "You mentioned that 'many non-believers are turned off by your (my) attitude,'" I replied, in part, "We do not understand how this is possible, since *Contending for the Faith* is not written for non-believers. If you will look on the front page of each issue, you will note it is written 'FOR ELDERS, DEACONS, PREACHERS AND CONCERNED CHRISTIANS'. If you have been showing it to non-believers, shame on you. The only ones we ever want to subscribe are believers — and concerned believers at that!

"As for the 'love' taught in the New Testament, it includes *contending for the faith*. (June 3). The love you wrote of evidently does not. In which case, it would not be the same as authorized by the Lord. I suggest you read *II Thessalonians 2:10-12*. After all, 'love of the TRUTH', too, is necessary for one to be saved . . . For the truth against all error. . . ." (YRJR.)

Grace Jordan, Stockton, California, June 3, 1980: "Regardless of what they say about you, I still love you and contend for the faith as I believe you have and will always be for the faith in God and his true word . . . Please find enclosed \$10.00 to do as you see fit and I know it will be for the Lord . . . I would eat beans, if I had to, to get the news in *Contending for the Faith*.

"To ones who do make remarks, I say, it is funny, brother Rice hasn't been sued — not just brother Rice, but what he stands for and believes. The word of God, the Bible, doesn't change about the Lord's teaching. I pray that you never change, because strong Christians keep me going. Of course, God is our Father, Leader and Guide. . . ."

NOTE: "If brethren would quit standing around criticizing us for calling their attention to what is being done to destroy the church they say they believe in," I replied, in part, "and help us contend for the faith, as you do, it surely would make a difference.

"Brethren (false brethren, that is) have threatened to sue us — but so far none has ever dared. After all, TRUTH is hard to sue. And we always stand on the side of truth. . . ." (YRJR.)

Byron Steven Nash, writing for the church at Jenison, Michigan, enclosed seven subscriptions, saying, "I continue to be convinced that the work being done through *Contending for the Faith* is necessary if we are to salvage anything from the apostasy that now threatens to overwhelm us . . . I am including a list of subscriptions of some who, I hope, can be influenced by the information in your paper. I also include a check for \$50.00 from the church here. Please deduct whatever charges are appropriate for the subscriptions and place the remainder in the fund for support of *Contending for the Faith* . . ."

Mrs. Charles Youree, Nashville, Tennessee: "Enclosed is my check for \$25.00 and a list of people I would like to receive *Contending for the Faith*. I am not sure whether any of these are on your list or not. If they are, just send it to someone else. I would prefer they not be advised as to who is sending it to them . . . Please renew my subscription for six years. I will send in more later for I feel all Christians should receive this paper."

(NOTE: **Sister Youree** is the daughter of **E. R. Harper**, of Abilene, Texas. Her long-time, faithful support of our work is deeply appreciated. IYRr.)

Loyal W. Hill, McMinnville, Tennessee: "I am sending in six subscriptions for your paper. If any of these names are already on the mailing list use the money for whatever is needed. We are glad there are some who are contending for the Faith."

Burford C. Holt, minister, Shelbyville, Kentucky: "On Thursday of last week, I mailed you a list of subscribers for *Contending for the Faith* . . . Today I am mailing you another list of subscribers. They have been paid for by **Charles Coulter**, **C. Thomas Craig** and **Leon and Joyce Best**. This makes us a total of 28, counting the renewals of more than one year. . . ." (NOTE: **Brother Holt enclosed 18 subscriptions in this second list. Much appreciation! IYRjr.**)

Richard Helton, Kansas City, Missouri, September 13, 1980: "I have been a member of the Lord's church for as long as I can remember. I am very concerned and disturbed about the liberalism that is creeping into the Lord's church inch by inch, one of these being the prayer-sister concept, which is in the church where I attend . . ."

(NOTE: "The prayer-partner concept," I replied, in part, October 1, 1980, "was invented by the denominations and was borrowed by Chuck Lucas and the Crossroads church, in Gainesville, Florida, from denominational literature. Scripture cannot be given to back it up. The whole idea is based on something like the Roman Catholic confessional, where you confess your sins down to the most intimate details and he prays for you. It also gives the prayer-partner almost total control over you — something which should belong only to God. We'll be having more material on this and other matters in coming months . . ." IYRjr.)

Ralph Brinkley, Dennard, Arkansas, June 26, 1980: "We appreciate your paper and anxiously wait for each copy."

Mrs. Robert Sprague, of Lawton, Oklahoma, who continually helps in so many ways, sent two more subscriptions in July.

David H. Dyer, of Red Boiling Springs, Tennessee, contributed \$5.00 on helping us solve our financial problems June 25, 1980.

J. C. Rodgers, minister, San Francisco, California, in renewing his own and sending in another subscription, July 10, 1980, said, "Enjoy reading *Contending for the Faith* . . . Keep up the good work."

The Millard Shivers, Richardson, Texas, June 11, 1980: "We received our first copy of *Contending for the Faith* and are really looking forward to our next copy . . . We appreciate your courage in contending for the faith as we all should do."

Lloyd L. Smith, preacher, Jupiter Road church of Christ, Allen, Texas: "I appreciate your stand for truth and don't understand some of the ones who 'low-rate' you. We need one paper where things can be discussed. Was pleasantly surprised to see the *Advocate* take a stand on that mess in Florida. Hope they'll do more of that kind of thing . . ."

(NOTE: "You mentioned puzzlement over some of the ones who 'low rate' us even though we are standing for the truth," I replied, in part. "It probably is the same old phenomenon of 'bandwagoning' which politicians know all about but which many of our brethren never seem to grasp.

"Let me give you an example. When Henry McCaghren moved recently to a congregation near Greenville, Texas, he was astonished to hear brethren who did not even know me, had not even met me in fact, say they would not go across the street to hear me preach. They had the same attitude toward *Contending for the Faith*. 'Just wait a minute,' he chided them mildly. 'Maybe you should be reading what he is saying.' Assuring them that he, for one, agreed with what I have been saying, one by one he began signing them up to take *Contending for the Faith*. At first they could not believe what they were reading. But when he assured them that it was the truth, they began paying attention. Now they cannot get enough of this paper.

"Evidently, numbers of brethren are doing for *Contending for the Faith* what brother McCaghren has been doing. As a result, from very dismal circulation in Texas for a few years, it has grown until now Texas circulation is second-largest of all. If the trend keeps on growing, it soon will be largest.

"You might try experimenting as Henry did and see what happens. Our new rates now are in effect, but they still are not all that high. See what you can do . . . Yours for a *Great Return to the Old Paths* . . ." IYRjr.)

FIFTEENTH ANNUAL LECTURESHIP MEMPHIS SCHOOL OF PREACHING

4400 Knight Arnold Road, Memphis, Tennessee

MARCH 22-26, 1981

901-362-5139

GENERAL THEME: "CURRENT ISSUES FACING THE CHURCH"

SUNDAY, March 22, 1981

6:00 J. F. Camp: "Israel Today: Fulfillment of Old Testament Prophecy."

MONDAY, March 23, 1981

8:30 Donald W. Treadway: "Evils of Abortion."
9:30 Mrs. Irene Taylor: "Great Bible Women." (For the Ladies)
9:30 R. R. Taylor: "The Divided Assembly."
10:30 J. F. Camp: "Israel Today: Fulfillment of Old Testament Prophecy."
11:20-1:10 INTERMISSION FOR LUNCH
1:10 Charles B. Myers: "Elder-Preacher Relationship."
2:10 Glenn M. Lee: "What Manner of Persons Ought Ye to Be."
3:10 OPEN FORUM, PANEL: Glenn M. Lee, Robert R. Taylor, Charles B. Myers. Moderator: Frank D. Young.
4:00-7:10 INTERMISSION
7:10 CONGREGATIONAL SINGING
7:30 W. E. Wardlaw: "Total Commitment."

TUESDAY, March 24, 1981

8:30 Leon Stanchiff: "The Sword of the Lord Has Two Edges."
9:30 Mrs. Irene Taylor: "Great Bible Women." (For the Ladies)
9:30 Glenn B. Ramsey: "Establishing Biblical Authority."
10:30 Glenn M. Lee: "The Glorious Church."
11:20-1:10 INTERMISSION FOR LUNCH
1:10 Charles B. Myers: "Elder-Preacher Relationship."
2:10 W. E. Wardlaw: "Total Commitment."
3:10 OPEN FORUM, PANEL: Charles B. Myers, J. Noel Mersdeth, Robert R. Taylor. Moderator: David Holland.
4:00-7:10 INTERMISSION—ALUMNI MEETING, HARDING ACADEMY CAFETERIA
7:10 CONGREGATIONAL SINGING
7:30 Leon Stanchiff: "The Danger of Losing Our Children While Trying to Educate Them."

WEDNESDAY, March 25, 1981

8:30 J. Noel Mersdeth: "The Divorce Dilemma."
9:30 Mrs. Irene Taylor: "Great Bible Women." (For the Ladies)
9:30 F. D. Young: "The A. B. Theories."
10:30 J. Noel Mersdeth: "The Divorce Dilemma."
11:20-1:10 INTERMISSION FOR LUNCH
1:10 David Meek: "Contending For the Faith."
2:10 W. E. Wardlaw: "Total Commitment."
3:10 OPEN FORUM, PANEL: Robert R. Taylor, Winfred Clark, W. N. Jackson. Moderator: R. L. Curry.
4:00-7:10 INTERMISSION
7:10 CONGREGATIONAL SINGING
7:30 Winfred Clark: "The Saint in James."

THURSDAY, March 26, 1981

8:30 Lesley Medlock: "Scope of Evangelistic Authority."
9:30 Mrs. Irene Taylor: "Great Bible Women." (For the Ladies)
9:30 J. A. Thornton: "The Problem of Mixed Marriages."
10:30 Winfred Clark: "Exhortation from Hebrews."
11:20-1:10 INTERMISSION FOR LUNCH
1:10 W. N. Jackson: "Materials and Methods Useful in Meeting Error."
2:10 F. D. Young: "Problem of Premillennialism."
3:10 OPEN FORUM, PANEL: Winfred Clark, W. N. Jackson, Robert R. Taylor. Moderator: J. H. Renshaw.
4:00-7:10 INTERMISSION
7:10 CONGREGATIONAL SINGING
7:30 Robert R. Taylor: "Problems Faced in the Eldership."

Jimmy Powell, Columbus, Mississippi: "Really, in this liberal condition we are living in, your paper is about all I care for. I appreciate the work you are doing and wish more had the courage you have. Stand for truth if you have to stand alone. But, as a rule, there will always be someone with you."

Joe L. Banks, preacher, Peak & East Side church of Christ, Dallas, Texas, enclosing a check and list of subscriptions to *Contending for the Faith*, said, "I wish every member of the church could receive the paper."

"We are doing all we can to uphold TRUTH and destroy error in this place but there are so many that refuse to speak out today. It is later than most think. The city of Dallas could well be a mission point in another ten years. We are not only losing members but entire churches are going the way of denominationalism. The few who are speaking out are bemeaned and made light of. The mention of *CONTENDING FOR THE FAITH* in the preachers' get-togethers brings on upturned noses."

"Keep up the good work. Be sure of your facts and motives but continue to point out error and those who practice it."

(NOTE: Brother Banks preaches to the Peak and East Side congregation, in Dallas. How well I know the truth of what he said! One of the supposed-to-be "leading preachers" of Dallas was in a meeting I arranged to discuss liberalism more than eight years ago, at Abilene, Texas. Some 130 preachers, elders and others were present. During the course of our discussions that evening, this well known preacher declared, "If we have any liberalism in Dallas, at least I don't know it!" I wonder what he would say today. It was as plain as the nose on his face *even then* — if he would only look! But those who refuse to look, naturally, cannot see! Dallas — in fact, this whole brotherhood — needs more who will at least open their eyes and try to do something about what they see — like Joe Banks. IYR.Jr.)

M. A. Aguilus, Dallas, Texas, enclosed three more subscriptions, saying, "It seems that Highland has cooked up another title. I don't recall ever reading of a 'Minister of Body Life'. (Edsel Hughes) I saw this in the recent *Herald of Truth Harvest Campaign Newsletter*. What next?"

(NOTE: God only knows, what next! "Yes, you are correct," I replied to brother Aguiluz, in part, "Highland has cooked up another title. They hired brother Hughes as 'Minister of Body Life' several months ago — and built a *gymnasium* to go with it. Starting salary, if my information is correct: \$30,000 per year."

Brethren, those of you who are still sacrificing so Highland can pay all those huge salaries to *Art Haddox* and the *Herald of Truth staffs* — enormously more than most of you even dream — doesn't it seem strange that while they ask and expect you to sacrifice, they squander their own resources on building a *gymnasium*, — then, so they can have an *athletic director* on the payroll, they try to deceive brethren in general (and possibly each other) by styling him as their "Minister of Body Life"? How far from the truth does Highland have to depart before brethren in general can see it! IYR.Jr.)

Joe Wells, of Bedford, Indiana, enclosed his own three-year renewal and five new subscriptions with a bit "extra", saying, "Use the rest however you wish."

V. O. Chase, Cartersville, Georgia, August 11, 1980, enclosing one renewal and five new subscriptions, said, "I have been thankful and continue to be for people who stand firm on God's word. My prayer is with you and the work you are doing."

L. O. Word, of Hampton, Arkansas, on September 22, 1980, ordered 12 copies of our August/1980 issue re: *Crossroadism* for distribution there.

Jim Suffal, preacher, Sedan, Kansas: "I am sending you ten subscriptions for *Contending for the Faith* . . . From time to time I will try and sign as many as I can. I very strongly believe in what you are doing. I have been a member of the Lord's church 43 years and have been preaching the gospel for 27 years. You have permission from me to print whatever you think is advisable . . ."

"We have started a new work here in Sedan, Kansas . . . and things are looking good. We have plans for preaching the old Jerusalem gospel. If I cannot preach it like the Bible says, then I will preach it on the street corners . . . We used to be known for our book-chapter-and-verse approach; but no more. We used to be known as a Bible-quoting people. But now our people do not know whether the book of Hebrews is in the Old Testament or the New Testament. It's sad. Now and then we have heard brethren say, 'What are we going to do?' I can tell you what we had better do. We had better straighten up our act and withdraw from every congregation that supports the *Herald of Truth* or has anything to do with men such as **John Allen Chalk**, **Ketcherside**, **Reagan**, **Finto**, **Bevis**, **Reynolds**, **Osborne**, or anyone else who fellowships man-made churches. Shades of logic! Aren't there any more preachers left, or elders with any gall? It is a sin to sit back and remain silent . . . Brother Rice, I'll ride shotgun for you . . ."

Jeré F. Allan, Blythe, California: "Re: Articles in issue April, 1979; Volume X, No. 4 . . . I have written on previous occasions in response to articles appearing in *Contending for the Faith* when I have disagreed with you. It is only proper that I should do the same when I agree with you."

"What you have exposed in this issue of *Contending for the Faith* is long over due. I have been aware for some time that serious problems of this nature exist in Abilene and in other 'church centers'. The sad thing is that when one travels across the country and visits the smaller congregations to worship the Lord, he evidences these same teachings. Instead of Bible references being used to justify the 'works', the names of the supposedly influential preachers are used, such as, 'brother so and so of Abilene says . . .' or brother so and so of Pepperdine or David Lipscomb or Columbia Christian College and on and on . . . It all brings this verse home to me, 'But in vain they do worship me teaching for doctrines the commandments of men.' (Matthew 15:9)."

(NOTE: "It is just as wrong for members of our Lord's church to teach for doctrines the commandments of men as it is for denominationalists or anyone else," I replied, in part, March 6, 1980. "Your point was well taken . . ." IYR.Jr.)

Miss Audrey Van Fosson, Lowell, Ohio, sent six subscriptions, saying, "I thank you for I feel your paper is good for people to read."

Ellery Griffith, Independence, Missouri, enclosed six new subscriptions, with \$24.00 additional, saying, "Please use the extra money to help hold up the banner of Christ."

Roy L. Cox, of Jefferson, South Carolina, under date of January 7, 1980, enclosed seven new subscriptions, saying, "I am thankful to God for the boldness you have to proclaim the gospel."

John H. Shafer, of Funk, Nebraska, enclosed nine new subscriptions together with their own six-year renewal, May 7, 1980, adding an additional \$12.50 for us to "use for the good of the Lord's kingdom." He said, "I just finished reading the April issue and really enjoyed the article by **James Pilgrim**. I am currently teaching a class on the difference between the church and denominations and thoroughly enjoyed the article."

Ernest H. Witt, of Willis, Texas, on August 17, 1980, renewed for another six years.

Marvin L. Johnson, Kansas City, Missouri: "I enjoy reading your magazine and appreciate the fine Bible lessons which appear in it from time to time. The article by Brother Hicks, in November, 1978 issue was especially good I believe."

"I was raised in the Friends (Quaker) church with its doctrine of a second work of grace, entire sanctification and sinless perfection. I believe there is generally much ignorance in the church about the 'indwelling of the Holy Spirit.' In Galatians 4:6 we are told He is sent into our hearts. But what is this heart in which He dwells? I believe it is the same heart with which we think, will, purpose, feel and reason. If this is true, then the only way He can dwell there is by means of the word which is addressed to man's thinking and reasoning faculties."

"However, the article by brother Rogers seems to me to err in one very important particular. If I read him aright, he says that Abraham's faith was counted to him for righteousness when he departed from Haran at the age of 75. (Genesis 12:5). My Bible says that this was done some time afterwards — the events of chapters 13 and 14 coming between his leaving Haran and his faith being counted to him for righteousness, which is recorded in Genesis 15:6. Abraham not only believed but had obeyed God's call and had done many things God had asked of him. Yes, it was before he was circumcised, but not before he obeyed."

"His article seems to me to border on the idea of 'faith only', and this I cannot accept."

(NOTE: In expressing my appreciation for brother Johnson's letter, I assured him, however, that "I am quite certain that brother Rogers does not believe in the doctrine of 'faith only' — however, I shall be glad to print your observation regarding the error you felt he pointed out." IYR.Jr.)

Cecil Watson, a long-time friend of my father's, enclosed eight new subscriptions, under date of January 10, 1980, saying, "Our trails have not crossed in a long time. In fact, you know very little if anything about me; but I have pretty well known where you were since before you took your first step. I witnessed that step at the home of my parents, **Mr. and Mrs. R. N. Watson**, six miles east and one mile north of Rocky Oklahoma."

"It was a great day for your parents — especially your dad . . ."

(NOTE: "It was like drawing back the curtain of time," I replied, in part, January 31, 1980, "realizing that you had seen me take my first step at the home of your parents some 62 years ago."

"Well, I have taken a few more steps since then. In fact, just within the past 25 years I have averaged approximately 80,000 miles each year in my missionary travels in all 50 states of the U.S. and into 63 foreign countries. So that first step you saw was the beginning of quite an Odyssey, to say the least . . ."

One more thing that happened at brother Watson's parents home took place in 1925, when I was eight years old. I used to travel with my father when he taught almost innumerable singing schools in western Oklahoma every summer. We would sing and study music from 9 to 12 in the morning and from 1 to 4 in the afternoon.

One noon hour, while visiting at the home of the **R. N. Watsons**, I spied a bull yearling in the yard. I dearly loved to ride young bulls. Climbing aboard this particular one, I was kicking him in the sides, but could not make him go.

Harold Wood, preacher to the Sunny Slope congregation, Paducah, Kentucky, enclosed ten new subscriptions along with his own six-year subscription, June 17, 1980, saying, "We wish to send to the above for one year. If they want it after this time, they will renew." He also enclosed \$50.00 extra for our *contending for the faith* fund.

James Kelly, minister, of Kellyton, Alabama, has been contending for the faith for several years with the elders of the church at Alexander City, Louisiana, nearby. "A breakthrough has finally come on actual proof of error being *taught* in the Alexander City church of Christ," he wrote on September 19, 1980. Please call Winfred Clark to confirm that he was scheduled to hold a gospel meeting in Alexander City, beginning September 8, 1980, and was cancelled by the elders. The article attached explains itself . . . Please print what brother Clark has to say; then you can feel free to print what I have had to say in times past . . . I have heard the preacher **James Cullins**, of the Alexander City church of Christ, say that Matthew 19:9 'does not meet the needs of the people any more'. This is a doctrine which should be stamped out forever."

The article to which brother Kelly referred appeared in *Words of Truth* (Bobby Duncan, Editor) for September 12, 1980, as follows:

"They Cancelled The Meeting"

Winfred Clark

Some four years ago, at the request of a church, I scheduled a meeting in a certain town. However, some three or four weeks before the meeting was to begin I received a phone call from the preacher. He was most cordial and seemed to be enthusiastic about the meeting.

In the course of the conversation he requested that I not preach on the subject of "Divorce and Remarriage" one way or the other. He also stated that this request would be made of preachers on both sides of the question. His observation was that you can't unscramble eggs, which in essence says that an unscriptural marriage can't be dissolved. His doctrine is that at baptism those in an unscriptural marriage can continue in such.

In a second conversation with him, I let him know that I did not want to come with my hands tied. On Monday morning I called him and told him to talk to the elders to let them know that I could not come with my hands tied. However, I wanted him and them to know that I was not cancelling the meeting. I had given my word and was obligated to keep it. I could not in good conscience go with such restrictions.

A week later one of the elders called to let me know that they had made the decision that the subject not be discussed one way or the other because of the difference in beliefs. I stated that I could not come with my hands tied. He did not view it in that way and I tried to point out to him that it would be the same as if they were to say not discuss Premillennialism.

Since I would not go with the restrictions that such could not be discussed they cancelled the meeting. Let me state here that I know that elders have a right to determine who preaches in a meeting or who does not. If they desire to cancel a meeting they have the power to do so. However, I fear for a church where the elders restrict the truth.

One thing I must emphasize, not all the elders of this church share this view nor do all the members. This being the case, I think I along with you can see a sad future for this church.

God forbid that this should be a harbinger of things to come. Is this not the fruit coming from the seeds of error that have been and are now being sown?

—Post Office Box 1025
Athens, Alabama 35611

(NOTE: Those who have been sowing the false doctrine regarding "Marriage, Divorce and Remarriage" have gone to great lengths to contend that it should not be made a matter of fellowship. Well, when those who stand for the truth have their gospel meetings cancelled over it, who is *causing* "divisions and offenses contrary to the doctrine"? Brethren, if we'll only look, it is as plain as day. IYRJR.)

Mrs. Lloyd E. Gale, Jr., whose husband preaches to the *Bearwallow* congregation, near *Ashland City, Tennessee*, sent in a new subscription, May 28, 1980, saying, "We appreciate you and *Contending for the Faith*. It keeps us up to date on some things we might otherwise never know. We need to be informed and inform others . . . Use the remaining part of the \$20.00 as you see fit."

Tom Lucas, preacher, Iola, Kansas, along with his own renewal of May 19, 1980, enclosed another one, saying, "For my friends to know where I am now preaching, since I left Hawaii in October, 1979, after 45 months of ministry to the church, I am now in Iola, Kansas. Come and see us when you can. Keep up the great work, brother Rice. If only we had legions such as you! . . . Sorry I could not fill this page (with subscriptions), but I will keep trying."

Barbara Jo Bending, of Longmont, Colorado, sent in her own and another's subscriptions, June 30, 1980, saying, "Would you please start sending us regularly *Contending for the Faith*. We have read it several times and it's a marvelous publication . . ."

Clyde O. Freeman, of Midland, Texas, December 27, 1979, subscribed for six years.

Bruce A. Ziebarth, minister, Sullivan, Missouri, under date of June 27, 1980, enclosed 11 subscriptions, saying, "Brother Ira, please keep up the fine work you are doing by being a 'watchman' for our souls."

Don Rackley, of Gainesville, Missouri, renewed for six years, November 1, 1979.

Kenneth W. Franklin, preacher, Brandon, Florida, enclosed his own renewal and five new subscriptions, June 23, 1980, saying, "I'm sending this to all three of our elders and to our children. Keep up your good work."

Corinth church of Christ, of Cordova, Alabama, renewed for another six years.

Central church of Christ, New Smyrna Beach, Florida, returned their June issue, marked, "Refused." Like we said before, "you just can't warn some brethren."

Mrs. Harold Sain, of Poplar Bluff, Missouri, encouraged us April 24, 1980, "Keep up the good work." Brother Harold kept up *his* good work, until September 29, 1980, when the Lord called him home.

George and Vernell Creel, of Columbus, Mississippi, subscribed for another, June 27, 1980, and contributed to both our contending for the faith as well as to our Far East/World Evangelism funds.

Bill Northam, of Shreveport, Louisiana, ordered 12 copies each of our "Crossroads" issues for March and August, 1980, for distribution there.

Gertrude W. Broy, Ypsilanti, Michigan, August 21, 1980: "Keep up your excellent work! Our prayers are with you." (NOTE: **Sister Broy enclosed two renewals.** IYRJR.)

Carl Hogue, of Sumter, South Carolina, enclosed \$5.00 with his renewal, August 1, 1980, saying, "Use the extra money for postage."

Joe H. Gentry, Fort Worth, Texas, on September 3, 1980, renewed for another six years.

Carl Henry, of Columbia, Louisiana, on August 13, 1980, ordered 12 copies each of the "Crossroads" issues published so far this year, saying, "Thank you. Keep up the good work. I'll continue to pray that you continue to 'boldly teach' as Ephesians 6:19-20 exhorts us to do."

Bob Whiddon, one of the ministers at Van Nuys, California, not only subscribed for himself September 22, 1980, but also ordered 12 copies of our March/1980 issue to warn others re: *Crossroadsism*.

C. T. Garner, of Jacksonville, Florida, together with a gift subscription, enclosed \$10.00, under date of July 7, 1980, "to help on the . . . deficit."

Fred Baker, minister, Sanford, Florida, who supports our contending-for-the-faith effort by contributing \$10.00 each month regularly, ordered an extra 25 copies of our August/1980 issue, re: *Crossroads*, for distribution there, exhorting, "Keep up the good work."

Jean Anderson, of St. Petersburg, Florida, sent in two renewals and one new subscription, July 21, 1980.

Howard A. Blazer, Sr., preacher to the *Bethel* /Athens, Alabama, congregation, ordered 50 copies of our March/1980 and 65 copies of our August/1980 issues, re: *Crossroads*, to put the members there on their guard against the encroachment of this pernicious error. The Bethel church probably is the one, single most "mission-minded" congregations in the entire world, regularly supporting more than 50 different missionary efforts.

Freed H. Jones, of the Knight-Arnold congregation, Memphis, Tennessee, enclosed \$100.00 under date of July 3, 1980, "to help with the free mailings to various congregations", adding enough to subscribe for 13 new members of the Knight-Arnold church.

"You may remember," he wrote, "that about a year and one half ago we bought each family at Knight-Arnold a subscription to *Contending for the Faith*. We have added new members to the list periodically . . ."

Brother Jones's plan is to subscribe for each member of the congregation for *one year*. After that, the *renewal* action is left to the individual families. We think this is a most wonderful plan. Possibly others would like to "do likewise" for all the families in your congregation.

Laurence Fleming, one of our readers, of Franklin, Kentucky, now has deceased.

Dean Prater, of Ardmore, Oklahoma, sent two renewals and four new subscriptions, August 25, 1980, saying, "We appreciate the good work!"

Lester B. Keedy, elder, Baltimore, Maryland, ordered 12 copies each of our "Crossroads" issues for March and August, 1980, September 16, 1980, saying, "I think brother Rice is doing a good job of exposing the false doctrines that are prevailing in the brotherhood at the present time and pray that the good work will be kept up until things are cleared up over the country."

Joe Watkins, of Louisville, Kentucky, under date of August 23, 1980, enclosed six subscriptions, saying, "I have received *Contending for the Faith* for some time. Thank you so much for sending it to the church. I desire the elders . . . also to be aware of this great work."

Thomas A. Willess, of Celeste, Texas, on September 27, 1980, renewed his subscription for six years, enclosing an extra \$15.00 "for whatever you see the need."

James R. Brooks, who has been preaching the past several years at Calhoun, Georgia, moved in August to begin his new work at Carrollton, Georgia.

Mrs. Charles Dizmon, of Nashville, Tennessee, enclosed \$20 for our contending for the faith fund, under date May 27, 1980, saying, "Will try to send more each month to help out as I can. We cannot allow this publication to be discontinued. May God richly bless you all in this good work."

Dwight Duncan, of Independence, Missouri, enclosed \$42 "extra" along with his order of a full set of *Axe on the Root — Volumes I, II and III*, under date of May 28, 1980, saying, "Use the \$42 to help defeat liberalism."

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A CRITICAL REVIEW OF THE MASTER PLAN OF EVANGELISM

Jackie M. Stearsman

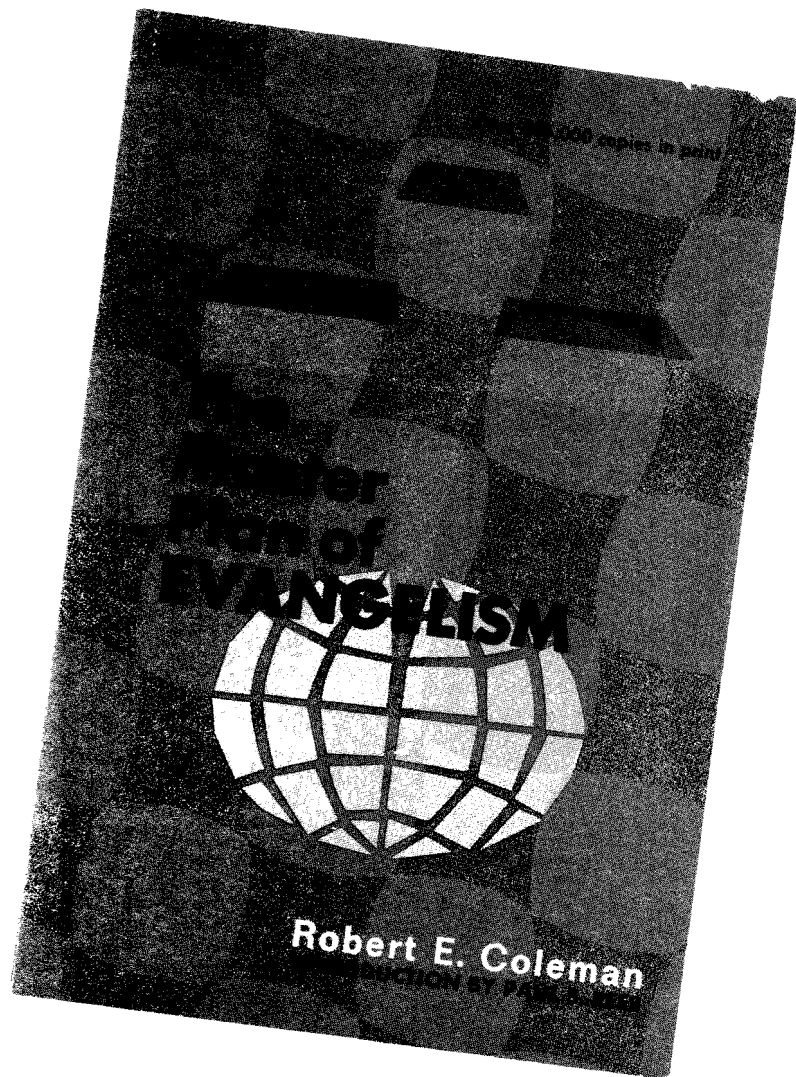
(EDITORIAL NOTE: What makes the churches of Christ reproduced by the mighty "Restoration Movement" of the 18th and 19th centuries distinctive from Protestant denominationalism and all other religious bodies is our determination to let the Word of God be our *only* rule of faith and practice.

What makes those who follow *Chuck Lucas* and the *Crossroads/Gainesville, Florida* church different from the churches of Christ in general is their determination to follow denominational books and their own private interpretations *contrary* to the Word of God.

In our most recent issue regarding *Crossroads*, we pointed out that the *principal* sources of their present departures from the faith are the four denominational books *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. Specific treatment of these four books was promised to be given in future issues of *Contending for the Faith*. The following "Critical Review of the Master Plan of Evangelism" by Jackie M. Stearsman, appeared earlier in the January/1981 issue of *The Word of Life*, of which Franklin Camp is the editor. Much appreciation to brother Camp for his permission to reproduce brother Stearsman's review of Coleman's false teaching, which is followed almost slavishly by Chuck Lucas and those he leads away from the truth via this denominational book.
— Ira Y. Rice, Jr., Editor)

Introduction

- I. **Purpose:** The purpose of this review will be to consider the false foundation on which "The Master Plan" is based and to show in various ways how it contradicts the total teaching of the Bible. I do not propose to review every error in the book. I realize that there are many others which could be cited, particularly the false position on the Holy Spirit.



- II. **The Interest** in "The Master Plan" is due to the fact that this book underlies the "soul talk" philosophy advocated by the Crossroads movement emanating from Gainesville, Florida.
 - A. The September 21, 1975, bulletin from Crossroads cites this text as a subject of study in the Campus Ministers Training Program.
 - B. [Revised August 20, 1979, to correct error. JMS] The

(Continued on Page 13)

Contending FOR THE Faith

Volume XII, No. 4

April 1981

Ira Y. Rice, Jr., Editor

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Southern California's *Times-Advocate* Publishes All-Out Investigative Report Of Crossroads Cultism in Poway Church

Fully cognizant of the tendency of many to discount newspaper reports as inaccurate or biased, starting on Page 3 of this issue and continuing to Page 12 *Contending for the Faith* nevertheless is presenting the entire investigative report, written by Jim Okerblom, and published in their edition for Sunday, March 1, 1981, by the *Times Advocate*, of Escondido, California.

Having examined the entire report, word for word, we have found it both fair-minded as well as exhaustive and remarkably free from error or prejudice.

INVESTIGATION MADE DURING EDITOR'S ABSENCE

Exactly how this extraordinary investigation and report came to be initiated, we are not precisely certain. From what we can gather, however, quite a number of parents in the Poway area were greatly distressed over their families' being broken up through influences brought to bear by the Poway church of Christ.

One of these parents, a Mrs. Shirley Willis, somehow learned of *Contending for the Faith* and the effort we had made already in earlier issues. In trying to reach me in Birmingham, Alabama, she reached brother Dan Jenkins, instead, who told her that I was in China.

JENKINS REFERS MRS. WRIGHT TO LUPER

Brother Jenkins told Mrs. Wright that, in my absence, he felt sure that brother Archie W. Luper, of Ventura, California, could tell her all she needed to know as far as we were concerned about Crossroads — so he put her in touch by telephone.

Well, of course, brother Luper knew all about Crossroads and he knew about Poway. Mrs. Wright informed him that Mr. Okerblom a staff writer for the *Times-Advocate*, was preparing a special investigative report that would expose the heartbreak Poway's Crossroadism had caused so many Poway families and their children. Luper suggested she put Okerblom in touch with him. This resulted in the *Times-Advocate's* having all the sources needed to find out what Crossroads cultism is and how the Poway church of Christ came to be in its present cultish condition.

FULL CREDIT GIVEN TO *TIMES-ADVOCATE*

With much appreciation we happily give credit to the *Times-Advocate, Inc.*, of 207 E. Pennsylvania Avenue, Escondido, California 92025, for the material herewith photo-reproduced from their March 1, 1981 edition under the headings "Poway church: Flock gone astray?" and "Crossroads: History of controversy", thanking them for permitting us to do so.

Brethren who may wish to secure original copies of the *Times-Advocate* edition carrying this report may address such requests to their Escondido address as listed foregoing. — Ira Y. Rice, Jr., Editor.

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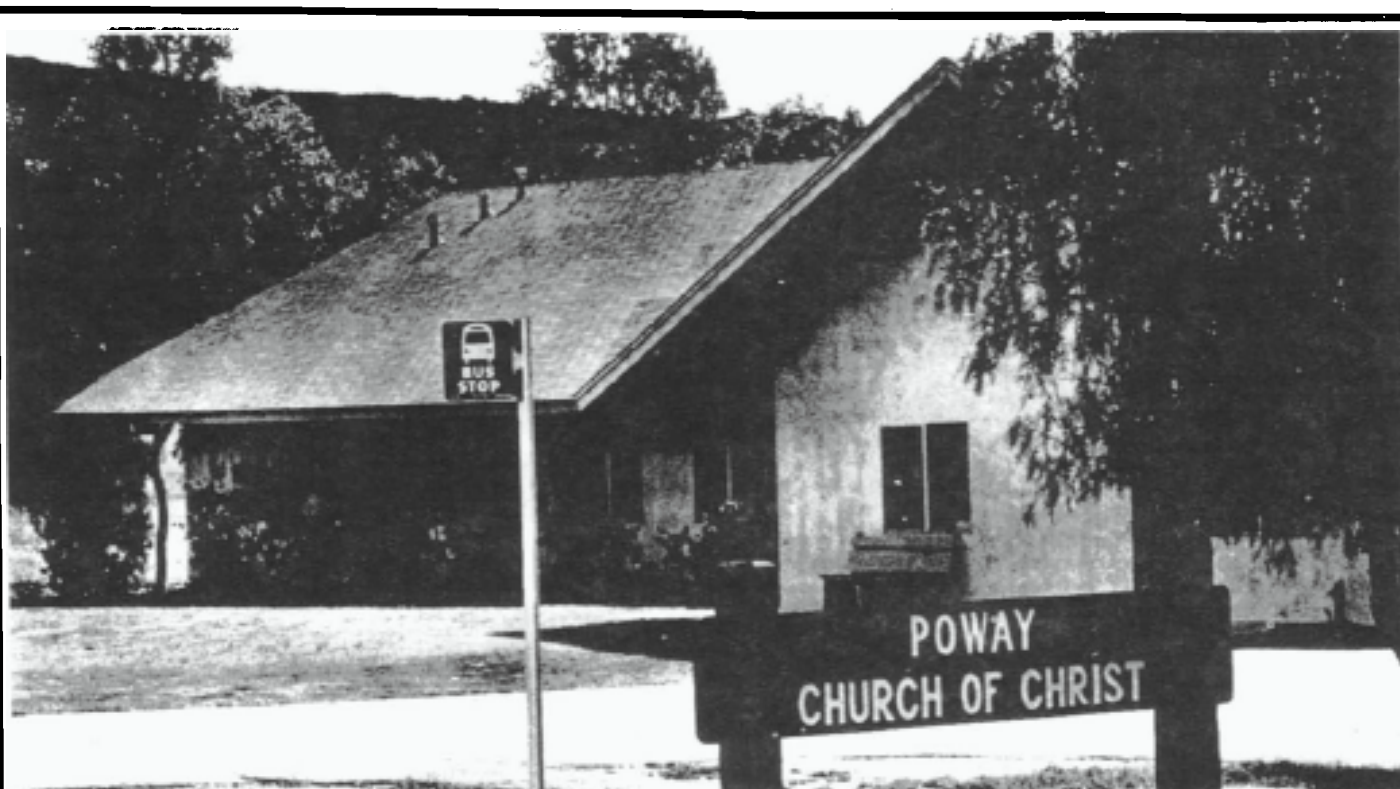
Special "Crossroads" issues for *March, August and November, 1980* — and now also this one for *April, 1981* — are now available for distribution. Please note our "BUNDLE RATES" in left-hand column, addressing all orders to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226.

Rancho Bernardo-Poway-Rancho Penasquitos TIMES-ADVOCATE

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SUNDAY, MARCH 1, 1981

69TH YEAR



Staff Photo

Poway church: Flock gone astray?

By JIM OKERBLOM
T-A Staff Writer

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POWAY — John and Alice Dietrich didn't think much about it when their 16-year-old daughter Kathy told them she wanted to become a member of the Poway Church of Christ. Although the couple hadn't been regular churchgoers for a number of years, they thought it was a fine idea for their daughter to attend the church of her choice.

What could be wrong with that, Alice Dietrich remembers thinking; a friend from the Poway High School band was urging Kathy to attend, and, after all, it was a church.

But soon the Dietrichs began to notice changes in their daughter. She quit the band, giving up her spot as first-chair saxophonist, a goal she had worked long and hard to achieve. "She told me, 'Why, mother, would you have me worship just a piece of metal,'" said Alice Dietrich, "as if her saxophone were some sort of false God."

Kathy gave up all the friends she had in high school, and began spending all her time at her new church.

Now, two years later, the Dietrichs are angrily

charging that the Poway Church of Christ has stolen their daughter's mind. They use words like "mind control" and "brainwashing" to describe the activities of the church. They insist it employs deception to attract new recruits, and uses fear, alienation and peer pressures to coerce members to remain within the church.

The Dietrichs say the church has come close to destroying their family. And they are not alone.

"Sometimes, I think if I had a stick of dynamite, I would blow that church off its foundations," said the mother of another young church member.

"Boy, those guys are rabid," said the father of a former member. "It's almost a brainwashing situation. They're even breaking away kids from their families."

A number of families in Poway are disturbed and angered by the church's activities. The church recruits new members on the Poway High School, Palomar College and San Diego State University campuses. The congregation, which meets at 13609 Twin Peaks Road, has swelled from about 75 members two years ago to more than 400 members today. A majority of the members are younger than 30.

The Poway Church of Christ is part of a splinter group in the Church of Christ, and its philosophy emanates from the Crossroads Church of Christ in Gainesville, Fla.

Many Church of Christ ministers, including several in San Diego County, are highly critical of the Crossroads philosophy. "Something like that is almost the work of a cult," said David Moyer, minister at the Escondido Church of Christ on Broadway. "This is something the Moonies do."

Since it was established in 1973, the Crossroads movement has spread in Churches of Christ throughout the South and the East. In 1979, Poway became the first Church of Christ in California incorporating the Crossroads doctrine. As the movement has spread, it usually has been followed closely by controversy.

Members of the Poway Church of Christ and some outside the church disagree strongly with accusations against the church. They contend the church is involved with the work of the Lord.

One Escondido Church of Christ minister, who also espouses the Crossroads philosophy, explained the controversy by paraphrasing John

3:19: "Darkness hates light," he said. "It's always going to be that way."

Poway Church of Christ Minister Andy Lindo, despite several requests, refused to answer any questions about his church and the allegations against it.

Church elders Ron Brumley of Escondido and George Havins of Poway also refused to comment about the church, as did deacons Phil Hurtado and Jim Mays, both of Poway, and Ray Gentry of San Diego.

Lindo took over as minister of the church in 1979. His wife Rita, also is deeply involved in the church. In his refusal to comment, Lindo was critical of the fact that a T-A reporter had visited the church on a recent Sunday and used an assumed name and occupation when approached by members of the congregation. (The reporter used an assumed name and occupation hopeful of being treated the same as any newcomer to the church.)

"How do we know you won't lie when you write the story?" Lindo said. When the Times-Advocate later suggested Lindo tape the interview, he again declined.

The Times-Advocate contacted about a dozen current members of the Poway Church of Christ, but only three were willing to discuss its practices; several of those who refused comment said they had been aware the T-A was working on a story about the church.

"I am very happy with the church," said Darrell Havins, a man in his 20s from Escondido. "I really believe it is living the truth. But I don't think I care to talk with you about it."

Kevin Gearheart of San Marcos reluctantly discussed his feelings about the church.

"I'm very satisfied," Gearheart said. "We had been around to a lot of different churches, my wife and I. It wasn't until we went there that we saw people who took special interest in you. From the first day I walked in there, I could tell the people wanted the best for you — the way God would want the best for you."

The Times-Advocate focused on three families for this story — the Dietrichs, the Daleys and the Martins — and on three former members of the church — Mary Daley, Bob Wolf and Jim Kent.

All names, except Wolf, have been changed. The others feared repercussions from the church, or that they would lose contact with children who are still members. (Several former church members also were interviewed, but not quoted. Other parents, including the father quoted earlier, said they were disturbed by the activities of the Poway Church of Christ, but declined to be interviewed.)

The Dietrichs, the Daleys and the Martins could be considered typical middle class North County families. All live in north Poway; Mary Daley, Bob Wolf and Jim Kent are typical teenagers. Their stories are remarkably similar.

□ □ □

John and Alice Dietrich live in an expensive home on a large lot in Green Valley. John, 49, is an electrical engineer with a San Diego company. He manages a linear accelerator system which uses electrons to sterilize plastic medical instruments.

Alice, 46, also a college graduate, is a homemaker. John comes from a strict Episcopal family, and Alice, a Texas Methodist, remembers "going to every revivalist meeting in town."

When their daughter Kathy, then a junior in high school, began attending the Poway Church of Christ, they considered it perfectly normal, even healthy.

But after several months, things seemed a bit strange. Alice began to frequently quote the Bible to her parents, and she often condemned other churches as not being truly Christian.

But it wasn't until Kathy quit the Poway band that her parents started to worry. Kathy had always been a talented musician, and practiced on her saxophone — which she named King Arthur — for hours each day without having to be told. The Dietrichs began to notice Kathy no longer associated with her old friends; boys called for dates or to invite her to dances, and she always refused. A 21-year-old woman from the church frequently visited, often sitting on the front porch talking to Kathy.

Soon Kathy began spending all her spare time at the church — sometimes until late in the evening — and

her parents became more concerned. Kathy was employed, her parents paid for all her food, clothing and necessities, yet she never seemed to have any money. On top of that, the Dietrichs felt they now were unable to communicate with their daughter. When the Dietrichs began questioning her about the church, Kathy said they were persecuting her.

When they persisted in questioning her, Kathy responded defiantly. "If you don't like what the church is teaching me," she told them, "I can go live with church members. I've had several offers."

One day Kathy announced she was going to sell \$900 worth of band equipment and move in with several girls from the church. An argument ensued and her father locked the equipment away in anger.

Kathy ran away that night. In desperation, Alice Dietrich called the woman who had been visiting their daughter. She said it wasn't until a sheriff's deputy got on the phone and warned that Kathy was a minor and

that hiding her could involve criminal penalties that the woman admitted she knew where Kathy was.

The Dietrichs began to feel they had lost their daughter to her church. They decided to send Kathy to school in Canada to break the bond. Before she returned, Alice Dietrich wrote a letter to the Kathy's church friend, asking that she stay away from Kathy.

Later, the Dietrichs learned church members had been in close contact with their daughter, through telephone calls and letters, while she was in Canada. The day after Kathy returned home, the woman from the church drove to the Dietrich's home and picked her up.

Now, two years later, Kathy is 18 and still a member of the Poway Church of Christ. Her parents accompany her to weekly sessions with a psychiatrist, trying to break the stranglehold they insist the church has on their daughter.

Kathy "could grow up to be a person who can never make up her own



'Prayer partners are in frequent contact, usually writing daily notes of encouragement to each other.'

mind," said her father bitterly. "She may always go back to them for decisions. They are controlling all aspects of her life, cutting off all sorts of opportunity she might have."

Two years ago, Bob Wolf (his real name) was a 14-year-old student and also a member of the Poway High band when he first went to services at the Poway Church of Christ. His parents took a liberal view of church attendance, Wolf said, encouraging him to go to any church he wished.

Wolf remembers it was a time in his life he was searching for something; for what, he isn't quite sure.

"You're looking for God," he tried to explain. "You're trying to find out what is good, and what will make you happy. They have all these promises of happiness."

Like most newcomers, Wolf was introduced to the church at what is called a "soul talk." Each week, young church members, always of the same sex, gather in small groups to discuss the Bible.

For several months, Wolf was enthusiastic about his new church. There were new friends and exciting new experiences.

But on reflection, Wolf views the year or so he spent in the church in a different light. In the beginning, he said, new members were lavished with friendship and kindness. "The first few months, they make it seem really worth it," Wolf recalled. "It's a new experience. It's really neat. They gear everything toward the new people."

Wolf said his good feelings about the church seemed to culminate with his baptism a few months after he joined. Then he began to notice pressure from church leaders to bring friends to soul talks.

"After you're baptized, you're on the other side, trying to hassle and force people into the church," he said. "It's not a good experience."

Wolf said he felt compelled to drop his friends outside the church, which he was reluctant to do. And the methods the church used to attract new members made him uncomfortable.

The soul talks are structured so that a young man attending one for the first time, for example, may find a friendly, interested group which seems to have exceptional insight to his problems and concerns. Wolf said, however, the insight, although appearing spontaneous, was part of the plan.

Wolf and other former church members said the minister would take aside and question church members planning to bring a friend to an upcoming soul talk.

Illustrations by Kris Lindblad

"He would say 'what can I ask this person, what can I say that can really affect him and make him feel there's something wrong with him so he will want to get in this church and make him feel better,'" said Wolf.

During the soul talk, Wolf said, the

recruit was unaware the minister and others in the group had discussed his personal life, and that the conversation and questions were being directed almost entirely at him.

"It's deceitful," Wolf said. "There was a great deal of deceit going on to get people to do things. A lot of playing around with people's psychology."

Young church members were urged to fast once each month, Wolf said, because the Bible talks of fasting. He said he was instructed to start with just a couple days without food, "and then maybe work up to three or four." Dizziness was not an acceptable excuse to stop. "They said that was a religious experience."

And church members were told to ignore their parents if their involvement in the church was questioned. If the parents' questions persisted, he said, "they tell you to run away."

Today, Wolf feels there are many good things about the church, especially the brotherly love displayed in the congregation. But he cannot condone the fear and guilt he contends the church tries to evoke when someone decides to leave the congregation. (Wolf, still a Poway High student, said there are about 15 students on campus recruiting for the church.)

When someone appears to be nearing a break with the church, Wolf said, members of the congregation telephone repeatedly, warning the member he will go to hell, among other threats, if he leaves the church.

"When I left, I was given so much

hassling," Wolf said. "People said some horrible things."

"I stayed in for months, even when I didn't feel it was right. . . . They make it seem like if you're not going to the church, you're going to hell."

When he finally did break away, the new friends Wolf had made in the church completely and totally ignored him.

"I was real bitter when I left," Wolf said, "because all these so-called brothers turned away, and there was nothing left. That's not brothers, that's not friends."

"I was angry because I had been fooled, I had been had, I had been used."

Fred Daley owns a financial consulting business; his wife Beth works as a first grade teacher. Together, the Daleys make enough money to live comfortably in a stylish Green Valley home.

Their daughter Mary was 16 when she started going to the Poway Church of Christ, also at the request of a friend at Poway High. Later Mary convinced her 14-year-old brother, Jeff, to go to the church.

"Little by little, I started to get more and more interested," Mary Daley said as she recalled her first few weeks in the church. "They have a lot of the answers to questions you're asking, especially at that age, when you don't know what the heck is going on. All of a sudden, here's this group, and they can virtually answer anything."

Like the Dietrichs, the Daleys



'They overwhelm you with all this friendship.'

didn't attend church regularly, but they were determined to allow their children to choose their own church. Again, like the Dietrichs, it was several months after their children joined before they thought anything was unusual.

"The first red balloon that went up was the fact that both the kids were baptized in the church without our knowledge," recalled Fred Daley. "I found that extremely difficult to accept."

Daley said he had dinner with one of the elders in the church to discuss it, and was told the children were supposed to have informed their parents of the baptism. (Both the Dietrichs and the Martins would eventually discover their children also had been baptized without the parents' knowledge.)

Problems began arising "in a more rapid sequence," said Fred Daley. Mary's social life was restricted to church members only. Daley said his daughter was told that a boy she had been dating "either had to join the church or she had to leave."

"I got the feeling that these (church members) needed to be my only friends," Mary remembered, "because my other friends were a bad influence, supposedly because they did the normal teenage things. I got the feeling that if I didn't drop these friends of mine — discontinue my friendship with them — I wasn't standing up for what I believe in."

Mary, a pretty girl with a quick smile, said she liked the church at first, but soon felt she was being pressured to bring at least three prospective recruits to soul talks each week. Most often, Mary said, church members would look for people who looked lonely or shy, because they were the easiest to attract.

Mary began phoning church members frequently, said her parents, and spent all of her spare time in church activities. Beth Daley remembers feeling she was losing all communication with her daughter, although they had once been very close. The Daleys began questioning their children, and demanding they not spend so much time on the church.

To Fred Daley, the most shocking realization that something was amiss came during a period when his 14-year-old son appeared disturbed, sometimes coming home crying. "There were messages from our son," Daley said slowly, "that we as parents, by virtue of being outside the church, that we possibly were with the devil."

The Daleys almost decided to try to force their children to leave the church, but they were afraid they might lose them, especially their daughter.

"We never could have made our daughter leave that church," said Beth Daley. "Never in a thousand years could we have gotten her out of that church."

So the Daleys decided to get involved with church matters to see if

they could gain leverage as parents.

"We really did try," said Beth Daley. "We really weren't going to beat it. I remember telling my husband, 'We can't beat it, why not join it?'. . . I really was not about to lose my children. Even if I had to use devious means, if I had to play their way, I was going to."

The Daleys attended a few church services, and invited members of the church into their home.

"I can't say anything negative about members of the church," said Beth Daley. "They sang, they were joyous and loving to each other."

But the Daleys found the message from the pulpit one of "hell, fire and damnation." "It simply ran counter to what we thought a religious experience should be," Fred Daley said, "in terms of being a loving one full of compassion and consideration."

A short time later, Mary Daley began dating a boy from another church who began convincing her to leave the Poway Church of Christ. Beth Daley said the minister and his wife took Mary aside and told her she was a "prostitute" because of her relationship outside the church. She remembers her daughter coming home "as white as a sheet" after the conversation.

Church members began calling and warning Mary that if she left, she would go to hell. Mary was hurt and scared. "For so long, I had thought of these people as God in the flesh practically," Mary said with an uncomfortable laugh.

When she left, the love and friendship was turned off as if it came from a spigot.

"They shined me on like I was Satan in the flesh," Mary said. "They used to be really cold, and it was like, 'Everybody be cold, because this is the way to act.' And then suddenly, they weren't — they were all friendly. And then they were cold. I mean they all did the same thing."

After a year and a half in the church, Mary found herself outside it, and with no friends. Being pretty and outgoing, she did not have too much trouble starting over. For others, it was far more difficult.

Beth Daley credits her daughter's leaving the church solely to the influence of the boy she fell in love with. "We didn't make any of this happen," she said. "We didn't get her out. They made it impossible for her to go." A short time later, the Daleys told Jeff he could never attend the church again.

□ □ □
Jim Kent (a pseudonym) was 17 and a student at Poway High when his older brother's friend from Gainesville, Fla., convinced him he should look into the Poway Church of Christ.

"It was during that stage where I was searching for something," Jim Kent said, echoing the words of Bob Wolf. "I was desperately searching for God. Why am I here? I think everybody comes to that point in their

life. I was looking for something. I was willing to try anything — study the Bible again. . . I needed something to hold onto. That happened to be the first thing I ran across."

Kent, a muscular blond of 18, remembers his first weeks in the church as almost unbelievably friendly and warm. He wasn't sure he wanted to accept all the church's teachings, he said, but the friendliness of the congregation seemed so inviting.

"They overwhelm you with all this friendship," Kent explained. "All of a sudden — wham! You have so many friends you don't know what to do with them. Well, for my case, I was a little lonely, I could use a few friends. . . So then you say, 'Well, I don't really believe so much what they think, but I sure like the friends.'"

Kent also told of pressure to bring new friends into the church. He said young members of the church are taken aside as a group by the minister and asked how many people they were bringing to that week's soul talk.

"It was like a peer-group pressure type of thing," he said. "If you could walk in and say you had four people coming to soul talk, you could say, 'I'm religious — I'm religious this week.'"

Kent said he soon discovered he had to drop old friends who he could not convert.

"I had a very close friend. A very close friend," he said. "When I joined the church, they said you have to go on, and not associate with him."

Kent, like Wolf, remembers the discussions before the soul talks, when personal details of a prospective convert's life were discussed. He was also disturbed by the practice.

"What really got me," he said, "they'd say, 'Where's this guy really at, as far as his spiritual life and his sins and all that. What can I say that will really affect him? . . . Where's he at? How close is he?' Primarily, they hit on guilt. What part of his life is really filled with guilt, and will want to make him break down?"

Kent, other former members of the church, and their parents tell almost identical stories of how Poway Church of Christ members are isolated from their families, their friends, the rest of the world.

Members of the church are allowed to date, said Kent and the others, but only with other members of the church. The dates are arranged at the church on Fridays, when young men ask female members of the church to go out the next night. Dates are always double dates, and boys and girls are not permitted to touch each other. And if a couple dated one week, they are not allowed to date again for months.

Each church member is assigned a "prayer partner," usually an older member of the congregation, always of the same sex. Prayer partners are in frequent contact with each other, both the parents and former members said, usually writing daily notes of encouragement to each other and often

phoning several times each day. Prayer partners are encouraged in church literature to confess their sins to one another, comfort and hug one another, even to give back rubs to one another.

Parents said prayer partners were always visiting their children at home, and attended award ceremonies, graduation and other events their children were involved in. (The 21-year-old woman the Dietrichs repeatedly saw at their home was their daughter's prayer partner.)

Church members call each other "sister" and "brother." The parents say they were constantly finding notes from church sisters to their daughters, usually words of endearment and encouragement mixed with Bible passages. The notes are always between members of the same sex.

Church doctrine encourages sisters and brothers to "possess" and "belong" to one another, and to give a "total commitment" to the church and Jesus Christ.

Wolf, Kent and other former members said they had almost no time to themselves after joining the church.

Sunday, said Kent, meant church in the morning, Bible study with the prayer partner in the afternoon and church again in the evening followed by dinner with church members.

Monday and Tuesday were spent studying with the prayer partner, or out talking to prospective recruits; Wednesday, church again; Thursday, the soul talk. Friday was church again, with boys asking girls out for Saturday dates; Saturday meant the day or evening spent on a date with other church members.

If church members missed a soul talk, a Sunday service or another activity, they were admonished by the minister or an elder, said several former members.

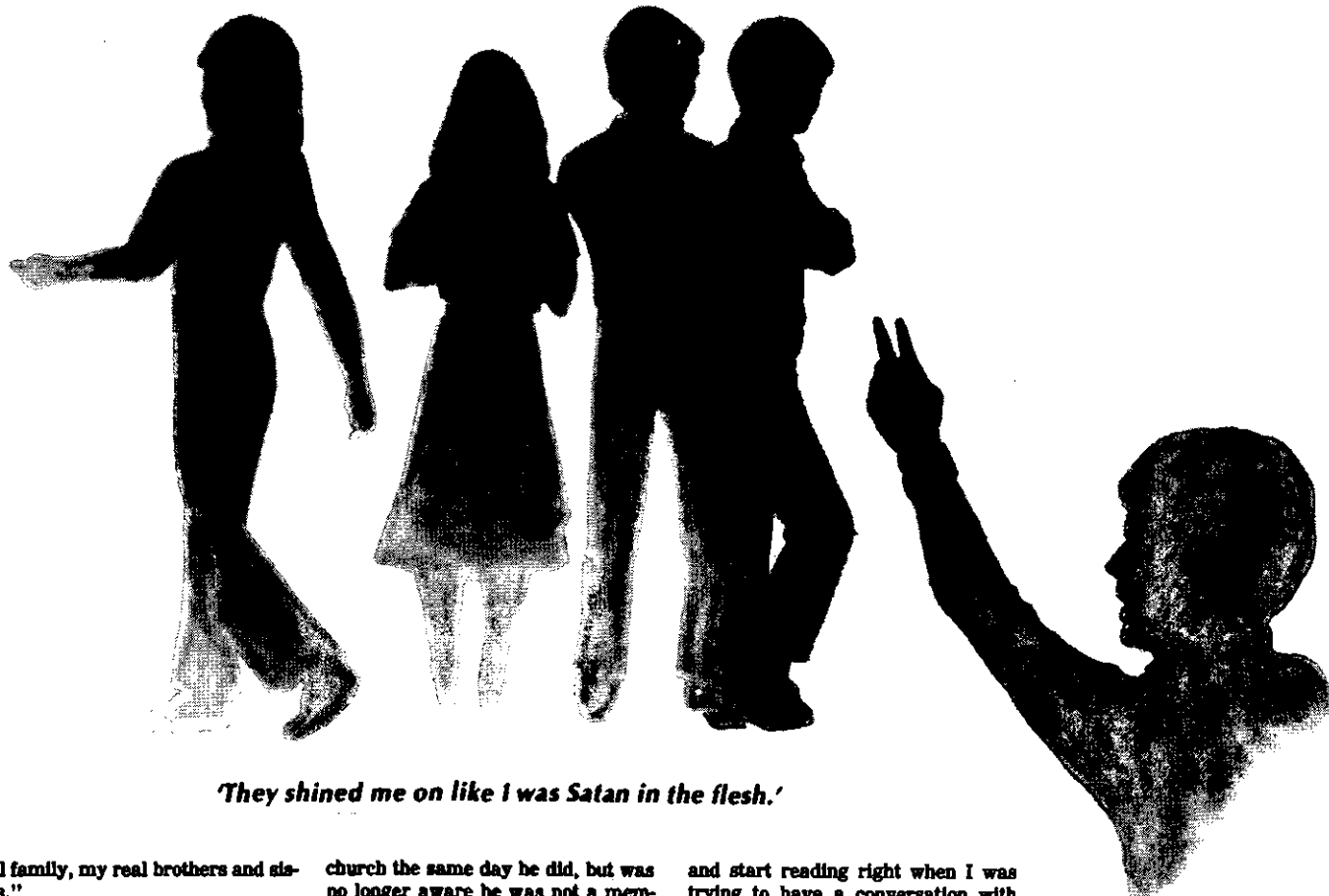
The rules were not written, and usually were not made as direct commands, according to Kent. "You use the words 'told to' too much," he said to a reporter. "You aren't told to do anything. It's put more in the words of 'would God want you to do this? . . . Is that really what God wants you to do?' That'd mean you really shouldn't do that."

Kent said he was advised to move out of his home and to live with church brothers.

"If you have two or three brothers living together, then it's all that much stronger," he said. "In other words, your whole environment, 24 hours a day, is involved with the church."

As he looks back on it now, Kent recalls drifting farther and farther away from his family without really realizing it. Somewhere in his mind he started to believe he belonged with the church, and not with his brother and his parents. It was a feeling that grew more pronounced as time passed.

"Without a doubt, without a doubt," Kent said. "That was a very strong feeling. That this (the church) is my



'They shined me on like I was Satan in the flesh.'

real family, my real brothers and sisters."

But Kent, who describes himself as someone who always questions things, began to feel uncomfortable with his situation about nine months after joining the church. There was a girl in the church he longed to touch, or even just to talk to, but he was forbidden to do so. It was then Jim Kent decided to leave the Poway Church of Christ — it was then that the love and friendship of the church turned to hate and rejection.

By then, Kent had relinquished his old friends, or had driven off the rest by trying to convert them.

Kent remembers his best friend, whom he had known since grammar school and who had also joined the church, calling to say Kent was condemning himself to hell, and that they could no longer talk with each other unless he returned to the church. Later, Kent learned none of his church brothers and sisters would speak to him either. He found himself completely alone in the world.

"That just shocked me," Kent said. "I was stunned, and hurt, and mad. I just wanted to hit somebody, and then I also wanted to just cry. Totally mixed emotions. Total rejection. Really strange.

"I think they use rejection as a way of trying to get the person back. When you leave the church, you don't really have that many friends. When you go back to quote the real world, it's really different. You don't know where to start or what to do."

Kent told of a girl who had left the

church the same day he did, but was no longer aware he was not a member. He tried to call her a number of times, but she wouldn't come to the phone.

"She was so afraid to talk to me," he said. "She practically went through a nervous breakdown with people coming over, trying to call, saying, 'You're going to hell.' When I finally got a hold of her, I said, 'I'm sorry, don't hang up, don't hang up — I left too.' She just busted up. She felt so good she had a friend in the world besides her new boyfriend."

□ □ □

Dorothy Martin joined the Poway Church of Christ under circumstances similar to the others, but her family is reluctant to reveal exactly how because they are afraid their daughter, still a church member after more than a year, will break off all contact.

As with the Dietrichs and the Daleys, Joan Martin was not displeased when her daughter announced she was going to a church other than the one she was raised in. "I didn't care what church she went to," Joan said. "And I didn't think anything was wrong, because it was a church."

Months later, Joan Martin noticed a transformation. "Her attitude was completely changed towards me," she recalled. "She told me we had no relationship whatsoever, and that her family was the church."

Joan Martin said her daughter would always carry a small Bible and would "just pick it out of her pocket

and start reading right when I was trying to have a conversation with her."

"She was never home," she said. "When she was, she had to make about five or six calls a day. The phone was ringing from six in the morning until 11 o'clock at night. And she was supposed to bring three new members to church every Sunday. She's definitely brainwashed. How they keep it in that little circle is because of these calls. They call each other, and encourage each other — 'You're doing a good job, you're working for the Lord.'"

Joan Martin said her daughter asked for money for college tuition, even though she had won a scholarship. She said her daughter worked part time, but was always broke. "There was no reason that child didn't have any money other than it was going to that church," she said. "That's absolutely where her money went." (Jim Kent said church leaders did not often talk about money, which impressed him. Mary Daley said a 10 percent tithe seemed to be the norm.)

Today, Joan Martin has taken to warning friends and neighbors about her own daughter, a situation that pains her deeply.

"I'm worried about any other teenager she comes in contact with," she said. "I really am. A very touchy subject. But what can you do? I would hate to think that through my daughter, even one other teenager went to that church. I'm not kidding. I would hate to think she got someone else's daughter to do what she has done.

"But what can we do? If we do anything, we're going to lose our children. And I don't want them to have her completely."

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A Times-Advocate reporter attended an evening service at the Poway Church of Christ on a recent Sunday:

Lindo, a handsome man in his 20s, preached to several hundred gathered in the modest church. A modernistic mural of Jesus looked down from the wall behind the pulpit where Lindo stood.

The congregation rose to sing hymns, and passages were read from the Bible.

It seemed a typical Sunday service, one that might have taken place in any number of churches across the country.

After the service, almost everyone in the congregation lingered for more than an hour, talking, laughing and often hugging one another. There was a feeling of joy and happiness.

One by one, seven or eight members of the congregation, most of them young men in their 20s, approached the reporter in the back of the church. They were friendly, warm and smiling as they introduced themselves.

But the conversations seemed strange — uncannily similar. The visitor was asked if this was his first time at the church, where he worked, where he lived, where he was from, what his hobbies are. Each church

(Continued on Page 10)

Why You Should Attend The Bellview Preacher Training School Lectureship

William S. Cline

Since our initial lectureship in 1974, it has always been our aim to provide lectures which were true to the Bible and dealt with problems confronting our brotherhood. We have never believed that the proper solution to any problem was to ignore it. Our approach has been to search the scriptures with an honest heart and an open mind and then to diligently apply the sacred principles to those problems.

Anyone who observes the problems in our brotherhood today is grievously aware that error is running free course. The late J. D. Tant used to say, "Brethren, we are drifting." W. R. Craig recently, properly appraised the present situation when he said that if J. D. Tant were living today he would not say "Brethren, we are drifting," but rather, "Brethren, we are drowning in apostasy."

When we mention error we automatically think of the "Crossroads Philosophy", error concerning marriage, divorce and remarriage, the unity in diversity movement, Pentecostalism in the church, the thrust to place women in the pulpit, the divided assembly, agnosticism, the desire to move the mechanical instrument into worship and such like. All of this points to one problem of umbrella proportions and that is the problem of "fellowship one with another." False doctrine is on every hand and the child of God cannot stand approved in Jehovah's sight if he fellowships error. All of us want to be in fellowship with God, but we cannot enjoy His fellowship and continue to fellowship those in error.

This year we have 21 men whose scriptural soundness and Christian character are unquestioned. These men will deliver 30 sermons, each of which is directly related to the problem of fellowship. The Keynote speech on Monday evening, delivered by Ernest Underwood, will discuss "The Limits Of Fellowship." Immediately following, H. A. "Buster" Dobbs will address himself to "Why We Cannot Fellowship Denominations." Pat McGee will speak on "The Unity in Diversity Movement," Roy Deaver will speak on "Christ, Our Perfect Example," Bill Jackson will ask "Are Loving And Judging Mutually Exclusive?," Max Miller will point out the error of "Failure To Follow God's Lead In Disfellowshipping" and on Thursday evening Buster Dobbs and Ira Y. Rice, Jr., will close the lectureship with "The Church The Prophets Saw" and "You Just Can't Warn Some Brethren."

These are just nine reasons why you should attend the Bellview Preacher Training School Lectureship. Every sermon is another reason why you should be present. The distinctive ring of the Restoration Plea which will have its place in every sermon, the clarion call of the Old Jerusalem gospel, and the tremendous need the brotherhood has to hear these lessons discussed are reasons why you cannot afford to miss the Bellview Preacher Training School Lectureship!

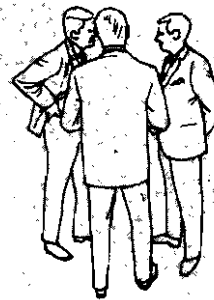
CROSSROADS ISSUES NOW AVAILABLE

If the "best defense" is a "good offense", why not lay in a good supply of "Crossroads" issues of *Contending for the Faith* so you can pass them out to all and sundry who need to be warned? Bundle rates are listed in our masthead on Page 2.

TREMENDOUS DEMAND

By far the largest volume of orders for back issues dealing with "Crossroads" and the "Crossroads Philosophy" continue pouring into the offices of *Contending for the Faith*.

When we had to re-print the March issue for 1980 (twice) and the August/1980 issue (once), we decided to print 12,000 extra copies of the November/1980 issue, in hopes of coping with the great and growing demand. It's a good thing, too - we still have supplies of three issues (at this writing) requests by the hundreds coming in practically until the announcement of "Crossroads" issue for April, 1981, strong interest itself all over again - and



Bellview

"FELLOWSHIP"

Sunday, May 10

9:00 A.M.	WHAT HAVE I DONE?.....	8:00 A.M.	ARE
	Larry Harrison		
10:00 A.M.	LYING WORDS THAT HAVE NO PROFIT	9:00 A.M.	THE
	Jim Simmons	10:00 A.M.	THE
6:00 P.M.	LIFTING OUR BURDEN.....		LEA
	Roger Jackson	11:00 A.M.	THE
7:00 P.M.	WHY SO MUCH INDIFFERENCE?...		
	Bill Coss		

Monday, May 11

		11:00 - 1:00 LUN	
		1:00 P.M.	THE
7:00 P.M.	THE LIMITS OF FELLOWSHIP....	2:00 P.M.	THE
	Ernest Underwood		
8:00 P.M.	WHY WE CANNOT FELLOWSHIP DENOMINATIONS.....	7:00 P.M.	MAI
	Buster Dobbs	8:00 P.M.	HO

"BUT IF WE W"

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CITED FOR "CROSSROADISM" ISSUES

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are receiving orders, both small and great, for this issue, too.

Darrell Hanson, Stephenville, Texas, January 15, 1981: "I would appreciate your sending copies of any back issues regarding the 'total commitment/Crossroads philosophy.' We are very concerned regarding the problems this movement is causing in our Lord's church."

Richard A. Griffin, Winston-Salem, North Carolina, September 30, 1980: "Please send me a copy each of the March/1980 and August/1980 issues concerning the Crossroads cult."

Charles Cavitt, for the Benton church of Christ, 11th & Olive Streets, Benton, Kentucky, ordered 100 copies of the August/1980 issue.

Thomas C. Self, Rockford, Alabama: "After receiving your last issue of *Contending for the Faith*, I've been more than concerned. The issue for August '79 was entitled, 'Is Crossroads a Cult or Not a Cult — That is the Question?' It seems the devil has made his way into the church in a big way.

"I feel that some of my immediate family is involved in this movement in other locations. I would appreciate your sending me 8-10 more copies . . ."

C. M. Payne, Bastrop, Louisiana, December 8, 1980: "Please send me two copies of the March/1980 and three copies of the August/1980 issues of *Contending for the Faith*."

James W. Phillips, evangelist, for the elders, Benton church of Christ, Benton, Kentucky: "A number of our folks have become interested in recent weeks in the 'Crossroads' philosophy, etc. Will you please send us 20 copies of the March, 1980 issue, along with any other materials you know about that might be of special interest. We already have several copies of the August, 1980 issue."

Preacher Training School

SEVENTH ANNUAL

TABLE LECTURES

FELLOWSHIP ONE WITH ANOTHER"

MAY 10-14, 1981

Monday, May 12

Wednesday, May 13

Thursday, May 14

REPEATING TEST
Elder Scott
OF AMOS Jim Dobbs
PROBLEM OF WOMEN IN CHURCH
SHIP Max Miller
BROTHER ASSEMBLY
Robert Taylor

BY SPIRIT Buster Dobbs
IN DIVERSITY MOVEMENT
Pat McGee
IN FEELING Gary Garrison
WRESTLE UPON THE MOUNTAINS
Roy Deaver

8:00 A.M. THE DISTINCTIVENESS IN OUR PLEA
Melvin Elliott
9:00 A.M. THE BOOK OF AMOS..... Jim Dobbs
10:00 A.M. WHY THE DECLINE?..... Ray Peters
11:00 A.M. CHRIST, OUR PERFECT EXAMPLE.....
Roy Deaver
12:00 - 1:00 LUNCH BREAK
1:00 P.M. FAILURE TO FOLLOW GOD'S LEAD IN
DISFELLOWSHIPING..... Max Miller
2:00 P.M. BEWARE OF THE CROSSROADS PHILOSOPHY.....
Barry Hatcher
7:00 P.M. GOD'S PORTRAIT OF A RIGHTEOUS MAN
Alan Adams
8:00 P.M. A VOICE CRYING IN THE WILDERNESS
Pat McGee

8:00 A.M. KEEPING THE CHURCH PURE.....
Earl Godwin
9:00 A.M. THE BOOK OF AMOS..... Jim Dobbs
10:00 A.M. ARE LOVING AND JUDGING MUTUALLY
EXCLUSIVE?..... Bill Jackson
11:00 A.M. CHRIST, OUR PERFECT EXAMPLE.....
Roy Deaver
12:00 - 1:00 LUNCH BREAK
1:00 P.M. GADGETS, GIMMICKS, AND GYMNASTICS
Walter Figg
2:00 P.M. MISCONCEPTIONS OF FELLOWSHIP,
Robert Taylor
7:00 P.M. THE CHURCH THE PROPHETS SAW
Buster Dobbs
8:00 P.M. YOU JUST CAN'T WARN SOME BRETHREN
Ira Y. Rice, Jr.

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...FELLOWSHIP ONE WITH ANOTHER..."

POWAY CHURCH: FLOCK GONE ASTRAY?

(Continued from Page 7)

member seemed to ask the same questions, sometimes in the same order. Three suggested exchanging phone numbers.

Some former members later said that was another example of the methods used by the Poway Church of Christ to attract new members — methods that are not apparent during Sunday services. The conversation may appear spontaneous, they said, but really isn't. Young members of the church are taught the questions to ask when speaking to a first-time visitor. The questions change with subsequent visits.

"It's like going to school," said Mary Daley. "You get taught how to approach somebody if it's the first time they've gone to church. You don't want to turn them off. You want to be super friendly and warm. You want to ask them where they work, where they're from, what are their hobbies, stuff like that. Maybe, if you talk to them long enough, you pop a question like, 'What plans do you see in your future.'"

Jim Kent agreed.

"At certain stages of your relationship, you would say different stuff — get more in depth about personal things," he said. "... it was taught in classes, really. Evangelism classes."

□ □ □

Today, all three former members of the Poway Church of Christ are less angry and bitter about their experiences.

Mary Daley thinks of most of the members of the congregation as misdirected, but basically kind and good people who "feel deep down it's the right thing to do."

"I know some people the church really helped," she said, such as those

with "weaker personalities" and those who had difficulty making friends.

"I don't feel bitter or angry," said Jim Kent. "I feel sorry for the people who are still there."

The parents are less kind.

"I'm very bitter when it comes to the way our daughter was treated, after giving so much of her love and time to all the people of the church," said Beth Daley. "She didn't have any friends — none — not one person. Not even the girl who was her prayer partner, her sister, who wrote her love notes daily. She never called — never. It was as if she had the plague."

The Martins have nearly given up hope. Their daughter has moved away, and they rarely hear from her. Hardly a day goes by, said Joan Martin, when she does not cry. The family is afraid they may never hear from their daughter again.

"What I hope for," said Joan Martin, "if I saw a boy that I thought my daughter would care about, I would pay him to ask her out, to get her away from the church. I would. That's how firmly I believe. I saw what a boy did. (Another girl) got away from there because of a boy."

Bob Wolf also feels the church members are basically good people who have been misdirected — "doing good things for the wrong reasons." There is "more good than had in that church," he said. But he doesn't hesitate when asked about the church and its methods.

"It's brainwashing," Wolf said. "It really is. They're getting you to do things because you think it's right. They have you believing everything they do is so pure and good, so you do



'She practically went through a nervous breakdown, with people coming over, trying to call, saying, 'You're going to hell.''

what they say. Just like Manson and those killers. They thought they were cleansing the earth by killing those people. It's almost like that. It's a cult. It's wrong."

Bob Wolf would like to try to search for God once again. But since his ex-

perience with the Poway Church of Christ, he hasn't been able to summon the courage.

"I haven't gone to church since," Wolf said. "I've been scared out of it. I've been too upset with churches to be able to go." ■

Crossroads: History of controversy

By JIM OKERBLOM
T-A Staff Writer

"Cult-like Church Moves Into Area," read a headline in the *Outlook of Oviedo, Fla.*

"Crossroads — Its Dramatic Growth Is Accompanied by Reputation of Aggressiveness, Mind Control" was the headline in the Gainesville (Fla.) *Sun*. "Religious Lifestyle Builds Gulf Between Parents and Children" headlined the St. Petersburg (Fla.) *Times*.

In Orlando, Fla., a group of 30 parents formed the Save Our Children Organization, with a vow to fight the Crossroads movement. Later, parents in Tampa formed a second branch of SOCO.

Even Church of Christ ministers join in condemning Crossroads, a splinter group of their church operating nationwide. "Crossroads Cultism Will Not Be Stopped — Unless We Stop It!" was the headline over an editorial written by Ira Y. Rice Jr., a Church of Christ minister and the editor of *Contending for the Faith*, a magazine for ministers, deacons and elders of the Church of Christ.

Wherever it has spread, the Crossroads movement has been shadowed by controversy. That controversy now has reached Poway and Escondido.

Crossroads is the name of a youth ministry movement founded by minister Chuck Lucas at the Crossroads Church of Christ of Gainesville. In just a few short years, the movement has grown dramatically.

The church was known as the 14th Street Church of Christ in 1973, when it moved into larger quarters. Lucas took over as minister after the move, and changed the name to Crossroads Church of Christ. He took the name from Jeremiah 6:16: "Thus says the Lord, stand at the crossroads and look; ask for the ancient paths, where is the good way; then walk it, and find rest for your souls."

By 1975, the church had outgrown the new facility, and added new buildings that doubled its size. By 1979, now with 1,000 members, the church outgrew the expansion and, according to a story in the Gainesville *Sun*, was looking for a site which would eventually accommodate 10,000 members.

The church has spread quickly outside of Gainesville as well. At least 38 Churches of Christ espousing Crossroads doctrine now exist, usually near college campuses, in Florida, Ohio, Colorado, Illinois, Alabama, Oregon, Georgia, Montana and California.

Minister Andy Lindo at the Poway Church of Christ was trained at Crossroads in Gainesville, as was Barry Beaty, youth minister at the 7th and Orange Church of Christ in Escondido. Lindo and Beaty both refused to talk to the *Times-Advocate* about their churches. There is one other Crossroads Church of Christ in California — in Lancaster, near Bakersfield.

Lucas, 42, from his office in Florida, said through a secretary last week that he would not talk to a *Times-Advocate* reporter.

Said James Gibbs, an elder at the 7th and Orange Church of Christ in Escondido: "I think, in general, you would find us very sympathetic" with the Poway Church of Christ. "I have nothing but good things to say about them."

Comparing the Church of Christ to other church-

es is difficult. Each of the 17,000 congregations worldwide within the 2.5 million-member Church of Christ is considered an autonomous unit, with no connection to other churches. There is no hierarchy within the Church of Christ — no bishops or ruling council. Church of Christ ministers do not have to be ordained or attend specific seminaries, although some have theological degrees.

The Church of Christ is a faith based entirely on the Bible, according to ministers. The church teaches that the Bible is the sole source of instruction — a literal message from God to man. The church considers its members direct descendants of first-century Christians. Members believe they have a mandate to spread the word of the Bible to the world.

With the emergence of Chuck Lucas and the Crossroads movement, the Churr' of Christ has been shaken to its very foundations.

Tom Vail, who was a Crossroads member for more than four years, now speaks in cities all over the country, warning of the dangers of Crossroads. Presently a minister at the Call Street Church of Christ in Tallahassee, Fla., Vail, 26, said the Church of Christ's zeal for seeking converts can be blamed for much of Crossroads' success.

The movement often gets its start, he said, in churches where congregations are dwindling because of few new converts. Church elders, in charge of appointing ministers, look for ways of reversing the trend.

"First of all, these people want to be successful," Vail said. "The elders want to have what they think is a dynamic ministry. They look around for the most evangelistic people they can find. They equate evangelism with success."

Before a Crossroads minister will come to a church, Vail said, the elders must agree to accept totally his concept of how the church will operate. Others said churches often split before a Crossroads takeover, with elders who are opposed being forced out.

Lindo came to the Poway Church of Christ as a youth minister, before taking over as minister in 1979. Beaty came to the 7th and Orange Escondido Church of Christ as youth minister about 18 months ago.

The Crossroads movement, Vail said, is structured around controlling the lives of church members. He said the philosophy and techniques are derived from a book called *The Master Plan of Evangelism*, by Robert Coleman.

Very basically, Vail said, the book teaches that Jesus completely and totally dominated and controlled the lives of the 12 apostles, and later taught them to control the lives of others. Crossroads ministers attempt to emulate this perception of Jesus Christ by controlling all aspects of the lives of church members.

After a Crossroads minister comes to a church, Vail said, few changes will be noticed immediately. "The minister comes in," Vail said, "and chooses three or four people he can feel comfortable with — in other words, people he can control."

The leaders of the soul talks — weekly Bible study sessions in small

groups — are usually those closest to the minister, Vail said. The minister exerts his influence on the soul talk leaders, who eventually learn to control members of the congregation. Vail equated the concept with the pyramid structure in a corporation or business.

Slowly, over a period of months, the church begins to change. Eventually, members of the congregation begin to devote their entire lives to the church, often abandoning outside ties to family and friends. Vail said a number of Crossroads members have advanced college degrees, but choose to live near their church doing menial jobs.

Vail emphasized that Crossroads ministers are experts at gaining control of the lives of those around them. Ministers learn control in three ways, he said. Soul talk leaders are told to imitate church leaders, and so learn how to control others. And ministers use the prayer partners, who are instructed to confess their sins to one another, to find the weaknesses of those in the congregation.

But most importantly, control techniques are taught in Campus Ministry Training Program classes. "It got to the point that we even learned three different types of hugs," Vail said. The first hug was designed to demonstrate closeness and affection; a second meant coolness and "not really agreeing;" the third said, "You really aren't doing very well."



'They're going to take this and they're gonna say, 'Look at us. We're like Christ. We're being persecuted and hung up on a cross.''

Vail explained No.3: "You put a hand on the person's kidney, and you lean back and you look into their eyes with a kind of narrowing of your eyes."

Vail said he experienced the effectiveness of the techniques firsthand during his four years as a Crossroads soul talk leader on the Florida State University campus.

"By the time I was a senior," he said, "I knew how to manipulate people, how to get them to do what I wanted them to do, without their really knowing it."

"The danger in what they do is the systematic control of people. It's not so much in what they teach. . . I will do everything I can to stop these people."

Many Church of Christ ministers are in outspoken opposition to Crossroads, fearing that the movement's unsavory reputation may become the label for all Churches of Christ, eventually destroying the church.

"I don't think it (Crossroads) has gained a widespread popularity at all," said David Moyer, minister at the Church of Christ on Broadway in Escondido. "In fact, if it started in this congregation, I would jump on it pretty heavy. I wouldn't want it to get started here."

"Taking something like this Crossroads movement, and almost changing it into a badgering thing, that's not the great commission. Jesus said, 'Go

out and teach the nations.' He didn't say, 'Go out and force them to believe.'"

Archie Luper and Ira Y. Rice Jr., both Church of Christ ministers, are at the forefront of a national movement to stamp out Crossroads. Rice is editor and Luper assistant editor of *Contending for the Faith*, a Church of Christ publication, based in Birmingham, Ala., with a claimed circulation of 20,000.

In an August 1980 editorial, Rice, now in China doing missionary work, wrote that Crossroads "is the most insidious cultish movement to threaten the Church of Christ in the 20th Century. . . Christians need to make a deep study of what makes them a cult and avoid them like King Cobra."

Luper, who has been a Church of Christ minister for more than 30 years, does not mince words when speaking about Crossroads.

"We firmly believe that Crossroads is the work of the devil," he said. "I believe with all my heart this is straight from Satan himself. I know that, because families are being broken up."

"We're trying to stop this thing. It could very well turn into another Jonestown situation — we believe it's that serious. As conservative as the Church of Christ is, that this thing could have gotten into the church, it is hard for us to believe."

Barry Kercheville, minister of the

El Cajon Church of Christ, also spoke out against Crossroads.

"They've become, I believe, very cultish," Kercheville said. "Their methods of doing things, at least from what I've read, are the wrong way — taking people away from their families and everything else. We definitely don't believe in brainwashing anyone, and that almost sounds like what's going on."

Some Church of Christ ministers not involved with Crossroads are less critical of the movement. Jimmy Tuten, writing in *Truth* magazine, another Church of Christ publication, questioned some of Crossroads' methods, but said some of the criticism from within the church may be due to

jealousy because of Crossroads' success in attracting converts.

"Crossroads, with its thousand members, baptizes three hundred a year," Tuten wrote, "while a Tennessee church with four times that membership, baptizes a hundred."

Several former members of the Poway Church of Christ were at first reluctant to grant interviews with the *Times-Advocate*, because they said a newspaper story would only serve to increase the control of the church leaders over the congregation.

"They're going to take this," said one former member, "and they're gonna say, 'Look at us. We're like Christ. We're being persecuted and hung up on a cross.'"

EDITORIAL NOTE: It would be amusing if it were not so frustrating when supposedly responsible brethren try to discount our ongoing opposition to the *Crossroads/Gainesville, Florida* apostasy on grounds that we are "just jealous." It never seems to occur to such self-esteemed wise brethren to examine the evidence and see that what **actually** is happening at Crossroads is an almost complete abandonment of the great "Restoration Movement" which reproduced the churches of Christ of the First Century during the past 200 years.

As a smoke-screen to direct attention away from their abandonment of the restoration principle, whenever this is pointed out, practically every single Crossroader and Lucasite, like clones parroting their leader, cry, "Look at us. We're like Christ. We're being persecuted and hung up on a cross."

This is not the way it is at all. If they were remaining faithful to the restoration principle, churches of Christ in general should have nothing but praise to say of them. But such is not the case.

By making their own independent investigation and report of Crossroadism and the Poway church of Christ, *Contending for the Faith* feels that Escondido, California's *Times-Advocate* has rendered a signal service to the churches of Christ still faithful to First Century Christianity. It therefore affords us a great deal of satisfaction to publish brother Archie W. Luper's letter of appreciation to them, of March 12, 1981, as follows:

March 12, 1981

James Folmer, Editor
Public Forum
Times-Advocate Newspaper
207 E. Pennsylvania Avenue
Escondido, California 92025

Dear Mr. Folmer:

Recently I received a telephone call from Shirley Willis of 13655 Sagewood Drive, Poway, California 92064. Mrs. Willis informed me that she had obtained my name and telephone number from Dan Jenkins, a church of Christ minister in Birmingham, Alabama.

The first statement Mrs. Willis made to me was, "Mr. Luper, my family is in serious trouble: our eighteen year old daughter has been taken away from us by a religious cult." I then said, "Please! Mrs. Willis, not the Crossroads Cult?" She said, "Yes, the Crossroads Cult that operates as the Poway Church of Christ, 13609 Twin Peaks Road, Poway, California."

The next hour and twenty minutes Mrs. Willis explained in detail the tragedy the members of the Poway Church of Christ had not only brought upon her family, but other families as well.

She also stated that there was now a ray of hope because a *Times-Advocate* reporter, by the name of Jim Okerblom, was preparing an article that would expose the heartbreak the Poway church of Christ had brought upon so many families and their children. I then stated to Mrs. Willis, "Please have Mr. Okerblom contact me for additional information, and in the meantime I will send you a complete file on the Crossroads Cult, whose headquarters are located at 2720 S.W. 2nd Avenue, Gainesville, Florida 32607."

Sunday, March 1, 1981, Mr. Jim Okerblom's article appeared on the front page of the Escondido *Times-Advocate* Newspaper. The article, which consisted of two-thirds of the entire front page, with a picture of the Poway Church of Christ building and continuing to include pages four and five, exclusively dominated this entire edition.

Mr. Folmer, as editor of the Public Forum of the *Times-Advocate* Newspaper, Escondido, California, the two and one half million faithful members (this would include this writer) of the churches of Christ wish to thank you from the bottom of our hearts for the courage you exhibited in publishing this article.

Secondly, all of us would like to express our deep appreciation to the *Times-Advocate* staff writer, Jim Okerblom, for the brilliance, accuracy, and most importantly, the dedication and patience he displayed in the gathering of this material and writing this article which will literally affect millions of lives. Added to this, we wish to thank illustrator Kris Lindblad for the excellent illustrations which were drawn for this article. The members of the church of Christ throughout the United States, even around the world, would like also to express our deep appreciation for Shirley Willis, for helping us to bring to the attention of the members of the Church of Christ world wide the tragedy the Crossroads Cult has brought to so many precious families.

May God bless each one of you that have been mentioned in this letter and all others of the *Times-Advocate* staff who had a part in this most important article. Only in eternity will we truly understand the importance of this article. To all of you, please accept our sincere love and appreciation.

Sincerely,

(Signed)

Archie W. Luper, Sr.

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BOUND VOLUME XI READY FOR DELIVERY IN APRIL

We apologize for the delay in mailing BOUND VOLUMES of *Contending for the Faith*, Volume XI (1980). The delay was caused by your editor being sent to the Far East in late December to arrange details for the great *Bible-for-China* distribution program. Since we did not get back to the U.S. until March, it was not until then that we could gather the volume together and send it to the bindery, where it now is. We have been assured, however, that delivery from the bindery can be expected in April. Therefore, those desiring Volume XI, please send \$6.80 (plus \$1.00 for postage) with your order; or, if you wish Volumes III through XI, AS A SET, please enclose \$36.00 (plus \$3.00 for postage). All orders should be addressed to **CONTENDING FOR THE FAITH**, 2956 Allshore, Memphis, Tennessee 38118.

A CRITICAL REVIEW OF THE MASTER PLAN

(Continued from Page 1)

elders of the Memorial Church in Houston, Texas, asked Roger Lamb and Kip McKean, whom they were then supporting to work on the campus of Eastern Illinois University in Charleston, to tell them about the general philosophy behind the Campus Advance program. Roger was carrying **The Master Plan of Evangelism**, by Robert E. Coleman (published by Fleming H. Revell Co.). Referring to the book, Roger replied: "This is it; this is the plan; it's all in this book." I have a copy of the outline of the book furnished the Memorial elders by their minister, as well as the letter read to the congregation by the elders on April 24, 1977, severing relationships with the Crossroads movement. The elders mailed this material to me under date of July 25, 1979.

NOTE: The 1979 Crossroads Budget lists Kip McKean as being supported in Charleston, Illinois, by the Crossroads Church, Gainesville, Florida.

A Critical Analysis

I. The Foundation Is False.

- A. The basic underlying philosophical presupposition of "The Master Plan" is that Christian evangelism is to be in every respect a duplication of what Jesus did. We are to see in the life of Jesus that the plan of evangelism is to select a person, associate with that person, and require obedience of that person. In essence, we are to get the one that we have selected, to follow us even as he would Christ — assigning specific tasks, supervising and receiving reports on the work assigned, and giving appropriate guidelines and constant checkups calculated to bring out his "best". The last chapter is devoted to clarifying the reproduction process. The reproduction is not to make one simply a Christian but to make him a "Master" — hence "The Master Plan."

Note, it is not enough to rescue the perishing, though this is imperative; nor is it sufficient to build up new born babes in the faith of Christ, although this too is necessary if the first fruit is to endure; in fact, it is not sufficient just to get them out winning souls, as commendable as this work may be. What really counts in the ultimate perpetuation of our work is the faithfulness with which our converts go out and make leaders out of their converts, not simply more followers. Surely we want to win our generation for Christ, and to do it now, but this is not enough. Our work is never finished until it has assured its continuation in the lives of those redeemed by the Evangel.

Similarly the criteria upon which a Church should measure its success is not how many new names are added to the roll nor how much the budget is increased, but rather how many Christians are actively winning souls and training them to win the multitudes. (pp. 109-110). [Emphasis mine. JMS].

- B. Lest anyone think that I have misrepresented the book, the Epilogue is entitled "The Master and Your Plan", and the following quotes are taken from it:

All of this is going to require a lot of supervision,

both in the personal development of these men, and in their work with others . . . This will mean seeking them out where they are or counseling with them while they are with us in other activity . . . Carnal attitudes and reactions need to be detected early and dealt with decisively, as also offensive personal habits, unfounded prejudices, and anything else that would obstruct their priesthood with God and with man.

It might be wise in respect to our human memory to set up for oneself a schedule of things to cover in the course of their training, and then to keep a record somewhere of their progress to be sure that nothing is left out. (p. 123)

We must be sensible. As their guardian and advisor we are responsible for teaching our spiritual children how to live for the Master.

Our strategy thus without their knowledge will have already been infused into their practice. However, not to leave it obscure, before withdrawing our supervision we should explain to them explicitly what has been our plan from the beginning. (p. 124).

Before they should be turned loose from our control they need to be thoroughly established in the faith that overcomes the world (p. 125). [All emphasis mine. JMS].

- C. Reflections: The question that a New Testament Christian needs to ask is, "Am I to be the spiritual supervisor or "master" of another person's spirituality?" Or, instead, am I to point him to the one Mediator between God and man (1 Tim. 2:5), who only is worthy of the title Lord and Master (Eph. 4:15)? Anyone who knows and respects the New Testament recognizes that the Apostles were a unique group of men chosen by the Master to be eye-witnesses to His resurrection, to receive the baptism of the Holy Spirit, and to write the Bible. Any system that tries to duplicate this in evangelism is destined for confusion and error. Could anything be more perverted than the foundation of this method?

II. "The Master Plan" Teaches Deception.

- A. "The Master Plan" feels that Communists are a modern demonstration of the method that Jesus used. (p. 35).

In fact, for the most part, the disciples were absorbing it without even knowing that they were being trained to win people under like conditions for God. (p. 77).

Mark says: "For Jesus said unto them, Come ye after me, and I will make you to become fishers of men" (Mk. 1:17). Who is deceiving whom?

- B. Deceptive group meetings

During these informal gatherings we can study the Bible, pray, and in general share with one another our deepest burdens and desires. It is not necessary to broadcast what is being done, or even at first to tell the group what our ultimate plan is. . . (p. 118). [Emphasis mine. JMS].

- C. The deceptive and the absolute takeover of groups with leadership already intact is clearly affirmed.

This, of course, puts a priority on winning and training those already in responsible positions of leadership. But if we can't begin at the top, then let us begin where we are and train a few of the lowly to become the great. (p. 36).

Guess what will happen to those in leadership who will not "knuckle under" to "The Master Plan".

- D. "A DIVIDING GOSPEL . . . They were not handshaking emissaries maintaining the status quo of complacency." (p. 87).

They were going forth with a revolutionary Gospel, and when it was obeyed, it effected a revolutionary change in people and their society. (p. 88).

- E. **Reflection:** Does the Bible authorize deception, even for the task of evangelism?

For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did not sin, neither was guile found in his mouth (I Pet. 2:21-22).

And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth (Isa. 53:9).

Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good (Rom. 12:9).

The Bible does not permit a plan of evangelism that is predicated upon deceit.

III. The Lack of Respect for Duly Authorized Authority

- A. "The Master Plan" teaches that you do not have to be smart but that you do have to be loyal.

Jesus expected the men He was with to obey Him. They were **not required to be smart**, but they had to be **loyal**. This became the distinguishing mark by which they were known. (p. 50). [Emphasis mine. JMS].

No one will follow a **person** in whom he has no trust, nor will he sincerely take the step of faith unless he is willing to obey what his **leader** says. (p. 50). [Emphasis mine. Please understand that "The Master Plan" is teaching **devotion to a human leader** — such devotion that contradicts the teaching of the Bible. This cannot be too strongly emphasized. JMS].

- B. The Lord's church is organized with Biblically qualified spiritual leaders, but we are not to put away our minds and be absolute slaves to their will. "The Master Plan" does not recognize elders of the Lord's church as being the spiritual leaders. It teaches that elders are either to be converted to "The Master Plan" or bypassed.

Some are already in positions of authority in the Church. [To us, these are elders. JMS.] Others are yet among those waiting to receive an invitation to come to Christ. But wherever they are, they must be reached and trained to become effective disciples of our Lord.

Better to give a year or so to one or two men who learn what it means to **conquer** for Christ than to spend a lifetime with a congregation just keeping

the program going. (p. 117). [Emphasis mine. JMS].

Let it be understood that in the mind of the author of **The Master Plan of Evangelism** the effective follower of the Lord is the one who has accepted in to "The Master Plan" teaching blind allegiance to a human leader, even for those already in positions of authority in the church. This is not just a passing emphasis in the book but is a fundamental principle of priority.

This, of course, puts a priority on winning and training those already in **responsible positions of leadership**. But if we can't begin at the top, then let us begin where we are and train a few of the lowly to become the great. (p. 36). [Emphasis mine. JMS].

In the Lord's church, who is it who are "in responsible positions of leadership"?

- C. **Reflections:** Can faithful Christians in the Lord's church sit idly by and see a group of individuals trained in deceptive techniques infiltrate congregation after congregation, converting a part or all of an eldership to "The Master Plan"; or, if that is impossible, bypassing the local eldership placed over the church by the Holy Spirit (Acts 20:28; I Tim. 3; Tit. 1)? I beg you to read the quotes in this book in this context and ask yourself how could any congregation or group of Christians permit such an heretical book to be the dominant force of its teaching methodology? To accept "The Master Plan" is to bypass Christ as the Master who set up elders to oversee the church and to lead in expedient decisions, including methods of evangelism. Such a philosophy may win and hold its converts, but they will not be won and held for the Lord.

IV. "The Master Plan" Is Dedicated to Division.

- A. The sixth chapter is entitled "Dedication", setting forth the idea that Jesus assigned His followers work and briefed them in what to do, bracing them for hardship, and sent them out to divide.

There could be no compromise with sin, and for this reason, anyone holding out on God was sure to be disturbed by their preaching. They were not handshaking emissaries maintaining the status quo of complacency (p. 87).

They were going forth with a revolutionary Gospel, and when it was obeyed, it effected a revolutionary change in **people and their society**. (p. 88). [Emphasis mine. JMS].

- B. This revolution includes the church as one of its targets.

Evangelism is not an optional accessory to our life. It is the heartbeat of all that we are called to be and do . . . Everything which is done and said has glorious fulfillment of God's redemptive purpose — educational institutions, social programs, hospitals, church meetings of any kind — everything done in the Name of Christ has its justification in fulfilling this mission. (p. 92).

- C. Please understand that this mission is not simply making new converts to Jesus Christ, but it is an absolute blind submission to human leaders fa-

shioned after **The Master Plan of Evangelism**. As you read this book, realize that its author is not just talking about evangelism, but he is talking about a **method** of evangelism — a “Master” system where men and women are mastered by other men and women. No faithful Christian can be opposed to evangelism, but every faithful Christian must oppose **any** method that contradicts the Bible; and all faithful Christians must resist **any** method, false or true, that is pressed to the point of dividing the body of Christ. Please reread the quotes on pages 2 and 3 of this manuscript. Anyone accepting this method of evangelism should not be at all surprised then, when the elders’ decisions are ignored, the elders are not even consulted, and congregations are infiltrated and divided, because in essence their “bible”, **The Master Plan of Evangelism**, teaches it and demands that these be the fruits of the approach.

Conclusion

- I. Any movement that is predicated upon deception will deceive. Therefore, the individual being influenced by the group and its leaders may not even have heard of “The Master Plan”, much less seen the book. However, he may rest assured — from (1) the Crossroads bulletin, and (2) from the report of Roger Lamb and Kip McKean to the Memorial elders — that those trained by the Crossroads movement to be the leaders in their Campus Advance program know the book and follow it. (See Introduction

August 8, 1979

Jackie M. Stearsman, Minister
Central Church of Christ
1454 Belleair Road
Clearwater, Florida 33516

When Do People Ever Learn?

Charles Atnip / Frank Prevatt, elders
Clay Street church of Christ
Thomasville, Georgia

HISTORY REPEATED

The nation Moses led out of Egypt into the wilderness was a nation of baptized idolaters. (I Corinthians 10:1, 2). Though they were baptized unto Moses and ate and drank of that spiritual food, yet they were idolatry freshly baptized. **“We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: But now our soul is dried away; there is nothing at all, beside this manna, before our eyes.”** (Numbers 11:5, 6).

Their condition was summed up by the Hebrew writer as that of “unbelief.” (Hebrews 3:19). Though they believed IN God, they believed NOT God. The very atmosphere of their Egyptian life had so conditioned them that when God took them from that country they murmured the above words. In short, God’s ways did not satisfy them, and in their dissatisfaction they expressed their idolatrous wills. In rejecting Moses they also discredited and rejected God.

In their first attempt they found an answer in Aaron. Then later it was such men as Korah who responded to their demands. Though at the time all this was taking place, they thought they were acting within their rights, they were dead WRONG! In fact they were so wrong that inspiration went to great lengths to show this whole wilderness experience one of unbelief, gainsaying, and provocation. (I Corinthians 10:1-13, Hebrews 3:15-19, 4:1, 2, Jude 11).

to this manuscript. The calculated deceptive process is revealing, for the book states that it is not necessary to broadcast what is being done or at first to tell the group what the ultimate plan is. (See quote on p. 4 of these notes). One day, though, after the “Master” has successfully brainwashed the individual who is “dumb” but loyal (see p. 5 of these notes), a great revelation will come and he will be shown the book and no doubt encouraged to follow it as he seeks somebody that is “dumb” but will be loyal to a human “Master.” Such is “The Master Plan.”

- II. Lest anyone be led astray by the quotations from the Bible in “The Master Plan”, rest assured that Jesus does not ask you to be “dumb” but states that the first and the greatest commandment is to love the Lord thy God with all thy heart, and with all thy soul, and with all thy **mind** (Matt. 22:37); and the great Apostle Paul said, “Prove all things; hold fast that which is good” (I Thess. 5:21). “Neither be ye called masters: for one is your master, even the Christ” (Matt. 23:10). “But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: . . .” (Matt. 20:25-26).

The early church did well as long as paganism fought the church; but beginning in the early 300’s everybody within the Empire of Rome was baptized through the influence of Constantine, and then the church became little more than baptized heathenism. The church fast became corrupted following this. The very thing Paul warned against in II Timothy 4:2-4 happened: **“ . . . For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables.”**

Though warned, history repeated itself in the early church: **“All these things happened unto them for ensamples: and they are written for our admonition . . .”** (I Corinthians 10:11).

As long as the church of our Lord in this country fought Protestant theology we prospered. But when about 30 years ago we quit this struggle (we felt it better to “switch than fight”) and “joined” them, they let us baptize (?) them! Instead of preparing *genuine* gospel preachers we prepared “front men” with Ipana smiles and Pat Boone personalities who simply “loved” people into the church. The whole approach now for several years has been that of baptize them now, teach later. And for some odd reason we never got around to teaching them at all! The result is the church

now consists to a great degree of, and is controlled by, this "baptized denominationalism" in our midst and this is exactly why Crossroads "PenteCultism" has been as successful as it has among us.

CHARISMA, KETCHERSIDEISM, CULTISM

Like ancient Israel this baptized denominationalism in our midst has crossed the "Red Sea", but with the *real* "manna" before their eyes they cry: "Now our soul is dried away. There is nothing at all, beside this manna." (Numbers 11:6). What they *really* are saying is, "Give us 'charisma', 'Ketchersideism', the 'apocalyptic', 'cultism'." Any wind of doctrine can, and is, sweeping them off their feet into a patchwork religion with no identity of its own.

Ketchersideism and the charismatic movement made inroads into the church in the 60's-70's, and laid the ground work for Crossroadism, our big fight of the 80's. But brethren are girding themselves for the struggle, as 50 letters we have received from the Gulf to Minnesota and from the Atlantic Seaboard to New Mexico will reveal. This is to say nothing of the many phone calls by concerned brethren received here expressing shock and alarm over this evil among us.

At the moment Florida is the hardest hit of all the states. Our mail received here would put South and North Carolina next, with Indiana third. It is being felt strongly in Illinois. Texas and New Mexico are next. We've heard from Virginia, Tennessee, Alabama, Georgia, Kentucky, Arkansas, Missouri, Louisiana, Kansas and New England.

Next is the British Isles. The church in Dunoon, Scotland is going to assume the responsibility of distributing enough of our booklets among the 70 congregations there so that each saint in Great Britain might be forewarned and thus

forearmed for the Crossroads proposed 1981 summer onslaught there. By the time this article is published the booklets will have been printed for this work.

The third printing included some very valuable materials by Tom Vail and Chuck Miller, both former leaders in the Crossroads movement. Brother Miller was an active member in Gainesville. Brother Vail was campus minister at FSU/Tallahassee. Our 4th printing will be 4000 booklets.

May He continue to strengthen our hands in the work we feel cut out for us by our God who would have all men to come to a knowledge of the truth.

(NOTE: These good elders informed us that when their article appeared in our November 1980 issue of Contending for the Faith, they received requests for more than 1,000 copies for general distribution in many states. Now that Crossroadism is threatening to invade the British Isles, they are printing 4,000 more copies of their booklet, entitled, "THE TOTAL COMMITMENT PROGRAM OF THE CROSSROADS HERESY", of which 2,000 copies are being shipped to Dunoon, Scotland, for general distribution throughout Scotland, England, Ireland and Wales. They are not asking for any help on the cost of this printing; however, they could use at least \$200.00 or more to defray the cost of shipping. Anyone feeling moved to help on this, please

CROSSROADS ISSUES NOW AVAILABLE

That Crossroadism is "on the march" invading churches of Christ brotherhood-wide — even into foreign countries! — it now is abundantly plain for all to see. Instead of sitting back, complaining, "Why don't they do something?", why not realize there is NO "THEY" — only "WE"! As part of the "we", let each one of us lay in a goodly supply of back issues, re: Crossroads, and give them out broadcast among brethren everywhere. Bundle Rates are listed in the masthead on Page 2. Whether you order a dozen, 25, 40, 60, 80, 100 or even 1,000s of copies, we can handle your order. Please address all orders to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226.

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

After a Life Filled With Meaning, Robert R. Price Enters the Unseen

Ira Y. Rice, Jr.

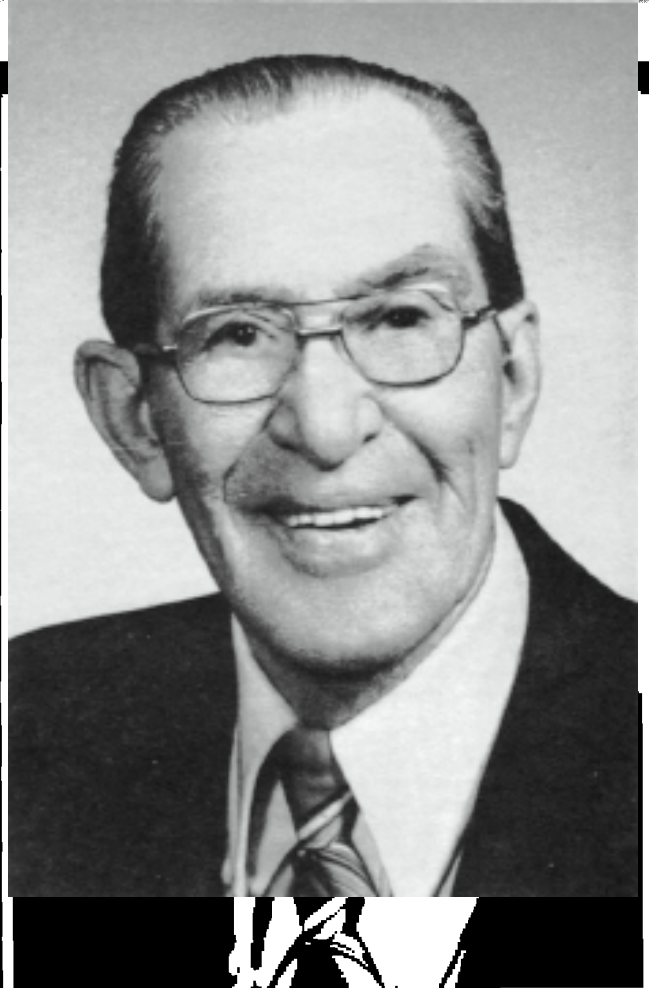
When most people die, it is like sticking your finger in the ocean, pulling it out, and asking, "Where is the hole?"

Not so with brother Robert R. Price, of Richmond, California, who entered "the unseen" April 17, 1981, a few miles away in Pinole. Had he lived until July 30, he would have been 86, having been born July 30, 1895, in Lebanon, Tennessee.

The first time I remember ever seeing this quarter-Cherokee-Indian gospel preacher, it was to lead the singing for the Price-Rice meeting at old Wayside & Sherman, where John O'Dowd then preached in Houston, Texas. I was 21 years old. Brother Price was more than twice my age. He told me that when *he* was 21, my father, Ira Y. Rice, Sr., *also* led the singing for him in a gospel meeting, with Price doing the preaching on both occasions. A few years later, it was he who conducted the wedding ceremony for Vada and me when we married, in 1947.

PUBLIC PREACHER; PRIVATE MAN

For one so public as he, strangely few were ever aware of his private background. And if I had not been so intimately associated with him for more than 40 years I should not know it either.



Robert R. Price

For example, how many knew that he spoke the Russian language and was an interpreter for the U.S. Army in Russia, China and the Philippines during World War I? He told me how home-sick, love-sick U.S. soldiers would fall in love with those beautiful girls in Russia, then, being unable to communicate, would ask him to interpret for them. If he thought they ought to marry, he would interpret one way; if not, then another. But whether accepted or not

(Continued on Page 3)

Contending FOR THE Faith

Volume XII, No. 5

May/1981

Ira Y. Rice, Jr., Editor

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Bearing One Another's Burdens

Strange isn't it how we can read a passage of scripture sometimes practically all our lives never quite grasping its full significance — then something happens and we see that passage in a whole new light.

Take, for example, what Paul wrote to the Philippians, when he said, "**But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity . . . 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.**" (Philippians 4:10, 14-17).

WHAT CAUSED OTHER CHURCHES TO NEGLECT?

Have you ever asked yourself why it was that *all other churches*, except the one at Philippi, dropped their support of Paul when he departed from Macedonia? It *could* have been, couldn't it, that they were just too poor; or it *could* have been that they were just too careless and indifferent to his needs. Or might it have been, as he described earlier in the book, their "**knowing that I am set for the defence of the gospel**"? (Philippians 1:17). That this did not offend the Philippians seems clear; however, recent happenings among "us" make me wonder if his very **defence of the gospel** might have caused *other churches* to withhold their support?

For instance, last year, when the elders of a certain church in southern Alabama became aware of Bellview/Pensacola's teaching that the divided assembly is without biblical authority, they said if that was the way it had to be they no longer would support brother Winston Temple's work with the Bellview Preacher Training School.

EUGENE FORNEA'S SUPPORT DROPPED

A similar instance is that of brother Eugene Fornea, a graduate of Harding College, of Searcy, Arkansas, who has been doing missionary work in Duluth, Minnesota, from January 1, 1977, onward. In May of 1980, two of the four elders started openly teaching error: 1) that instruments of music could be used in singing psalms, and hymns, and spiritual songs to the Lord, as long as it was done in the home; and 2) that repentance was not necessary before baptism, that we could baptize people who refused to repent of sin, and wait for them to change later, at the same time fellowshiping them, and giving them hope of heaven.

When, after brother Fornea and the other two elders had discussed these issues quietly with the two elders holding the false positions for some six months, the false elders split the church and falsely accused those holding to the truth with *causing* it, two well-known Arkansas churches dropped their support of brother Fornea, putting him in a financial bind indeed. Now please read Philippians 4:10, 14-17 again.

—Ira Y. Rice, Jr., Editor.

(NOTE: Anyone interested in helping pick up brother Fornea's support, please address him: **Eugene Fornea, 4225 Trinity Road, Duluth, Minnesota 55811**. Those wishing to help Bellview Preacher Training School, the address is: **4850 Sauffley Road, Pensacola, Florida 32506**. IYR.Jr.)

ROBERT R. PRICE ENTERS 'THE UNSEEN'

(Continued from Page 1)

those soldiers never knew what he had said either way, because he would be speaking in Russian which they could neither speak nor understand.

Brother Price also was a student of Greek; and he knew restoration literature as few in the brotherhood do now or ever did. He built the greatest, select, private religious library I ever saw.

Besides being the best coffee-maker in town, Robert R. was a brilliant conversationalist and neat about everything he did like you wouldn't believe. Because of his strong preaching, many erroneously thought him to be austere. But there was an emotional side to his nature that few may have suspected. He himself couldn't sing a lick in the road, but he could get more singing out of a crowd than almost anyone you ever saw. It was largely his love for singing, I think, that caused him to persuade the Richmond church to invite me to work with him and them as a second preacher, in 1945. And between the two of us and the congregation we made those rafters ring. (But his favorite singer of all was Rose of the Chuck Wagon Gang — and many is the time I have seen his eyes fill with tears when she would swing out on a particularly beautiful alto lead.)

HE LOVED THE TRUTH, PREACHED & DEFENDED IT

As fascinating as his private concerns always were to me, it was as a gospel preacher and polemic defender of the faith that he was truly magnificent. He was one of three such men who had the largest impact on my own life as preacher and debater — the other two being N. B. Hardeman and Foy E. Wallace, Jr.

It was his love for the truth of the gospel as it is in Christ Jesus that made his preaching so powerful and vivid. It literally *shone* through his personality as he preached.

An original thinker, he could come up with unforgettable illustrative expressions. For instance, I still recall him preaching on giving some 36 years ago. Working on the covetous ones in his audience, he proclaimed, "I could hang from the Golden Gate bridge by my *teeth* — and some of you wouldn't give 15 cents to see it!" And brother Archie W. Luper remembers him declaring, "If I can't prove that the Bible teaches that elders must have a plurality of believing children, I'll go back to Arkansas, sit on a flat rock and *parch goobers!*"

Besides which he loved to train and help young men with their preaching and debating, including Noah Hackworth, Joe Gilmore and others.

A BUILDER OF CHURCHES

When brother Price first moved to Richmond, California, either in the late '30s or early '40s, the cause of Christ along the West Coast from Mexico to Canada was weak indeed. Going to work with the church at the corner of 36th & MacDonald, when they had only 35 members, by the time I joined him in that work he had built it to 450; and six months later when I left to begin the work in Downtown San Francisco, we had more than 600. At the time, it was by far the largest congregation west of the Rocky Mountains.

Brother Price always had a dream of building a church rivalling the one J. Frank Norris built for the Baptists back in Fort Worth, in the '30s. Tributary to fulfilling this dream, he had led 36th & MacDonald in saving the money to build a large auditorium seating 900 people. (This was not to be

the final goal, of course, but a further step toward a far greater achievement.) Probably the greatest single heart-break of his life was when a faction arose in the Richmond church, maneuvered the elders out of control and fired him — just three weeks before that great auditorium was to open! He built it but never got to preach in it a single time!

Even in defeat, brother Price warned those false brethren who had euhred him and those who for the most part had paid for the building, "God won't let you get away with it!" And He didn't. After they got unrighteous control of the property, instead of the church continuing to grow, as it had under Price's preaching, it began to dwindle down, down, down. When it got down to some 300, they partitioned off the 900-seat auditorium, so they wouldn't look so small. Even that did not stop the hemorrhaging of membership, however. When they got so few that they couldn't keep it open, they finally sold it to the Pentecostals and merged with another congregation. If only they would have honored his preaching and followed his leadership, I have no doubt that 35th & MacDonald even now would be one of the great churches of our day. But they wouldn't listen! I am reminded of Jesus beholding the city and weeping over Jerusalem, saying,

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19:42-44).

(NOTE: After the funeral, I drove by 35th & MacDonald to see who those perfidious brethren finally sold the building to. The sign in front no longer read "Church of Christ" but "Faith Tabernacle A.O.H. Church of God Apostolic Holiness, Bishop G. W. Ayers, Pastor." I could have wept.)

SET FOR THE DEFENSE OF THE GOSPEL

If there was one particular characteristic about brother Price more outstanding than any other, surely it had to be his ever readiness to defend the truth of the gospel against its enemies.

Never shall I forget that day in August, 1946, when Mort Utley and the East Oakland church invited the 28 congregations then existing in the San Francisco Bay Area to come hear Roy Cogdill speak on two subjects — *Inter-Congregational Cooperation* and *Church Government*. That was the opening gun of what has become known as the Anti-Cooperation Movement. (NOTE: Those brethren hate being called Anti-Cooperation with a passion; but having been there and heard it from the beginning I would not know what else to call it.)

It is strange sometimes how things work out. Somehow brother Price and I were delayed in our arrival. By the time we got to East Oakland, the building was packed, all chairs in the aisles were filled and folks were packed solid around the outer walls and in the foyer. Yet, when Price and I arrived, we were ushered straight down the middle aisle to two seats left vacant on the second row. It was as if that was the signal for things to begin. And did they begin! Price and I sat there taking notes the entire time ready to defend the gospel just as soon as brother Cogdill finished speaking. They knew we would do it, too! However, to prevent its happening, without so much as a split second after Roy's

closing word, Mort announced dismissal with a closing prayer. They gave us absolutely *no chance* to reply to the two false sermons that Roy Cogdill delivered upon that occasion.

Nevertheless, though thus denied opportunity for *oral* reply, we had a *paper* in those days called *The Christian Soldier*; and through its pages for the next two years brother Price and I ceased not to warn every one night and day with tears. Instead of faithful brethren taking heed to our warning, they would write to us, saying, "We know Roy Cogdill and we know he doesn't teach *that!*" But the fact was that he *did* teach *that*, which now is plain for all to see. But I want it to be remembered, never to be forgotten, that it was Robert R. Price more than any other who first defended the true gospel against the ensuing onslaughts and incursions of anti-cooperationism, from 1946 and onward.

A POSITIVE FORCE

Even though brother Price grieved over the devastation wrought by the anti-cooperation of the '40s and '50s and later over the liberalism of the '60s, '70s and '80s, doing everything within his power to impede their progress, it would misrepresent him grievously to depict him as entirely negative. He was, in fact, one of the strongest *positive* forces for good within his generation.

For instance, when we first began the new congregation in Downtown San Francisco, in 1945, the first \$1,200 given toward the support of this new work was contributed by the 36th & MacDonald congregation and Robert R. Price. When our youth meetings began inter-congregationally throughout the San Francisco Bay Area the following year, we had no more ardent backer and supporter than brother Price.

Brethren Price and George E. Darling were so famous for the "special collections" for every good work that it was bruited about that if they met on the street and no one else was present they would take up a collection from each other! It was through such generous giving and collecting that property was bought, first, in Downtown San Francisco and later in Central Oakland. Beside which many, many other good works were helped across the years.

OAKLAND TO TEXAS AND BACK TO RICHMOND

When 36th and MacDonald fired Robert R., sometime in the '50s, he worked with the church in Central Oakland for some 13 years. Having that great library, he kept trying to decide what to do with it and whom to leave it to after he was gone.

An opportunity arose for him to teach at Sunset School of Preaching, in Lubbock; and they invited him to bring his library there. When things did not work out at Sunset as he had hoped, he stayed in West Texas for a while, finally returning to Richmond, California, to work as one of the ministers of the Southside congregation together with Francis F. Carson, Kinwood Devore and Roland M. Jackson.

The original sister Price (Peggy) died in 1975 while they were still living in Lubbock. Some three years later, he was married to Mrs. Vella Gatewood Garrett, widowed sister of Otis Gatewood. She survives him. I wish to express the deep appreciation I feel to Peggy and Vella both for the love, kindness and devotion both demonstrated so genuinely toward this great man of God.

Knowing that the Southside congregation in Richmond is primarily a black church, some have wondered how Price

ever came to be one of its ministers. This is much too long a story to tell here. Suffice it to say that when F. F. Carson moved to Richmond more than 30 years ago, he met with the immediate good will and approval of Robert R. Price. And when brother Carson and the Southside brethren invited him to move back to Richmond and work with them, it was something he really wanted to do — so he did. In his view of things the love of God is color blind. Which is the way I see it, too. (Romans 2:11; James 2:1). The last visit I ever had with brother Price (in late October, last year, as I was preparing to return overseas) he told me in private that the Southside church in Richmond was the most spiritually-minded church he ever knew.

BROTHER BISHOP COULDN'T MAKE IT

In the old days, especially in the '40s and '50s, there were four of us gospel preachers, kindred spirits in Christ, who were inseparable — Robert R. Price, Linwood E. Bishop, George E. Darling and Ira Y. Rice, Jr. Brother Darling was the first of these four to pass, leaving this life in March, a year ago.

Brother Bishop had had a heart attack just prior to George's passing. And Price, too, was already sick with cancer. Since neither of them was physically able to be present for George's funeral, I stood in for the living three.

As soon as Linwood heard of Robert R.'s passing, he called me, saying that he still was not able to make the trip under the conditions that it would have to be made. It seemed to me that at least *one* of us should be on hand; so three hours later I was on the road from Memphis to Richmond, a distance of more than 2,200 miles, driving through.

When I spoke at the funeral, I assured them all that both George as well as Linwood should have liked to come, if only they could.

Now, of the four, it's just Linwood and me. And when the next of us passes, each wants the other to have a part in the funeral service.

BURIAL AND SURVIVORS

The funeral was conducted at 11 a.m., Tuesday, April 21, 1981, at Southside's building, at 1501 Florida Avenue, Richmond, California. Participants included Jeff Hill, prayer; Hayward Williams, scripture reading; Buddy Carson, songs; Don Kuehn, obituary and condolence; Ira Y. Rice, Jr., Ken DeVore, Roland Jackson and David Gatewood, speakers; and F. F. Carson, eulogy, sermon and prayer. Burial was at Rolling Hills Memorial Park, Richmond, a site overlooking the Golden Gate, according to brother Price's wishes.

Having been preceded in death by Peggy Price, the single issue of that union Dan Price of Seminole, Texas, is still living and was present. Also surviving are Mrs. Vella Gatewood Garrett Price, of Richmond; step-children, Mrs. Jeanne Frazier, of Dimmitt, Texas; Johnny Garrett, of Houston, Texas; James Garrett, of Talala, Oklahoma, and Mrs. Carolyn Farris, of Succasunna, New Jersey; a brother, William H. Price, of Teague, Texas; two sisters, Mrs. Myrtle Bonner and Mrs. Bonnie Cremonia, of Plainview, Texas; three grandchildren; 11 step-grandchildren; and six great-grandchildren.

* * * * *

(NOTE: Brother Price's great library was willed to European Christian College, of Vienna, Austria, where Otis Gatewood, sister Price's brother, now serves as founding president. Won't future generations have a time figuring out how it got over there! IYR Jr.)

M U S T W E D I V I D E ?

Rubel Shelley

(EDITORIAL NOTE: When the apostle Paul called upon the Ephesian elders to meet him in Miletus, toward the close of his discourse he 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. Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears." (Acts 20:29-31).)

It is not our conviction that those seeking to lead the disciples away over the subject of **Marriage, Divorce and Remarriage** are wolves. But that certain men have arisen from our own selves "speaking perverse things" over this matter by now should be evident to all. And if their purpose is not to "draw away disciples after them", then what else could it be!

At least one perverse thing being spoken by these advocates is that we must not divide over them. Here the brotherhood was almost wholly at peace (at least on this particular subject), when — out of the blue — certain men arose and the perverse things started. Even at this writing, these brethren keep pressing and pressing and pressing and pressing their perverse positions on the one hand, while, on the other, in pretended innocence they are practically pleading, "Must we divide?" It is just not right to do everything in their power to divide us — and then try to shift the onus of division onto those who didn't cause it!

Then for some of our would-be "thinkers" to fall for this ploy just makes it that much worse. A case in point is brother Rubel Shelley's article, "Must We Divide", which appeared in a recent issue of the *Firm Foundation*, as follows. — Ira Y. Rice, Jr.)

The elements of division are appearing again in our brotherhood. This time the issue is not premillennialism or orphan homes, but **divorce and remarriage**.

I have strong convictions to the effect that only such persons as have put away fornicators have the right to marry again following divorce. Those who divorce for a trivial cause or who are responsible for breaking a marriage commitment through sexual infidelity are, on my understanding of the Scripture, guilty of the sin of adultery if they remarry. I have elsewhere argued this case from the Bible and am convinced it is correct.

The purpose of this article, however, is not to argue the issue of divorce or remarriage further but to **appeal for cooler heads among disputants in the matter and to sound a warning against dividing the church over this issue**.

Brethren with equally sincere motives and demonstrated concern for the kingdom of God hold views contrary to my own. We cannot both be right. And much serious, prayerful, and diligent study needs to be done in an effort to come to unity of belief among us.

My intellective powers are not infallible, and I may be wrong about what the Bible teaches on **divorce and remarriage**. I must maintain a calm and reasonable spirit while studying through this difficult subject. Of course, those with a contrary view are not claiming infallibility either; and the

willingness to reconsider the merits/demerits of a view is a virtue which persons on both sides of the matter must exhibit. **Only the Word of God is infallible**, and we are seeking to come to agreement about its teaching on a subject everyone admits to be challenging — both intellectually and practically.

Let egos be restrained. Let voices be lowered. Let abusive *ad hominem* arguments cease. Let threats and talk of dis-fellowship be discontinued.

Let us accept the fact that we are in a time of study, discussion, and inquiry.

We have managed to live with one another for decades in disagreement on this topic — as well as the war question, the indwelling of the Holy Spirit, etc. There is no reason to divide the church over it now — unless we degenerate to the carnal state of the Corinthians and choose up sides by the names of our champions. God forbid that we should do so!

We should never have divided over the issues mentioned in the first paragraph of this article. May we show more maturity and love for the body of Christ then to rip it asunder over this one.

Does False Doctrine Matter?

James W. Boyd

An article entitled "Must We Divide," written by brother Rubel Shelley, is being seen in some papers. I submit that the sentiments therein may well contribute to the very reasons division takes place, namely, a toleration and compromise with false doctrine. The issue at hand is divorce and remarriage. We are asked if we shall divide over it.

Calling for cool heads, assuming sincere motives all around, doing prayerful and diligent study, restraining egos, lowering voices, ceasing prejudicial arguments, discontinuing threats and admitting non-infallibility may sound sufficient to some. Nobody can find fault with such admonitions *per se*. But that does nothing toward solution of the division cause by false doctrines. We can have all these qualities, on both sides, and still be wrong as sin.

Admitting the issue is decades old, the call of the article is to study, discuss and inquire. But how many souls must be caught up into adulterous conditions before we reach any conclusions? How long must brethren tolerate false doctrines until we obey God's command to mark and avoid?

The compromising tone is further revealed when the brotherhood is rebuked for having divided over premillennialism and orphan homes. It is asserted that we should have had more maturity and love than to divide over such things. Are we to conclude that those who upheld the truth are as guilty for division as those who upheld premillennialist error? Such would be slanderous to the faithful who wrote, debated, preached to defend the truth. Admitted, division should not have occurred. Premillennialists and antis should have left their error. But seeing how they persisted,

was it immature and unloving to obey God regarding the disposition of false teaching?

Does it truthfully represent all who refuse fellowship to false teachers to imply we are choosing sides according to champions? If we are not to observe God's lines of fellowship in doctrine and morals (divorce and remarriage involves both), when shall we?

Those who have preached that doctrinal differences

make no difference have found comfort in the article and circulated it.

The author of it has taught correctly, according to those who have heard him, on divorce and remarriage. He is to be commended for this. The questions now is: Does it matter? We believe it does. Continued toleration of false doctrine is intolerable.

Speaking As A Fool

Ben F. Vick, Jr.

It is true that "fools rush in where angels fear to tread" and "larger ships can venture more, but smaller ships should stay near shore." Yet, even though "I speak as a fool" and am a smaller vessel, let us consider all in the light of God's word. Remember, "Let God be true, but every man a liar." (Romans 3:4).

No one is more concerned about unity in the body of Christ than Jesus himself. In the dark hour before the cross, he prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17:20,21). The apostle Paul begs for unity today in every church as he did for it in Corinth in the first century. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (I Corinthians 1:10). The only way to have true unity in any age is to speak the same thing, and that is God's word. But let's not confuse the "unity of the Spirit in the bond of peace" with the gospel-doctrine union of Carl Ketcherside. The spirit of Ketcherside is seen in the articles, books, and actions of some within the church. "My brethren, these things ought not so to be."

A recent article appearing across our desk by brother Rubel Shelley entitled "Must We Divide" disturbs us. We are in agreement with some of the statements, but with others we have somewhat against it. Let us consider what has been written with the light of God's word in the spirit of love.

All of us (including this writer) need to be cool-headed in this matter of marriage-divorce-remarriage, and we need to be warned in regard to division in the church over this subject. Brother Shelley states, "... much serious, prayerful, and diligent study needs to be done in an effort to come to unity of belief among us." Our suggestion is that everyone lay aside the books of men and take up the Book of God and study it with an open mind. God's will can be understood on this subject. (Ephesians 3:3,4; 5:17; John 8:32). The Bible is the best commentary on itself; and the writings of men, too many times, simply cloud the issues.

Brother Shelley closes by saying, "We should never have divided over the issues mentioned in the first paragraph of this article. May we show more maturity and love for the body of Christ than to rip it asunder over this one." In the first paragraph he mentioned premillennialism and the orphan's home. We are in full agreement. We should not have divided over these issues. But the question is:

What brought about these divisions? If these theorists and law-makers had kept their ideas to themselves, we would still be one united body. The division was not caused by those who opposed premillennialism nor by those who stood for the orphan homes, but by those who pushed such "offences contrary to the doctrine." When men are "causing divisions and offences contrary to the doctrine," the Bible tells us to mark and avoid them. The books *The Divorce Dilemma* by James Woodruff and *Not Under Bondage* by J. D. Bales are contrary to the doctrine of Christ on the subject of marriage. Therefore, we must mark and avoid them. Who can help support a congregation where the elders and preachers teach premillennialism and against the orphan's home? Can we support men in their work who believe the alien sinner is not amenable to the law of Christ? Paul said to "avoid them", not abide with them.

We may miss it a country mile, but we cannot see the war question and indwelling of the Holy Spirit as being parallel to the marriage-divorce-remarriage issue. The war question is one that must be answered with one's own conscience in the light of the Bible. There are enough passages on both sides to sustain one's position. This writer could not personally go to war, but would protect his own family. A man may hold the wrong view on the indwelling of the Holy Spirit; but as long as he stays with the word of God, here is no problem. Good men have disagreed on this subject but did not refuse to fellowship each other. The marriage-divorce-remarriage question will not be parallel until another exception be given for divorce than can be found in Matthew 19:9; *i.e.*, fornication.

If we deeply love the truth and our brethren, we will oppose all poisonous doctrines which would enter the body of Christ and destroy us. We wish these books had never been written; but since they have, we must oppose them.

If I speak as a fool, let it be as a fool for Christ's sake; if as a small vessel I speak, let greater vessels than I speak out with love on their hearts and truth from their lips.

—The Informer

Shelbyville Road church of Christ
4915 Shelbyville Road
Indianapolis, Indiana 46227

FELLOWSHIP

Ernest S. Underwood

Webster defines fellowship in the following manner:
"Companionship, company; a community of interest, activity,

feeling, or experience; intimate personal intercourse: to join in fellowship esp. with a church member."

From this definition we learn that fellowship is simply joint participation, mutual agreement, and encouragement in any given endeavor.

The Scriptures are plain in their commands that the faithful children of God are to have no fellowship with the unrighteous in their wrong doing. The faithful are not to participate in the actions of the sinner, and are not to encourage and support him in his evil deeds. Those who do so simply become partakers in the deeds of the evildoer. This means that no moral, social, or financial support can be given to those who are out of fellowship with God and his faithful children. It also means that when fellowship has been scripturally withdrawn from the evildoer, whoever continues to have joint participation — fellowship — with him comes under the wrath of God. Such would forbid faithful gospel preachers from appearing on the same lecture programs with known false teachers, unless such appearance was for the express purpose of pointing out the sin of the heretic.

When all who claim allegiance to Christ practice this biblical doctrine, the church will be pure as God intended it to be.

Can The Brotherhood Continue To Scripturally Fellowship Brother James D. Bales?

Ernest S. Underwood

On the subject of marriage, divorce, and remarriage brother James D. Bales teaches gross and offensive error. It is this writer's conviction that his book, *NOT UNDER BONDAGE*, will be the cause of a vast increase in the population of hell. In essence, he teaches that as long as both partners of a marriage are NOT Christians they are free to marry, divorce and remarry at will without violating Jesus' commandment as stated in Matthew 19:9. Recently, when questioned if one could do so sixty times, he replied, "Make it a hundred, I like big numbers." He teaches that only when BOTH are Christians does their marriage come under the jurisdiction of Jesus' law on marriage. Even then, according to brother Bales, if fornication is committed by one of the parties, and divorce is the result, then the guilty party can repent and remarry at will. It is my view that such doctrine is God-denying in that it takes away the authority of the Scriptures, sin-encouraging in that it allows one to "shop around" until the "right" sex partner is found, and morally debasing in that its implications are immoral.

Since brother Bales is actively promoting his false doctrine which is causing divisions in the Lord's church, can faithful brethren any longer extend fellowship to him? If so, by what standard?

At a luncheon in Memphis, on February 12, 1981, a luncheon at which I could not conscientiously eat with brother Bales, I personally informed him that I could no longer hold him in fellowship. His reply was that he would not lose any sleep over my action. I am not naive enough to think that my action toward him will adversely affect him in a personal way. However, if I am Scriptural in my action, and I am, he may not lose any sleep, but if he refuses to repent he will lose his soul.

I love brother Bales. I have appreciated the work he has done in other areas of proclaiming and defending the truth. My action is not an action of spite or hate; it is an action of love — love for him, and love for the truth of God. I call upon all who truly love him and are concerned about his soul to join me in this action in hope that he will repent. If he does repent, a precious soul will be saved. Let us pray that this will be his reaction.

—The Newsletter
Church of Christ
Highway 31 South
Covington, Tennessee 38019
February 22, 1981

Brother Underwood evidently mailed a copy of the foregoing to brother Bales even before it appeared in Covington's *Newsletter* a few days later; hence, under date of February 19, 1981, brother Bales addressed a response to it, as follows:

2-19-81

Ernest S. Underwood and the Elders
Church of Christ
Highway 51 South
Covington, Tenn. 38019

Dear Brethren:

I appreciate the fact that the February 22, 1981 *Newsletter* was sent to me. I would appreciate the enclosed reply being put in your bulletin soon. I realize it is your *Newsletter* and I shall not complain if my reply is not made public. No one so far has granted me the privilege. For example, THE SPIRITUAL SWORD and the GOSPEL ADVOCATE will not carry my replies. Again, it is their paper, I am not their conscience, and I do not fall out with them because they are convinced only one side should be presented. I encourage people to subscribe for them.

Of course, I did not have space to argue my case in this short article. If the elders agree with brother Underwood I hope their agreement is based on their own study of my arguments in NOT UNDER BONDAGE.

May the Lord bless you in every good work,

In Christian love,

(Signed)

James D. Bales

P.S. I am sending the elders a copy of SHALL WE SPLINTER? and DIVORCE DILEMMA DISSOLVED? Also NOT UNDER BONDAGE. A copy of this letter, my short article, and your bulletin is being sent to the Elders, Eagle Lake, Fla. 33839, along with *Not U. Bondage*, SWS? and DDD?? I would like them to have the opportunity to study my position first hand.

Presumptively brother Bales' reason for sending this material to Eagle Lake, Florida, was knowing that brother Underwood soon should be moving from Covington, Tennessee to Eagle Lake as their new preacher. Whatever his reason, on that same date he wrote to Eagle Lake, as follows:

2-19-81

Elders
Church of Christ
Eagle Lake, Florida 33893

Dear Brethren:

Since it is likely brother Underwood will discuss my position on divorce, I thought that it might be helpful if you

(Continued Next Page)

Let's All Help Elk Grove Ch

Springdale, Arkansas Underwrites \$ 10,000 Worth; Getwell / Memp
July 15th Deadline Approaches; Now Is Time For the Rest of Us to



Glenn Jobe

When you get right down to it, many of the concerns of this brotherhood — at least in our view — really amount to very little. Then, upon rare occasion, something genuinely positive and significant rivets our attention — so much so, in fact, that we just *must* do something about it. Such is the case with the effort now being put forth by the Elk Grove Village church in the great Chicago metroplex.

Our heart bleeds when we think of the tremendous work done by Bill Coss and others to pioneer the work in the Chicago area in former days — only to have much of it undermined and taken over by anti-cooperation earlier as well as by liberalism later. Of the approximately 30 congregations that he and others either established or helped build up, only a handful have remained faithful to this day.

ELK GROVE CHURCH IS OUTSTANDING

Of the few faithful churches in the greater Chicago area still true to the word of God, the congregation at Elk Grove Village is a bright and shining light. When brother Glenn Jobe, their 33-year-old evangelist, a native of Chicago, returned there to work, after completing a master's degree, at Harding Graduate School, in Memphis, Tennessee, he found the majority of the Elk Grove congregation made up of persons converted from Catholicism or Protestant denominations. Having been converted directly from the world, rather than having "grown up" in the church, they have been trying to build a congregation based strictly on "thus saith the Lord."

A struggling group of some 40 members, the Elk Grove church borders the West side of O'Hare International Airport in Chicago's northwest suburbs. Meeting in a dwelling

BALES' LETTER TO EAGLE LAKE

(Concluded from Page 7)

studied what I have had to say on the divorce and remarriage of aliens.

With every good wish.

In Christian love,

(Signed)

James D. Bales

The statement that brother Bales enclosed, which he was not complaining that no one would publish (and would not fall out with them if they didn't), is herewith published in full, as follows:

Fellowship and the Divorce Questions

James D. Bales

In *The Newsletter* published by the church, Highway 51 South, Covington, Tennessee 38019 brother Ernest S. Underwood has an article; "Can The Brotherhood Continue to Scripturally Fellowship Brother James D. Bales?" (Feb. 22, 1981) Since there is no earthly head of the church,

brotherhood action on this matter is impossible. On page one of the bulletin he spoke of "when fellowship has been scripturally withdrawn from the evildoer, whoever continues to have joint participation — fellowship — with him comes under the wrath of God." He was speaking here of any person from whom there has been a withdrawal of fellowship. What scriptural procedure would the church there have to take in order to withdraw from me? Would their action be binding on all other congregations, including the one I attend in another State?

"Recently, when questioned if one could do so sixty times, he replied, 'Make it a hundred, I like big numbers.'" (1) If it is wrong, it is wrong whether done once or one hundred times. (2) Since these brethren say that the second marriage in the world, when the divorce was not for fornication, means that the individual keeps on committing adultery, he would not be any more involved in adultery (if they are right) if he committed it with one woman or with one hundred. (3) Connally said a single man could deflower fifty young women and still be free to marry (*Connally-Hicks*, p. 333). (4) Waldron said a man who

Irish to Build in Chicagoland

**s Contributes \$2,000; Crystal Lake, Illinois Purposes \$1,000;
 se Up and Come Forward With Remaining \$127,000 Still Needed**

house at 791 Love Street, which also serves as living quarters for the minister as well as a place to worship for the members, because of their present growth and inadequate space, they need to secure a larger, more permanent location, with space to provide the necessary parking facilities. The need is all the more urgent in that village ordinances have been changed, and they face the threat of eviction because of zoning regulations and fire codes.

FAST-GROWING AREA

Brethren living either in rural communities or even small-town areas have little conception how difficult it is even to find, much less purchase, property in a place like Chicago's northwest suburbs — one of the fastest growing areas in the United States. As late as 25 years ago, this whole territory was mostly farm land; and Elk Grove and Schaumburg (where they are trying to buy) were either non-existent or just a crossroad community. Today Schaumburg is the home of the great Woodfield Mall, the world's largest shopping center under one roof. Population figures show that if Elk Grove can buy in Schaumburg, they will be in the midst of an area serving a third-of-a-million people.

Actually, if they only could, they should have liked to locate in Schaumburg earlier. However, seemingly, the price of land was prohibitive. Vacant commercial property sells for \$200,000 per acre; in fact, much of it is selling at \$10 per square foot.

OPPORTUNITY TO BUY

Just when it seemed that such a purchase would be entirely beyond their reach and thus out of the question,



Where the church now meets at Elk Grove Village, Illinois

recently the men of the congregation located 2½ acres right on Schaumburg Road, which could be purchased for only \$140,000.

With a 198-foot frontage along one of the highest points on Schaumburg Road, a four-lane main thoroughfare, not only is the location excellent, but, at only \$56,000 per acre, the purchase price (for that location) is far more reasonable than anything else in the area. (Continued on Next Page)

murdered his wife was free to remarry, and that he could be forgiven for murder "until 70 times 70" (*Waldron-Hicks*, p. 210). I did not say "I like big numbers." A friend just listened to a tape (I do not yet have a copy), and he said I said "people like big numbers." I meant some opponents, but this was not clear. I have said more than once that *they* like big numbers, let us use big numbers. Numbers do not change the arguments. Of course, a person's heart can become hardened.

It is said that my position encourages sin "in that it allows one to 'shop around' until the 'right' sex partner is found." Is brother Connally encouraging "shacking up" until one finds the "right" sex partner since the man who just lives with women, without marrying them, is free to repent and then marry?

Does brother Underwood disfellowship brother Foy E. Wallace, Jr. and others who agree with *Not Under Bondage*? Does he disfellowship all those who disagree with him on other aspects of the divorce question? See *Shall We Splinter*? When I asked brother Underwood whether he disfellowshipped on the war question, he was uncertain as

to what ought to be done. I pointed out that in my judgment it was as important, in fact more so, as the divorce question because on one's answer to it is based one's killing another or one's letting the aggressor kill the innocent while we refuse to stop them if it is necessary to kill them to stop them. If one's wife gave him the choice of divorce or killing him, would not most of us say: "divorce"?

I told brother Underwood I was sorry he disfellowshipped me but I am not going to lose any sleep over it. Of course, I deeply regret that his stand means that if necessary he would split a congregation over the matter if he had his way. About this I am greatly concerned.

It is impossible for me to repent as long as I am convinced I am right. I have tried to deal with objections to my position with both industry and integrity. As a general rule, those who have criticized me have made little attempt to answer me on I Corinthians 7.

My prayer is that brethren will continue to study the question, and that we shall not break fellowship. We have not in the past. Were we wrong?

Let's All Help

(Continued from Page 9)

Three buildings already exist on the property, one of which could serve as a suitable residence for the preacher.

WHAT ELK GROVE ITSELF IS DOING

Even though relatively few in number, contrasted with some of our older, longer-established churches in other parts of the brotherhood, Elk Grove is not just sitting back and asking the rest of us to do it all. Their present building, at Elk Grove Village, is appraised at \$81,500. The church still owes \$12,000 on the mortgage, which has to be paid off plus the realtor's fee. Considering the current selling market, they probably should clear approximately \$55,000. This they hope to use as a down payment for a meeting house on the Schaumburg Road property.

The reason they are trying to raise the full \$140,000 for the property purchase is that the land must be paid for, free and clear, before any improvements can be made. The terms of the contract, described by brother Jobe in a letter of April 6, 1981, are as follows:

"Our closing date is July 15th. On that day we are to have a \$50,000 down payment. The other \$90,000 is to be mortgaged at 10% on a 25-year schedule. But because we cannot build until the land is paid, we have received a balloon-type payment in which the remaining principle will be due at the end of 10 years. Thus, after paying on \$90,000 at 10% interest for 10 years, we will still owe \$77,000. Our monthly payment would be \$817.13 and we would not have a meeting house at the end of 10 years. Most of our payments (85%) would be interest. However, if the full \$140,000 is paid, the equity of the present property makes a sizeable down payment on a meeting house."

TAYLOR, ELKINS ENDORSE ELK GROVE & JOBE

Two of our brethren, well known for their faithfulness to and defense of the truth of the gospel, who endorse both the Elk Grove congregation as well as brother Jobe, its preacher, are Robert R. Taylor, Jr., and Garland Elkins.

Under date of February 11, 1981, brother Taylor wrote, as follows:



Glenn Jobe & Family

To Whom It May Concern:

It has been my pleasure to know well Glenn Jobe for a number of years. I know him to be a fine student of the Bible, exceptionally talented, well prepared with an excellent education, dedicated to Christ and totally loyal to the sound principles of New Testament Christianity. He has a fine wife and two children. He comes from a fine family background. His Dad and Mother are strong and stable members of the church.

I know the Elk Grove congregation from personal experience. I conducted a meeting there during the fall of 1979 and found the congregation to be sound and loyal in the faith. They desperately need to make a move from their current location and are eminently worthy of any help they receive. They are doing all they can on their own but cannot swing it without help. They are laying well their plans and will do a good work in their new location.

I am happy to commend both brother Jobe and the Elk Grove congregation without reservation.

In Christian love,

(Signed)

Robert R. Taylor, Jr.
Post Office Box 464
Ripley, Tennessee 38063

Five days later, under date of February 16, 1981, brother Garland Elkins, minister to the Getwell church of Christ, in Memphis, Tennessee, wrote, as follows:

February 16, 1981

To Whom It May Concern:

During our Fifth Annual *Spiritual Sword* Lectureship, which was conducted October 19-23, 1980, brother Prince, an elder of the Robinson Avenue church of Christ in Springdale, Arkansas, asked me if I knew of a faithful and able gospel preacher that the Robinson Avenue congregation could consider supporting in a mission field. I immediately thought of brother Glenn A. Jobe, evangelist of the Elk Grove congregation, in Elk Grove Village, Illinois. The brethren at Robinson Avenue now not only support brother Jobe financially that he may preach the gospel, but they are also assisting the Elk Grove Village congregation in financial ways to secure much needed property. However, neither the Elk Grove Village nor the Robinson Avenue congregations are financially able to raise enough money to buy the needed property. It is fervently hoped that other faithful congregations will assist these worthy brethren.

Brother Glenn A. Jobe is a very sound and able gospel preacher. He teaches the truth and opposes error. He possesses both good spiritual and academic training. He is a native Chicagoan. The Lord's work is already firmly planted at Elk Grove Village. This represents a beachhead in the great city of Chicago and the entire Metropolitan area and also the entire populus of Cook County. This work puts sound brethren in a very favorable position for New Testament Christianity in that part of our nation. I unreservedly commend brother Glenn A. Jobe to all sound brethren for any and all considerations that you may be in position to give.

In Christ,

(Signed)

Garland Elkins

HOW OTHER CONGREGATIONS MAY HELP

Hardly had sister Rice and I returned from setting up the Bibles-for-China distribution program in Asia in March, than brother Jobe visited our home in Memphis asking our help toward meeting Elk Grove's July 15th deadline. Knowing him personally since he was just a boy and being familiar with the work in the Chicago area where I have spoken on numerous occasions, I assured him that this was one effort for which I was willing to go all out to help.

"I certainly enjoyed our conversation together regarding the work here in Chicago's Northwest Suburbs and your interest in helping us acquire the much needed property," he wrote back a



Two of the three buildings already existing on Schaumburg property

few days later, under date of April 6, 1981.

"... This morning I received a wonderful phone call from brother Garland Elkins. He informed me that yesterday Getwell ran a special contribution for the work here. They set \$1,000 as their goal and received \$1,800. The elders are adding \$200 and will be sending a check to Robinson Avenue this week. I am shocked, for I did not know that Getwell was planning a special contribution..."

When I learned how the Getwell church responded on this, I found that they had set a certain Lord's Day, some two weeks or so in advance, and promised the members that everything given that day over their regular budget would be sent to help on Elk Grove's property purchase. How wonderful it would be if every congregation reading this would take Getwell for an example and "go thou and do likewise." Some congregations may already have enough in the treasury that you could send a substantial, one time

gift. Even smaller congregations somewhat limited in their resources could get a small loan of say \$1,000 from a bank, send it on, then repay the bank over a year's time.

Not only is Getwell/Memphis helping \$2,000, and the Crystal Lake, Illinois church purposing to send at least \$1,000, but the Robinson Avenue congregation, in Springdale, Arkansas, who now supply brother Jobe's full support, are committed to put \$10,000 into the property purchase as well. Also they have agreed to receive and administer the rest of the fund for this purchase. So, brethren, whatever you can send, please make it payable to Elk Grove church of Christ Fund and mail it to Robinson Avenue church of Christ, 1506 W. Robinson Avenue, Springdale, Arkansas 72764. It doesn't matter how much you send, just so the total adds up to \$140,000 by or before Elk Grove's deadline — July 15, 1981. — Ira Y. Rice, Jr., *Editor*.

Large, two-story barn on new property should be useful for something!



Notes & Quotes...

G. O. Reynolds, elder, Dallas, Texas, January 21, 1981: "The 'Bibles for China' work is one of the greatest works possible... The implementation of this program has been a long time coming, but this might even lead to opportunities that will make us want to send many *more* Bibles. Wherever the word is taught there will become a harvest.

"I just received brother Joe Ruiz's January Newsletter in which he wrote of the lectureship in Taiwan. Although he wrote of how much he enjoyed the coming together of the preachers doing mission work in Southeast Asia, he wrote of some of the brethren teaching the practice of women wording and leading prayers in public assembly as well as other practices and beliefs. This sure makes us anxious. To see such beliefs and practices among the 'missionaries' makes me *cringe*. Then it makes me wonder if the elders who are responsible for them being there know of their teachings and beliefs. If so, then the elders must concur with their teachings or else just do not care. But we have invaded that part of the world and the old Devil will not freely give up any of it. So it seems he is showing his work among the brethren over there as well as here..."

"Did the young man who was trying to raise funds to go to Taiwan get there yet? If not, what

is his status in going, funds, and such?

"When you get back, we surely would like to hear of your trip. May God ever bless and keep you..."

(NOTE: "Since writing to you from Hong Kong," I replied, in part, February 9, 1981, "we have been to Canton, Peking, back to Hong Kong, to Singapore, Kuala Lumpur, Jakarta and back to Singapore — preaching and teaching along the way. We were in a gospel meeting last week in Jakarta, are conducting a 'church growth' training series this week in Singapore (with the Upper Serangoon congregation), return to Hong Kong over this coming weekend when we also shall return to Canton, Lord willing, to do some follow-up teaching there; then back to Hong Kong for final touches on setting up the *Bibles-for-China* program; then ten days (from February 20) in Taiwan, with Joe Ruiz, Tommy Alford and the others, arriving Stateside again, Lord willing, March 2.

"Yes, we had heard of some of the missionaries teaching and practicing the things you mentioned. However, in talking with Jim Waldron, in Hong Kong, he was rejoicing over Joe and Tommy for contending for the faith against

those who were *contrary* to it, which I was sure would be the case. In fact, both of them had written to me that they had several things they needed to 'talk over' when we reach Taiwan. I am sure these things will be in the list. The simple fact is that corruptions which affect the brotherhood in the States sooner or later find their way also to the field. We just have to practice eternal vigilance if truth is to be preserved against error whether there or overseas..."

"You asked if Gene Brzozowski ever got to Taiwan. Not yet. The latest word I had he had gotten his support *purposed* up to the \$1,800-a-month mark, of which about \$1,200-a-month was actually materializing. He will have to have *at least* \$1,200 per month just for his family support; besides which his *work* fund has to be on top of that. So he's still plugging away trying to raise the rest. When I get back to the U.S. in March, I'll get back in touch and see what I can do to help him on over the top." IYR Jr.)

Albert C. Trent, who preaches at Hinton, Oklahoma, sent \$20.00 to our contending for the faith fund.

Garvin Brundige, Martin, Tennessee: "I appreciate the paper very much and the work you have done and continue to do for the cause of our Lord."

Joe H. Hager, of Cleveland, Oklahoma, contributed \$10.00 to our contending for the faith fund.

Russell & Shirley Cozort, Gainesville, Florida, January 22, 1981: "We do trust you are continuing to make progress in the 'Bibles for China' program. Please continue to keep us informed of any areas we might be of help . . ."

L. D. Gisson, Dresden, Tennessee: "I enjoy 'Contending for the Faith' so very much. I want to continue getting the paper . . ."

Sally Spalding, Kerrville, Texas: "Don't know if you heard about this or not — there are some people in Illinois who are planning to film the *Sex Life of Jesus*. They said the film would be shot in the U.S. . . . unless the public outcry is violently outrageous.

"The church bulletin stated, 'How can we stand by and do nothing to fight such evil. 'Jesus', the only name whereby men can be saved is being dragged through the dirt. Please help get this film banned.'

"This is the most sickening thing I ever heard of. You are in contact with so many Christians, could you get a lot of them to write letters of protest? The address is: **Jesus Sex Film Poll, Modern People News, 11058 West Addison Street, Franklin Park, Illinois 60131.**

"I've written my letter of protest. Many people do not want this, but so many people will neglect to speak out against it. I hope you'll use your influence to try to put a stop to this."

J. T. Marlin, evangelist, Duncan, Oklahoma, October 20, 1980: "You must have done a great job in the last issue. Everywhere I go I find people expressing their praise . . ."

Alice Dunn, Fairchild, Illinois, October 9, 1980: "The July issue of *Contending for the Faith* has been given to me and I have enjoyed reading it very much . . . In case you have any extra copies of August/1980 or March/1980 *Crossroads* issues would like to have one of each of those. Was wondering if you had any issues where the *New International Version* was discussed. Keep up the good work."

T. M. Willingham, of Tuscumbia, Alabama, ordered 12 copies of our "Crossroads" issue for March 1980 for distribution there.

Mary & Wesley Starling, of Washington Court House, Ohio, in contributing \$20.00 to our contending for the faith fund, said, "We appreciate the work you are doing, upholding the truth, and also your missionary work. If our United States keeps on living the way it is and the church trying to go more liberal all the time, we'll need some of the ones you have taught to teach over here . . . Keep on keeping on . . ."

James T. Lee, of Chattanooga, Tennessee, ordered 12 copies each of our issues on "Crossroadism" for March and also August, 1980.

(NOTE: We now can supply not only the foregoing issues but also the one for November, 1980. For the amounts to enclose with your orders, please check our bundle rates in the masthead on Page 2. IYRJR.)

Eugene Jenkins, minister, Gruetli, Tennessee: "Keep up the good work."

Ross Cutts, Vincentown, New Jersey, in sending \$10.00 to pay for postage on six bound volumes of *Contending for the Faith*, said, "If there is any left over please use it to continue the good work you are doing."

Paul Hesse, Nashville, Tennessee: "My brother resigned as an elder over problems that sound like 'Crossroads'. Please send him a copy of the March and August (1980) issues of *Contending for the Faith* and continue sending him a subscription."

Melvin Elliott, preacher, Indianapolis, Indiana, December 11, 1980: "We have a real battle on our hands here and how many will ultimately stand for the truth may be few, but I do know the ones that do will be victorious . . . We all wish you the best of success in your upcoming trip to the Far East and especially to China . . ."

Cecil Lanning, minister, Keyes, Oklahoma: "I enjoy the paper very much and appreciate the stand you are taking against the new ideas that are coming into the church. Keep up the good work."

John D. Timmerman, of Shreveport, Louisiana, ordered 12 copies each of our issues on "Crossroadism" for March and August, 1980.

T. F. Carr, Pigeon Forge, Tennessee: "Just a note to tell you how much I enjoy your stand for the truth and your telling it like it is. God bless you in continuing to do so by whatever means . . ."

F. T. Hamilton, preacher, Perris, California: "If you make your subscription \$6.00 a year instead of asking for extra help, those who care won't mind. The G.A. and F.F. are even more than that . . . Here is \$10. Apply part of it to a year's subscription."

L. R. Keller, Dublin, Texas: "Please send me 12 copies of March issue . . . in regards to Crossroads cultism."

Lloyd Samons, of Lima, Ohio, contributed \$15.00 to our contending for the faith fund.

Roy L. Cox, Pageland, South Carolina: "May God bless you in your work. My prayers are for you."

Marie Shirley, of Dry Prong, Louisiana, ordered six copies each of several issues to help alert the brethren there.

The church at Ozark, Arkansas, sent in ten subscriptions.

Willie Mae Thornton, of Meridian, Mississippi, contributed \$5.00 in memory of **Willie T. Eshe**.

Josh Steffen, of Madera, California, wrote, "When I read your articles about inviting all the Anti's but the Ante-ups to teach dear brother Ketcherside a lesson, I couldn't resist writing. **Bravo!** Do it! How often do we get an opportunity to alert the absolutely helpless, i.e., 'Unity in Diversity' Ketcherside, or any who would dare to think thusly. May God bless everything you do for good and give you wisdom in those things that are harmful . . . P.S. Pour it on that *Crossroads* mess."

Larry T. Perry, of Seymour, Tennessee, ordered 12 copies each of our "Crossroads" editions for March and August, 1980, to alert the brethren there.

Wm. H. Lucas, Mobile, Alabama: "Please send me 40 copies of the March issue and 40 copies of the August issue of *Contending for the Faith* . . ."

Jerry Martin, minister, Dublin, Georgia: "The church of Christ in Dublin, Georgia, would like to receive *Contending for the Faith* for the members here. Instead of mailing them individually, though, we would like a bundle of 30 sent to the church building."

Arlington Heights Church of Christ, Corpus Christi, Texas: "Please remove from your mailing list."

J. F. Fedd, of Mooningsport, Louisiana, subscribed for himself and enclosed enough to pay for two others.

PREACHING SCHEDULE RESUMED

Although I did hold several gospel meetings at various places during the fall, including one at House Springs, Missouri, in October, and one at Garfield Heights, in Indianapolis, in November, in view of our leaving for special work in the Far East, in December, I had to announce that no more calls for such meetings could be accepted until our return in March.

Now that we are back in the U.S., those desiring such may address your request to **Ira Y. Rice, Jr., 2956 Allshore, Memphis, Tennessee 38118**; or you may telephone (901) 363-6498. I cannot promise to accept every invitation to speak; however, as time and opportunity may permit, I'll be happy to respond to such calls. — *The Editor*.

Wayne H. Lifsey, of Lansing, Michigan, enclosed \$300.00 of his own plus \$25.00 from sister **Nell Eddy**, saying, "Finally getting around to helping *Contending for the Faith* . . . We continue to enjoy reading your paper and certainly we need it more now than ever before since one of the brotherhood papers has taken the stand that it has, not to expose error in the brotherhood. I hope that the Lord will continue to bless you . . ."

Margaret Spear, of Canon City, Colorado, continues to contribute to the support of our work. "What about the little paper called 'Action'?" she inquired recently. "They have that on the table in the foyer! I am not sure of **Jimmie Lovell**. What do you think of him? He didn't use to be right solid, I've understood . . . I do so enjoy your magazine. We see some liberal things going on and hear some remarks. We still have *Herald of Truth* on radio!!!"

(NOTE: "Brother Lovell has endorsed every false teacher of note among us as long as I have known him (or of him) which is more than 40 years," I replied to her letter February 17, 1981, from Hong Kong. "Because he is so enthusiastic and zealous, many brethren who are easily deceived have been 'taken in' by him. However, if you read 'Action' carefully, you will detect an 'uncertain sound' in almost every issue."

As for any church still supporting *Herald of Truth* without its sponsoring church correcting its errors, this within itself speaks volumes! IYRJR.)

T. Lloyd Cannon, Texarkana, Texas: "Though a free copy has been coming to the building, I would like to add my name to the subscription list for *Contending for the Faith*."

Herbert Hurd, Mi Wuk Village, California: "I really enjoyed **James W. Boyd's** article, 'The Real Version Issue.' I don't know why preachers, elders, members, want to give the devil a helping hand. It has been pointed out that 2% rat poison will kill; the 98% good won't do you one bit of good if you take the 2% along with it. I am not sure it takes the 2%. I want to be 100% safe and not give the devil any per cent. He (the devil) has more than enough going for him. Then when our schools of learning and so-called big preachers give the devil such a big hand in leading people astray, I get really upset.

"So, thanks again for you and *Contending for the Faith* — and I must add all who are fighting the battle for the Lord. If those who are supposed to be soldiers of the cross give the devil the help they do when they endorse the modern versions, I would not want that kind of person fighting on my side in any battle. I, having been in World War II, if I or anyone else found them giving that much help to the enemy they would have been shot on the spot or tried for treason. As I see it, we have many that the Lord may try for treason. I for one don't want to be in those shoes. May they turn from their sinful ways . . . Enclosed *Yosemite Encampment Bulletin* . . . Not sure of the % of good there."

Raymond Sanders, one of the elders at *Culendale/Camden*, Arkansas, ordered 12 copies of the issue for March and endeavors to stand up for sound doctrine and contending for the faith. "I know that your task is not an easy one and is often heart-breaking. It is sad seeing brethren turning back to the roads of hell . . . The brotherhood is much in debt for you and your work both here and around the world . . . I have started re-reading *Axe on the Root, Volume I*, to refresh myself on the material in these . . ."

ANCIENT LANDMARKS

If you are not receiving brother **Roger Jackson's** publication, *Ancient Landmarks*, you should. It's free. Address all correspondence to **P. O. Box 176, Hackleburg, Alabama 35564**. Even if it is free, you might enclose something anyway!

Frank G. Starling, minister, Tiptonville, Tennessee: "It is sad that so many would rather take care of the brotherhood problems by pretending no such problems exist. After all, they seem to say, if we look the other way there really can't be any problems. How sad to witness such unwillingness to be informed and to stand for the truth! Keep up the good work. The same ones (I suspect) who argue against your paper and its tone of truth and error in conflict are the same ones who are asking us to preach sermons on LOVE. I don't resist the suggestion any more than you do, I'm sure — and my message, as yours, would involve us all in loving God enough to do His will faithfully, even to the point of sounding negative or argumentative. May God help us to turn the digressive tide ere it's too late! Preach on, brother, preach on."

(NOTE: "I suspect that you have 'the brethren' sized up about right," I replied to the foregoing, in part, January 1, 1981, from Hong Kong. "Most seem determined not to know what is happening until error slips in, takes hold, divides the church and it is already too late. But, if I understand Ezekiel 3, we still must try to warn them just the same.")

M. L. Dickerson, writing for the church that meets at Interstate 40 & Exit 84, P. O. Box 2004, Russellville, Arkansas 72801, under date of December 3, 1980, said, "Congratulations and praise the Lord we have someone like you to truly *Contend* for the Faith. We were given a copy of your latest paper and we have sent in our subscription . . ."

"The reason I am writing to you is to say the above church is six families, three of which were elders in another congregation here in Russellville and two deacons, started as a new congregation last April. This was done to get away from a group which has let liberalism creep in over the objection of us. We were over-ruled by majority so started this congregation. We now have 50-60 in attendance and 22 families or parts of a family. We have purchased a building and pews and feel we can furnish a preacher a two-bedroom duplex and support him ourselves without assistance from other congregations. I was wondering if you might know of a person who would like to move or some young man graduating from a school well grounded in the word. If you do, we would appreciate your passing the above information on to him or ask them to call me (501) 968-2366 nights and weekends or daytime at work (501) 968-2112. Or if they prefer they could send us their resume. Salary would be negotiable.

"Thank you for any assistance you might be able to give us, and keep us the good work . . ."

Mr. & Mrs. Oscar T. Driver, of Andersonville, Georgia, are constantly helping our work both in the Far East as well as in *Contending for the Faith*.

Fred W. McClung, old-time gospel preacher, of Granbury, Texas, sent \$20.00 to help *Contending for the Faith*.

Walter W. Pigg, Jr., gospel preacher and one of our staff writers, from Farmington, Missouri, let us know last summer that he was "considering an effort on my part to raise \$1,000.00" to help *Contending for the Faith* catch up its arrears. "If it has not already been suggested, I would like to suggest that each of the editorial staff put forth a real effort to raise a substantial amount in order to make up the deficit, and to make possible the mailing of issues to a greater number of congregations which are not now receiving it. If we truly love the truth, and want to fight the error which is literally flooding our brotherhood, we can hardly afford to do less! . . . I am willing to do whatever I can to assist in the defense of The Faith. There is room for much 'contending' to be done!"

(NOTE: Brother Pigg is indeed a true yoke-fellow. At last account, the \$1,000.00 he had purposed to raise and send already was over-subscribed. IYR Jr.)

Bob & Grace Bruce, Bellville, Texas: "We thank you for your work in *Contending for the Faith*, in mission work, and all that you do in unfolding and bringing to light what we need to know about individuals and churches or colleges to help us with our youth and the Lord's church. We all need this in addition to our own study of the word so as to be able to refute not only denominational error, but in order to silence these within the brotherhood (who are teaching error).

"Thank you for advising us 'What John Clayton Really Believes.' We have his book 'The Source' . . ."

"My husband inquired of the next school district and I inquired from our superintendent of schools: 'What theory or methods of creation are taught in our schools?' Are Junior and Senior high school students at least being taught both the *Biblical* account as well as the evolution theory and then given their choice as to what to believe? Our school district, though the board is not Christian (they are Christian, i.e., Lutheran, Baptist, etc., and very much against the evolution theory). The school superintendent even said he would give us a documented copy by those who were at Darwin's death bed when he professed to have proclaimed that he wished he had never started the whole thing, as it was all a hoax and the theory totally untrue . . ."

Gene Holland, Doniphan, Missouri: "Five dollars enclosed to use as you see fit. I enjoy the paper very much, so keep up the good work . . ."

J. C. Choate, Winona, Mississippi: "I continue to appreciate your work for world evangelism and your efforts to contend for the faith."

Bill Newcomb, Valdosta, Georgia: "I am enclosing a contribution which I hope will help *Contending for the Faith* going to as many congregations as possible. This paper has served as an inspiration to me in the challenge we meet every day of getting back to basic Bible facts and putting the simple New Testament church back in the 'old paths'."

"I am convinced that the greatest mission field open to strong Christians today is not China, nor Russia, nor the northern states of America, but about two-thirds of every congregation of the Lord's church. Our congregations are becoming business institutions where people come together to talk about the 'big fight' that they'll never fight. Let's get ourselves back in order first and the mission fields won't be a 'drop in the bucket' then."

"With the support of *Contending for the Faith*, I believe that the Lord's church will prevail much longer . . ."

(NOTE: We thank brother Newcomb for his encouraging letter and agree with him that one of the greatest mission fields of all is in the hearts of about two-thirds of almost every congregation of the Lord's church." IYR Jr.)

If you have a PhD degree, you can say almost anything — true or false — and 90% of this brotherhood will accept it as true without further question. Even when proved false, most of these will still say that what such said was "just misunderstood". What about Romans 3:4?

Charles F. & Esther Lewis, Weston, West Virginia: "Use the enclosed check where needed. May God bless your work."

John A. Carter, former elder, of Mayfield, Kentucky, contributed \$68.00 toward our contending for the faith fund February 12, 1980.

Walter E. Dawson, Sulphur, Oklahoma, March 6, 1980: "We enjoy reading *Contending for the Faith* and also *Axe on the Root* exposing the errors being taught in the church today. Keep up the good work. . ."

The Glen Sacketts, of Nipomo, California, in ordering a packet of assorted tract by V. E. Howard, enclosed \$30.00, saying, "Use the extra where needed."

Stanley R. McCurry, Candler, North Carolina: "We thank you for sending us *Contending for the Faith*. We read it and wonder just what is going on in our country and in the church. This subject of the Holy Spirit, as is generally taught, is nothing short of witchcraft."

"In Romans 6:23 we are told, 'The wages of sin is death, but the gift of God is eternal life.' In Acts 2, we are told that Peter preached the first gospel sermon, and he succeeded in convincing about three thousand people that the wages of sin is death. They cried out, what should we do? Peter replied, 'Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit.' Paul said, the 'gift of God is eternal life.' What is the difference in what Peter said and what Paul said? Not one jot. Why does anyone want to be baptized for the remission of sins? For the hope of eternal life."

"While we are speaking of the new birth, I would advise some of our brethren to be more cautious concerning abortion. Mr. Bogard would really have enjoyed debating with them."

Frank Chesser, gospel preacher, of Thomsonville, Georgia, sent \$5.00 to help *Contending for the Faith*.

D. D. Duncan, of Holden, Missouri, demonstrated his confidence in this paper by sending in his renewal for ten years!

Mr. & Mrs. Cyril Meacham, of Piggott, Arkansas, enclosing \$10.00 to help out, said, "Thank you for this privilege that we have to receive *Contending for the Faith*. We want to thank all that are responsible for this great effort you are so unselfishly giving."

D. Ray Pippin, elder, Olathe, Kansas: "I have a deep conviction to doing my part to stem the modernist-liberal encroachment that we are experiencing in the church today . . . I personally admire your great stand for the truth. We need more people in the church today who are willing to be *on record* standing for plain New Testament Christianity . . . The church in Olathe, Kansas, is pledged to be a 'thus saith the Lord' congregation. We are speaking out publicly and pointedly against error wherever we see it . . ."

Mrs. Nina Collins, Oklahoma City, Oklahoma: "I surely have enjoyed it . . ."

John A. Carter, of Mayfield, Kentucky, ordered 25 copies each of our "Crossroads" issues for March and August, 1980, for alerting the brethren where he is.

James A. Lee, of Roswell, New Mexico, enclosed \$5.00, saying, "This is not much, but I hope it will help."

Miss Kay Newman, librarian, Magnolia Bible College, Kosciusko, Mississippi, wrote, "Through the help of people like you, our library is growing and is becoming more of a service to our students in their efforts to prepare for a life involved in the work of the Lord."

(NOTE: Others who would like to help build up Magnolia's library, please get in touch with sister Newman. IYR Jr.)

Mr. & Mrs. Jerry Nash, of Centerville, Tennessee, sent \$100.00 to help defray our deficit in *Contending for the Faith*.

Ted J. Thrasher, McCloud, Oklahoma, enclosing two additional subscriptions, said, "Please add these names to your mailing list as well as renewing my subscription. Thank you so very much for your much needed publication."

Mrs. Eddie Nichols, El Reno, Oklahoma: "I do enjoy your paper very much and read every article."

Jesse Condra, preacher, Rogersville, Tennessee, renewed for another three years, saying, "Keep up the good work."

Gary L. Smith, writing from Johnson church of Christ, Johnson, Arkansas, September 23, 1980, said, "Mr. Rice, THE LORD REBUKE THEE! Because I love Jesus and the Oneness of His Church."

(NOTE: "From your addressing me as 'Mr.' rather than as 'brother', I responded October 1, 1980, "I wonder at your love for Jesus and the Oneness of his church. 'THE LORD REBUKE THEE!!', you say. Well, you are hardly Michael the archangel, and I am not the devil, and we are not disputing over the body of Moses. Since there can be no oneness in Jesus and his church until we are one in faith, I suggest you let your eyes wander from Jude 9 back up to verse 3, and accede to Jude's exhortation 'that ye should earnestly contend for the faith which was once delivered unto the saints.' If so, we could become 'one' even yet. If not, this is impossible. For the truth against all error . . . " IYR Jr.)

Andy & Trisha Harwood, Trenton, Tennessee, March 1, 1980: "We want to let you know how very much we appreciate the kind article on brother Foy E. Wallace, Jr. We have ordered two of the special issues of the *Christian Journal* and want to order one of his books which we don't have already in our library. We intend to try to order one each month until we have the entire set of his books. It would be helpful if you would publish the entire list of his books which you intend to stock with the price . . . This month we would like to order *A Review of the New Versions* . . .

"I truly regret that I never heard him preach. I recall brother Jim Boyd, of the Central congregation in Jackson, say that (when asked if brother Wallace might be persuaded to hold just a short, weekend meeting), 'you might get him for only a weekend meeting, but you will never get a short meeting from him even if it were for only one night.' It really gets under my skin every time I hear a preacher boy from Freed-Hardeman say that he was just an old senile fool long past his time who really didn't know enough about the Bible to be writing about the versions. I actually heard one say those exact words. I wanted to reply that he was an old, veteran preacher when you were still in three-cornered breeches, but I didn't. I still don't know but what maybe I should have."

"We continue to appreciate your fine paper and its timely treatment of the heart of the issues which currently plague the brotherhood. So many of the old papers which once could be numbered among those which were consistently found on the cutting edge are now in . . . retreat (and this is being very charitable) . . . *Contending for the Faith* along with the *Gospel Standard* which is very well edited by brother Charles Pledge are a couple of the very few papers which I still have unqualified confidence in and endorsement for. . . ."

Eugene & Floy Henry, of Monterey, California, became grand-parents again December 8, 1980.

Daniel Baldwin, Oklahoma City, Oklahoma City, Oklahoma, December 8, 1980: "Remove my name from your mailing list."

Bill Willard, Smithton, Illinois, December 1, 1980: "Please send me 'all' the issues on *Crossroads*. We want to know more about this false way!"

Tharon Wayne Marshall, Gurley, Alabama: "Glad to see you so alert to those who would rise up amongst us and try to deceive the minds of some. I'm especially thankful that you take a firm stand always to defend the truth, regardless of the opposition. My prayers are with you all, that God Almighty shall bless you . . . in every effort to contend for the faith."

Vernon Howard, of Russellville, Arkansas, under date of December 1, 1980, subscribed for himself and ordered 25 copies each of our "Crossroads" issues for March and also August, 1980, for distribution there.

Jim Saylor, evangelist, Newark, New York, March 4, 1980: "The last issue of *Contending for the Faith* was great! I especially enjoyed the articles about brother Wallace. He surely was a valiant soldier and warrior for the cause of Christ. I know that there is one record of brother Wallace's sermons available through *Contending for the Faith*. I was wondering if there are any more of his sermons that have been recorded on tape or records? It would be great if someone could collect all of these and make them available to the brotherhood. . . ."

(NOTE: "We are encouraging brother Noble Patterson to make more records and tapes of brother Wallace's preaching available." I replied, in part, under date March 28, 1980. "He has promised to do so, re: tapes. Not sure yet about records. Watch *Contending for the Faith* for further announcement of these.

"What makes this somewhat difficult is that brother Wallace banned tape recordings of his preaching after someone 'doctored' one of the recordings making him say what he did not say. Therefore, much of it was lost simply because unrecorded. . . ."

All of brother Wallace's writings are available through this publication. Please address your orders for such to *CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118*. If you do not have a list of his writings, please ask us and we'll send it. IYR Jr.)

Mrs. Jane Harless, Theodore, Alabama: "Dear Mr. Rice, Your 'Contending for the Faith' bulletin put out each month should be called 'The Slander Sheet'."

"Do you realize how much more harm than good you are spreading around? I had a good friend and neighbor with whom I was studying the Bible. She is of Baptist faith and was almost ready to be baptized into the church of my Lord. She somehow got hold of one of your name-calling, slanderous bulletins and confronted me with it. She said, 'Are these people supposed to be of your same faith?' I reluctantly said 'yes'. She said, 'They're saying terrible things about one another, and tearing each other apart. This is not the way Christ would want us to live. I want no part of the churches of Christ.' She would let me talk to her no more. This is one child you have caused to stumble. What does the Bible say about causing a brother to stumble?"

"You'd better take a second look at what you're doing and ask yourself, 'Would Christ be happy with what I'm doing?' You're forgetting important matters such as winning others to Christ' and concentrating on these trivial ones which will not matter as far as getting us to heaven or hell. The different versions used will not send us to hell. Why not use your talents to bring others to Christ and do something for our young people?"

"Please print this. I wonder if you print all the negative letters you receive. I am disappointed that some brothers in Christ would be doing what you're doing."

(NOTE: From Hong Kong, under date of January 15, 1981, I replied to the foregoing, as follows: "Dear sister Harless, I hardly know whether to call you 'sister' or not, since you addressed me as 'Mr.' Rice. However, if you are a sister, and the student of God's word you present yourself to be, surely you know better than that!

"Inasmuch as *Contending for the Faith* is not written for non-Christians, and we do not circulate it to them, then someone else (not we) must have shown that copy to your Baptist friend and neighbor you wrote me about. The one you need to write is the one who let her see it. The things we publish truly have to be published if we ever are to turn this great and growing apostasy among 'us' back around. But I could not agree with you more that such material should not be shown to non-Christians.

"It is expecting too much of non-Christians

to understand the nature of our paper, but we are literally astonished that one claiming to be a Christian should react so perversely as your letter indicated. You call our obedience to Romans 16:17-18, II John 9-11 and Jude 3 'slander'? If you, too, obeyed these same passages, sister Harless, would that be slander, too?"

"You admonish me to take 'a second look' at what we are doing and ask ourselves, 'Would Christ be happy with what I'm doing?' I suggest you read Matthew 23 and ask yourself if Christ was happy with what he himself did re: the scribes and Pharisees in that passage. Read Acts 13:6-12 and ask yourself if Christ was happy with what Paul did, especially in verses 10 and 11? What we are having to do and what they did in such cases are one and the same thing. So answer your own question, sister!

"You say we are forgetting important matters such as winning others to Christ and concentrating on these trivial ones. Well, such matters as liberalism, modernism, Pentecostalism, Crossroadism, marriage-divorce-and-remarriage — all of which will destroy men's souls — could hardly be called 'trivial', but whoever told you that we are forgetting about winning others to Christ? In all the 12 years my wife and I have devoted to soul-winning overseas, where were you? I do not recall having seen you out here or even having heard your name. SOUL-winning is what we do. In fact, that's why we are in Hong Kong on our way to Peking RIGHT NOW!

"When we first came to Asia, in 1955, there were but two congregations and only 58 known Christians in the southern half of this vast continent. We did not do it all by ourselves, of course, but I am happy to report that more than 300,000 believers have been made and baptized in this particular area since then. Such things don't just happen — and they don't happen by forgetting to win souls, either. Again, if you know one thing about what has been happening all these years, I am astonished by your unfounded charge.

"When you say the different versions will not send us to heaven or hell, lady, you need to study your lesson. You are just spouting off words you cannot back up. It is the truth that saves, not error. And some of these versions are literally running over with fatal error. If you would put as much time studying the fact of what you said as you did in erroneously trying to correct me for what I didn't do, you might learn something. And, sister, you really need to learn differently from the letter you wrote me. In hope of something better, (Signed) Ira Y. Rice, Jr."

In looking back over her letter, one of the things this lady confuses is that a Baptist is a "brother". Part of the "new birth" involves being baptized, which Baptists deny has any connection at all with the new birth. (John 3:5). Since their baptism is not for this purpose, their claim to having been "born again" is not so. Not having been born into God's family, therefore, how is it that a Baptist is my "brother"? I would not unnecessarily offend even a Baptist — but to style such as "causing a brother to stumble" is to misapply the scriptures. IYR Jr.)

Linwood E. & Lillie Bishop, of Santa Anna, Texas, celebrated their Golden Wedding Anniversary, December 24, 1980.

Mr. & Mrs. W. E. Pedron, of Jonesboro, Louisiana, in subscribing for *Contending for the Faith*, enclosed an additional \$5.00 to help with our work in the Far East.

Mrs. A. W. Daniel, Long Beach, Mississippi, December 2, 1980: "Will you please send me a copy each of the March/1980, August/1980 and November/1980 editions on *Crossroads*. I read the November/1980 edition and would like to have the other copies also."

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Contending FOR THE Faith

VOLUME XI/1980

IRA Y. RICE, JR.
Editor

(SPECIAL NOTE: Many of our readers are asking for Volumes I and II in order to complete their set of BOUND VOLUMES. Any having either or both of these two bound volumes they do not wish to keep, we'll be glad to buy them back in order to accommodate those needing them for this purpose. Please let us know.—The Editor)

INFLUENCE

Roy L. Cox

One's influence can be a powerful force for good, or it can be a devastating force for evil. Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." (Matthew 5:16). The danger of a bad influence can be seen in Jesus' statement, "If the blind lead the blind, both shall fall into the ditch." (Matthew 15:14).

Each one of us, at some time in his life, has tried to follow in the steps of others. There are those trying to keep in step with the footprints we are leaving in the "sands of time." What a joy it will be, as we cross the Jordan of death and walk toward that great judgment bar, to look ahead and see those who have led us in the right way; then to look behind and see those we have pointed in the right direction.

Our influence can be the salvation or the damnation of those with whom we come in contact. It is my purpose in this article to point out some practices and attitudes that will damage one's influence.

Weak-Kneed Elders And Preachers

Among the many statements the apostle Paul used to admonish the young evangelist Timothy, we find these: "Preach the word" (II Timothy 4:2), "Study to shew thyself approved unto God" (II Timothy 2:15), "Do the work of an evangelist" (II Timothy 4:5), and "Let no man despise thy youth". (I Timothy 4:12).

We do not have any epistles of the youthful preacher Timothy to the older preacher Paul. But had he written to admonish his older brother, in the faith, it is altogether possible that he would have told him to "keep the faith", to "be strong", and to "be a good example of the believers."

The apostle Paul is a good example of one who is strong and faithful. There is not a better example of how a believer should conduct his life, than that of the apostle Paul. Timothy was fortunate indeed to have such a spiritual leader and example.

As a young preacher, "my heart's desire and prayer to God" is that we might have more elders and preachers who will stand for the truth and against error as did the apostle Paul.

We younger preachers many times are given credit for the "new things" that are cropping up in the brotherhood — and rightfully so. There are many among my

peers who "have a zeal of God, but not according to knowledge." (Romans 10:2). This is especially true in large numbers among our so-called campus and youth ministers. But these are in the minority.

There are still many dedicated young preachers who cleave to the principles of the restoration, who love and preach the truth with conviction, and who will defend it with every fiber of their beings. We need good strong elders and older preachers to strengthen us when we are weak, help us when we stumble, and correct us when we are wrong.

Far too many of our leaders today are having trouble with their knees; they can not stand still. They are being "tossed to and fro, and carried about with every wind of doctrine." (Ephesians 4:14)

LET US BE CONSISTENT

I can not in my wildest imagination picture the elders at Ephesus inviting the fornicator from the church at Corinth over to conduct a gospel meeting — then try to justify his being there by saying his subject will not be fornication and you can rest assured we will watch him. Neither can I picture the apostle Paul conducting a seminar, gospel meeting or whatever with Hymenaeus and Alexander — then trying to justify it to Timothy by saying he will not be speaking on faith.

Yet there are elders and preachers among us, who have always been sound in the faith, who are doing this very thing. How can we ever stop false teachers, such as those of the "Crossroads Philosophy", if elderships that say they are against such practices keep inviting those men to hold their meetings and if preachers who say the "teachings of Crossroads" are dangerous yet they appear on their programs?

It is time we opened our eyes and see that these false teachers are using these brethren to have a new place to teach their error and to have an attendance when normally they would not. Our Lord said; "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm . . . I will spue thee out of my mouth." (Revelation 3:15, 16) Brethren let us be consistent; a good influence depends on it.

—Post Office Box 692

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(NOTE: I recommend a re-reading of brother Cox's perceptive article foregoing. He is on the right track. IYR Jr.)

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Why *Bellview/Pensacola* Does Not Support The Southeastern Soulsaving Workshop

John G. Priola

The Southeastern Soulsaving Workshop is scheduled to be held here in Pensacola, June 14-17. This is the third annual workshop. Each year the workshop has been overseen by the elders of a different congregation. The first year it was under the direction of the elders of *Gateway/Pensacola* church of Christ; the second year, the elders of *Pine Lake* church of Christ, Niceville, Florida; and this year it is under the oversight of the elders of *Warrington* church of Christ, located here in Pensacola. Each year the workshop has been held on the campus of the University of West Florida, also located in Pensacola.

Inasmuch as the Bellview congregation is not in support of this workshop, and inasmuch as a number of inquiries have come to us wanting to know why, I wish to make it known why such is the case. Brethren, we all need to be honest with ourselves. Either lack of support is right or it is not. Either our reasons for refusing to support the workshop are scriptural or they are not. If they are not, then we are wrong and are guilty of opposing that which God supports. If they are, then not only Bellview, but also all other faithful congregations and members should refuse to support such. What I am saying, and what we all need to see, is that there is no middle ground. Our reasons are either scriptural or they are not. It is a serious matter; these reasons need to be examined by all, and if the evidence justifies our refusal to support it, then all others should not support it. If the evidence does *not* justify such, then others should oppose us for unjustly opposing them.

Before discussing why we are not in support of the workshop, I would like to say that I have discussed these reasons with the workshop director, **Ronnie Missildine**. He serves as the minister of the Warrington congregation. Brother Missildine and I have discussed the workshop and he knows the reasons why Bellview is not in support of it. It is not something of a personal nature and he realizes such.

NOT AGAINST WORKSHOPS & LECTURESHIPS, *PER SE*

Our refusal to support the workshop is not because we are against such works, *per se*. We believe that there is nothing inherently unscriptural concerning workshops and lectureships. We believe that workshops and lectureships are authorized by God's Word. We believe that there is value in such endeavors when planned and conducted in accordance with God's Word. In fact, Bellview conducts an annual lectureship the second full week of May. We would not oppose that which we practice ourselves. To do so we should be guilty of blaspheming the name of God. (Romans 2:21-24). Thus, our lack of support is not because we believe such works, *per se*, are not authorized by Scripture.

Neither is our lack of support because we are jealous and "opposed to any work some other congregation oversees." The Bellview congregation is not opposed to any endeavor that has God's authority from beginning to end. We extend the right hand of fellowship to any and all efforts that have God's approval. Our support, or lack of support, is not determined by jealousy, but by God's Word. We uphold any work that God upholds whether it is overseen by the elders of Bellview or not. Neither we, nor anyone else, should ever be found guilty of opposing that which God approves.

BELLVIEW NOT IN FELLOWSHIP WITH GATEWAY

One reason that Bellview does not support the workshop is because Bellview has withdrawn fellowship from one of the congregations involved. The congregation that we have withdrawn from is *Gateway*, formerly *West Hill*. They had the oversight of the first workshop and have been heavily involved in the other two. The withdrawal formally took place July 10, 1977. On that day, the elders here at Bellview announced to the Bellview congregation that until such a time that both elderships sit down and discuss our differences and/or misunderstandings, with a tape recorder present and running, this eldership had no other course

(Continued on Page 3)

Contending FOR THE Faith

Volume XII, No. 6

June/1981

Ira Y. Rice, Jr., Editor

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Painting Ourselves Into God's Corner!

For a brotherhood priding itself in speaking where the Bible speaks, remaining silent where the Bible is silent, calling Bible things by Bible names and doing Bible things in Bible ways, some of us come up with some strange nomenclature indeed.

Of late, seeing that some of us refuse to go along with those refusing to go along with God, more and more we are being warned that if we continue in the direction we are headed we are "painting ourselves into a corner."

Among the things we are allegedly painting ourselves into a corner over, for instance, is our refusal to participate in or bid God speed to the so-called "Soul-Saving Workshops" which deliberately invite false teachers onto their programs — such as the "Southeastern SoulSaving Workshop" (*their* spelling, *not ours*), in Pensacola, Florida.

PRIOLA'S ARTICLE RECOMMENDED

For a fuller appreciation as to our *reasons* for having nothing to do with this Workshop (*calling* it SoulSaving does not necessarily *make* it so), we recommend a careful perusal of brother John Priola's article, entitled, **Why Bellview/Pensacola Does Not Support the Southeastern SoulSaving Workshop**, which begins on the front page of this issue of *Contending for the Faith*.

We feel confident that once you have read and studied brother Priola's article carefully and prayerfully you will understand why no faithful child of God *can* have anything to do with this Workshop, whether painting himself into a corner or not. There are *some* things that *faithful* Christians just *don't do*—and receiving, taking part with and bidding God speed to false teachers is one of them. (II John 9-11).

WHAT DO THEY MEAN—"PAINTED INTO A CORNER"!

Besides, what do folks mean when they say that we are being painted into a corner? Some corner! Since January of this year, I have preached and worked in Hong Kong, mainland China, Singapore, Malaysia, Indonesia, Taiwan, Georgia, Florida, California, Alabama, Tennessee, Michigan, New York and Ohio. As this is being written, I head next into Olathe, Kansas; Blue Ridge Encampment, North Carolina; and Fort Worth, Texas. There seems to be literally no way to catch up with all the calls coming in from every quarter!

Brother William S. Cline, director of Bellview Preacher-Training School, tells me that our Sixth Annual Bible Lectureship, just completed, May 10-14, was the best-attended ever—and that more than 400 requests for tapes of the lectures already have been received! Besides which circulation both of *his* paper, *The Defender*, as well as of *Contending for the Faith* is growing as never before.

Rather than worry about being painted into a corner, we should be remembering what David said, in Psalms 84:10, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." If so doing puts us into a corner, then, instead of getting all worked up about it, "Brighten the Corner Where You Are."

—Ira Y. Rice, Jr., Editor

WHY BELLVIEW/PENSACOLA DOES NOT SUPPORT THE SOUTHEASTERN WORKSHOP

(Continued from Page 1)

than to withdraw its fellowship from the Gateway church by refusing to attend or to announce any of their programs or to have fellowship in any way with the Gateway elders, preachers, or programs. This announcement was not made in haste, but was made after months (at least 18) of trying to meet with the Gateway elders to resolve the differences. The differences that the elders wanted to discuss were/are five in number. Letters listing these differences had/have been sent to the Gateway elders at least four times. As of this date, May 25, 1981, the Gateway elders have refused to meet with the Bellview elders and discuss all of these points with a tape recorder in operation. The Bellview elders still stand prepared to meet with the Gateway elders at any place and discuss these differences. The only requirement they insist upon is that a tape record be made of each session so that each eldership might have a record of the proceedings. Brethren, here we are at the crux of the matter once again. If this withdrawal is scriptural, then every faithful child of God ought to honor it. Not only should they honor this withdrawal, but they, too, should withdraw themselves from those who are in error. To do anything less is to violate the teaching of Romans 16:17, 18; II John 9-11; Ephesians 5:11, and other such passages. Most people are not aware of what the differences are. In order that you might know what the differences *really* are, I am going to list them. They are:

- (1) Their support of *Campus Evangelism*.
- (2) Their past acceptance of women leading prayers in the presence of men.
- (3) Their unqualified endorsement of *Crossroads*.
- (4) Their use of women teaching men in the assembly through the use of what is called the "Puppet Ministry."
- (5) Their practice of children's church.

Now there they are, brethren. That is why we have withdrawn fellowship from them. They refuse to meet and discuss these differences. That they have engaged in, or endorsed, the practice mentioned can be easily verified. (Consult the July, 1975, issue of the *Defender*.) Thus, one reason we do not support the workshop is because Bellview has withdrawn fellowship from one of the congregations involved.

WORKSHOP HARBORS FALSE TEACHERS

Another reason we do not support the workshop is that it has been, and continues to be, a harbor for false teachers. In 1979, Bellview refused to support the first workshop because Gateway was overseeing it. When brethren asked what's wrong with Gateway, we replied, "They are pro-*Crossroads*". Some accused us of misrepresenting them. I'll now give you the evidence that led us to make such a claim. First, they (elders and preacher) had already (in 1975) given their unqualified endorsement to *Crossroads*. The preacher (Bill Goree, who recently has been added to the faculty at David Lipscomb College) stated it like this:

"I appreciate the support our elders are publicly giving to the *Crossroads* congregation in this issue of the *Evangel*. It is so easy to sit on the fence when a sister congregation is attacked, as *Crossroads* has been during the past few months, and, just breathe a silent prayer of thanksgiving that it is not us. It takes more courage to say, 'We are behind you.' Thank God for the tremendous work the *Crossroads* congregation is doing with the

young men and women at our largest state university. May every congregation in a city with a college or university become equally concerned. By the way, *Crossroads* had over 1,000 in Bible Study last Sunday and over 1,600 at worship when they opened their enlarged auditorium. Tremendous!"

You figure out whether that is an endorsement or not. To our knowledge this endorsement never has been rescinded.

Furthermore, when the workshop's list of speakers appeared, it had individuals from *Crossroads* listed to speak. Who were they? Richard Whitehead, one of the elders at *Crossroads*; Sammy Laing, youth minister at *Crossroads*; and Ann Lucas, wife of the minister at *Crossroads*. Brethren, you figure out whether we misrepresented them or not. If one can have an elder, youth minister, and preacher's wife from *Crossroads* come and speak and not be pro-*Crossroads*, I ask what *would* it take to be such?

Brother Missildine did tell me that Warrington objected to the workshop having them because they were afraid it would hurt the workshop's attendance and influence. After being assured that these people's classes were being monitored and that they would not say anything about *Crossroads*, Warrington, according to brother Missildine, withdrew its objection.

I believe that they should have objected to these individuals coming on the basis that these individuals were/are guilty of "causing division contrary to the doctrine which ye have learned" and thus should be *marked and avoided* instead of *endorsed and used*.

Evidence to justify that the *Crossroads* Movement is dividing the church is too abundant to be denied. *The Word of Life*, with brother Franklin Camp as editor, has recently devoted extensive space to exposing the error of *Crossroads*. The February, 1981, issue is titled "They Ought To Be Marked For Dividing The Lord's Church" and the March issue is titled "They Ought To Be Marked For Endorsing, Aiding, and Encouraging Religious Error." Both articles were written by brother Jackie M. Stearsman; however, I am sure that brother Camp agrees totally with them seeing he published them without any words to the contrary.

Now brethren if *Crossroads* should be marked and avoided for 1) dividing the Lord's church, 2) endorsing, 3) aiding and 4) encouraging religious error, then why should we not likewise mark and avoid those who endorse, aid, and encourage *Crossroads*? In fact, how can we refuse to do so and still retain God's favor? I want all to realize that these words are not written to be harsh, but brethren we must be consistent.

Gateway might say they don't endorse *Crossroads* but, once again, I ask what more would it take to endorse them? If Gateway wants to publish a statement renouncing their endorsement of *Crossroads*, and stating that they believe *Crossroads* should be marked and avoided, I will gladly publish it. Saying and doing are entirely different. Although one might say "I don't" his actions could show that "he *does*." A casual reading of I Samuel 15 would justify this point.

IS WARRINGTON OPPOSED TO CROSSROADS?

This year, Warrington oversees the workshop. What are *their* thoughts in regard to Gateway and the *Crossroads* people who appeared? In the October, 1980, issue of *1981 Workshop News*, published by Warrington, the following statement appeared:

"Thank you to the Pine Lake (Niceville) and the Gateway (Pensacola) congregations for the tremendous jobs well done on the two preceding workshops. Gateway got the first workshop 'off the ground' with tremendous success. Niceville followed with another enriching program. We are grateful to both these congregations for their hard work."

Does that sound like Warrington is opposed to Crossroads? Does that sound as if they believe Crossroads should be marked and avoided? You answer. Once again, if the Warrington elders feel they are being misrepresented, I will gladly publish any statement from them which renounces the Crossroads Movement and those who are associated with it, whether at Gainesville or other places.

HAVE THEY REALLY BROKEN TIES WITH CROSSROADS?

There are many brethren who have been led to believe that this year's workshop is not endorsing, or being influenced by Crossroads. In fact, it has been said by some, that they have been assured that the workshop has broken ties with the Crossroads Movement. If by breaking ties, they mean that no one from Crossroads, Gainesville, will appear on the workshop, then yes, they have broken ties with the movement. But it takes more than that to break ties. Brother Missildine would not state to me that he had broken ties. He would only say he opposed the *abuses* of the Movement. What about those selected to speak on the Workshop this year? Have *they* broken ties with the Crossroads Movement? Brother Missildine had this to say concerning the selection of speakers:

"Based on what God's Word says our needs are we then begin to look around our brotherhood for those men and women who are good communicators of 'how to' and 'to do' the Lord's will. And, *we pray*. In this there are some great thrills and joys. Most brethren are ready and willing to use their God-given abilities to help US do a better service in the Kingdom. We contact those who are faithful and true to the Word. We insist on getting those who are sound and healthy in the faith; not true to the opinions of certain factions, but true to the Word of God. And, *we pray*."

"It is sad that there are some brethren that we can't use. Either because they are unhealthy in their teachings or because others have unjustly tarnished their reputations. The latter is the saddest. But for the sake of the Workshop even that must be a strong consideration in the selection. Again, *we pray*; even more earnestly."

Whom did they select? Are they men who do not hold to the Crossroads Movement? Their evening speakers are: **Richard Rogers, Humphrey Foutz, Boyd Williams, and Neale Pryor.** Have these men "broken ties" with the Crossroads Movement? What about Richard Rogers? He has stated: "Praise God for those who stand at the Crossroads." This past March 12-14, he appeared on the 1981 *Midwest Evangelism Seminar*. Others who appeared were **Chuck Lucas, Kip McKean, Jerry Jones, and Marvin Phillips.** This Seminar was sponsored by the elders of the *Heritage Chapel Church of Christ* and directed by **Roger Lamb and Andy Van Bueren.** Heritage Chapel, Roger Lamb, and Andy Van Bueren are "Crossroads" through and through. For those who question their pro-Crossroads stand, write the Memorial church of Christ in Houston, Texas, for information. Brethren, I may be missing something but I don't see that Richard Rogers has "broken ties" with the Crossroads Movement.

What about Huphrey Foutz? He, likewise, appeared on the *Midwest Evangelism Seminar*. I don't see that he has

"broken ties" with Crossroads and their movement.

Neale Pryor spoke on the Hot Springs Soul Winning Workshop conducted October 2-4, 1980. Other speakers were: **Chuck Lucas, Ann Lucas and Richard Whitehead,** all members of Crossroads in Gainesville; **Jerry Jones, Cline Paden, Marvin Phillips and Reuel Lemmons.** It doesn't seem to me that brother Pryor has "broken ties" and is willing to mark and avoid those who are in error or who bid God-speed to error.

Boyd Williams is not willing to mark and avoid those who are in error. He preaches for the Franklin church of Christ, located in Franklin, Indiana. His elders have the oversight of the *Mid-America Evangelism Workshop—1981*, to be held in Indianapolis, Indiana. Brother Williams is the director of the workshop. The workshop has invited Jerry Jones to be a Keynote speaker and Jimmy Allen to be the Crusade speaker. Both of these men teach damnable error concerning marriage, divorce, and re-marriage. Yet brother Williams has invited them to come and be a part of the workshop and has also praised them publicly. Paul said to *mark and avoid*, not to *invite to participate and praise*.

Other men are also to appear on the Southeastern Soul-saving Workshop who have Crossroad ties, but enough has been said. Some of the evidence has been given. These are reasons why we at Bellview will not support the workshop.

WHY ARE SUPPOSEDLY SOUND MEN APPEARING?

Some brethren, who are regarded as being sound in the faith, are also scheduled to appear on this workshop. For the life of me, I do not know why they would do such. Maybe they aren't aware of the problems. Maybe they are aware of the problems, but don't "have time to investigate them." I believe that if they have time to come and speak, then they have time to investigate. Maybe it is some other reason. I can't speak for them, only for myself.

I do know that the Bible teaches that we are to mark and avoid those who are in error. And I do know that we are not to bid God speed to those who are in error. And I do know that if we do, then we become partakers of their evil deeds. Thus, if this workshop has men scheduled to speak who are either 1) false teachers or 2) bidders of God-speed to those who are false teachers, then to support it would make us partakers of their evil deeds. If not, why not?

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Why Are We Losing Members?

James Pilgrim

The problems of members of the Lord's body quitting or departing from the faith is not new. Inspired Bible history records both examples of some who apostatized (e.g., II Timothy 4:10) and statements to the effect that others would do the same. (E.g., I Timothy 4:1ff). In view of the fact that people have been freed from sin, one is made to ask, "Why?" Why indeed do people turn away from a loving Savior (Revelation 1:5) who died for them (John 15:13) to free them from sin (Matthew 26:28) and eternal destruction? (Romans 5:9). The Bible informs us as to the reasons for this almost unthinkable departure from right.

Some get caught up in the pleasures, riches, and cares of the world. (Matthew 13:7, 22). Unlike Moses, they choose the pleasures of sin for a season, turning from the Christ who has more to offer. (Cf. Hebrews 11:24-27). The world has many appeals to offer. There are the lusts of the flesh and eye and the pride of life. (I John 2:15-17). Beloved, do not be a Demas! Do not lose your reward over such temporary things.

Others fall away under tribulation and persecution. (Matthew 13:5, 6, 20, 21). They lose sight of the rewards that are promised to them for being faithful under fire. (Cf. Matthew 5:10-12). Many fall away under far less than Paul underwent. (Cf. II Corinthians 11:23-33). Brethren, let us be determined to remain faithful whatever happens to us or around us. (Cf. II Timothy 4:6-8).

WHAT ABOUT FEEDING AND NURTURING?

We have taught some people diligently until we got them into the baptistry. Now that is good and necessary. (Mark 16:16; Acts 2:38; John 3:5). However, many of the new converts are forgotten soon after they are born into the kingdom. (John 3:3-5). We expect them to attend all services, give as they are prospered, visit, live godly in Christ Jesus, and such like. However, we are guilty (perhaps frequently) of expecting them to get the needed instruction themselves. We may feel that they can come and hear the sermons if they want to live, reasoning that we do, and so can they.

Question: What would happen to a new-born baby if we brought it into the world, and then left it to get the food, attention, and such like, as it could? Would we have to wonder why it died? One wonders how many new converts might still be faithful today if we had been more faithful in our obligations to feed and nurture them. What if we had enrolled them in classes for new converts? Or what if we had taught them with the same diligence that we did to bring them to God's Lamb? What would be their present state if we had extended more fellowship? Please read Matthew 28:18-20, and note the word "teach" following baptism. Let us give equal emphasis on all of God's law.

WE MUST "PREACH THE WORD"

Still other brethren fall away because they are looking for sugar coated words from a loving Lord. When the hard sayings of Jesus are spoken, they go back, and follow Him no more. (Cf. John 6:60). It is a gross mistake today to blame loving preachers, teachers, and members who have spoken the truth in love (Ephesians 4:15) with meekness and

fear (I Peter 3:15) for the unfaithfulness of those who would not hear and bear the truth. Some are not content to believe what God says. Others refuse to do what He says. Teachers must not be unnecessarily offensive. However, they must tell the truth, and that includes reproof and rebuke, as well as exhortation. (II Timothy 4:2ff; e.g., I Corinthians 5). Let us preach the word at all times and under all conditions, and let us pray that our Lord's message will fall on good and honest hearts.

There are some who lose their first love. (Revelation 2:4). They were initially drawn to do the will of the heavenly Lamb by knowledge of His great love for them as expressed in His sacrificial death. (John 15:13; Matthew 26:28). However, this fact no longer permeates their minds and lives. Their attention is turned elsewhere, perhaps for not heeding Psalms 1:1). The precious blood of Jesus dries up in their minds. It becomes easier and easier for them to violate His will, until they finally are able to disregard easily His will completely. Do not let such happen to you.

DRAWN AWAY BY FALSE TEACHING

Another reason for falling away is false doctrine. We have Biblical examples of people who were drawn away from the Lord via erroneous teaching. (E.g., II Peter 2:1ff; Revelation 2:3). Paul warned the Ephesian elders of such in Acts 20:17ff. (Cf. also I Timothy 4:1ff; and Matthew 7:15ff). Brethren, we must fight perverted gospel (Galatians 1:6-9), error spoken in the name of the Lord (Matthew 7:22; cf. Deuteronomy 18:22), and such like. We must see to it that people have pure soul-saving truth. (John 8:32; 17:17; James 1:25). That necessitates a knowledge of truth and getting it to people.

Failure to practice discipline encourages apostasy. (II Thessalonians 3:6-15). We can restore some of our beloved brethren by teaching. (Matthew 18:15-17). However, some will have to be separated to bring them back. (Study I Corinthians 5.) Some will not return under any circumstances. Those who have not apostatized will be made to respect right. (Acts 5:11). I have preached on such since I began preaching. However, I have had to repent for not doing my part in practicing this command as I ought. One wonders how many others need to repent of the same. And, brethren, repentance means beginning to practice.

We be brethren with many who have fallen, and with some who have fallen away. These of like precious faith will be lost eternally unless we act to save them. What would you have them do for you under such circumstances? (Matthew 7:12). We have mentioned but a few reasons for losing members. Let us look for other reasons. Let us get busy in seeking those who have gone astray. Let us prayerfully work to save all of them, realizing that we shall save our own souls as we restore them. Finally, let us consider ourselves lest we also fall from God's grace. (Hebrews 12:15; Galatians 6:1).

—Post Office Box 3022
Hueytown, Alabama 35020

Give me the preacher who preaches his convictions rather than his academics any day!

Chuck Miller Denies 'Leadership' Role in 'Crossroads' Movement

As conscientiously as those of us dealing with the "Crossroads" issue are trying *not* to misrepresent any Crossroaders (whether present or former) in any way, it is difficult sometimes to state things *exactly*—particularly so when Crossroaders seemingly speak a different language from the brotherhood in general.

Nevertheless, when anyone calls something to our attention wherein either we or those we quote express things differently from the facts as perceived to be, we are glad to give space for correction or clarification.

Inasmuch as brother Chuck Miller, of Tallahassee, Florida, feels that his status in the Crossroads movement was incorrectly stated in our April issue, please consider his clarification, as follows:

May 3, 1981

Contending for the Faith
P. O. Box 26247
Birmingham, Alabama 35226
Dear Editor,

I have just been handed a copy of your latest edition in which I was referred to as a former leader of the Crossroads Church of Gainesville, Florida. I wish to inform you, that is not the case.

I was a member of the Crossroads church from September, 1973, until my graduation from the University of Florida, in August, 1975. I was never considered a leader by that congregation. I never considered myself to be a leader in that group. I have never claimed to have been a leader in that group, nor the Call Street Church of Christ.

I have spoken about my own observations of the Crossroads freely to others. The only written comments I have made were included in some source material, that material has been circulated, in a draft form, to several hundred people, and has

subsequently been quoted and mis-quoted by people who do not know me or my background. Whenever that happens, misrepresentation is bound to occur.

I am sure that you will find it to be in your best interest to publish a retraction of the erroneous information. I am by this letter requesting that you do so at the earliest possible date.

Very Truly yours,
(Signed)
Chuck Miller
1402 Lola Dr.
Tallahassee, Florida 32301
(904) 877-9827

cc: Charles Atnip & Frank Prevatt
C/O The Clay Street Church of Christ
Thomasville, Georgia

Just exactly what young brother Miller meant to convey by the words "in your best interest" in his closing paragraph, we are not precisely sure. Certainly it always is in the best interest of the brotherhood for truth to be presented or clarified. If he meant more than that, we suggest he reconsider his words.

Meanwhile, inasmuch as he had sent a copy of the foregoing letter to the elders of the church at Thomasville, Georgia, they, too, have written a clarifying letter, as follows:

May 18, 1981

Mr. Ira Y. Rice, Jr.
Editor, Contending for the Faith
P. O. Box 26247
Birmingham, AL 35226

Dear brother Rice:

This eldership has received a copy of the letter sent to your Birmingham office, dated May 3, 1981, by brother Chuck Miller of Tallahassee, Florida

regarding a correction that needs to be made about his role in the Crossroads cultic movement while with them. In that the material sent to this church in the latter part of 1980 by brother Tom Vail of the Call Street church of Christ, Tallahassee, Florida, was a *joint effort* by both Tom and brother Chuck Miller of Tallahassee, and in that brother Chuck Miller in writing that material (which he says was only in draft form) assumed a leadership role in exposing Crossroadsism, and in that the materials from the Call Street church specifically states, "Chuck Miller is a 1975 graduate of the University of Florida, Gainesville, Florida. While attending the university he was a member of and active in the Crossroads church of Christ," we assumed him to be a "leader" in the Crossroads movement. One would be led to assume that the statement "a member and active in the Crossroads church of Christ" was equivalent to *LEADERSHIP*. We feel safe in stating that leadership exists on different levels, and technically even a senior prayer partner in this movement constitutes "leadership"!

But, for the record, our files show no evidence that brother Chuck Miller was ever a "leader" in the Crossroads movement, neither has he nor anyone else ever stated to this eldership that he was. To our knowledge we are the only ones ever stating this, and in doing so were in error. We pray that this clears brother Miller. The important thing is that he is on record now as opposing the error of cultic Crossroadsism.

Respectfully,
(Signed)
Charles Atnip and Frank Prevatt
Elders, Thomasville, Georgia

ANCIENT CROSSROADERS

Winfred Clark

When we speak of *Crossroaders* we mean people who have become infected with the diversive doctrines that have invaded many churches. This doctrine has come out of the old "campus evangelism" that shows itself now in what is called "campus advance". This is outlined in material that I have before me dated September 15, 1967. Its original intent was to penetrate the University of Florida with the gospel of Christ. In 1967, they were talking of "a daily quiet time, prayer groups, and developing a vanguard of Christian men and women who are completely committed to Jesus Christ, who are carefully and thoroughly trained in the spirit, philosophy, principles, methods, and techniques of campus evangelism".

Sad to say that some 13 or 14 years later "campus advance" has become a menace to the harmony of the church. Even well-meaning brethren are being caught up in this movement. Some go to Gainesville and say that they see nothing wrong or they have some representative come from Crossroads and say they said nothing wrong. But brethren, how many people have made trips to places other than

Crossroads where churches have divided? Shouldn't that be looked into? If one wants to see "how they do it", why not go to one of these churches that has seen the fruits of such and "see how they do it there"?

These folks are somewhat like the Judaizers that troubled churches in New Testament times. They went out also and they carried with them their man-made laws. Read Acts 15 and see what sort of trouble they caused at Antioch. Imagine someone from Antioch going to Jerusalem and talking to nobody but the Judaizers and then coming back and saying, "I don't see anything wrong". Look at the division that these with their man-made laws could and did cause.

I really can't imagine some of the churches established by the apostles asking the Judaizers to come and show them "how to do it". They would know the dangers involved for they would have seen the harm caused by their false teaching.

You can be sure the Judaizers would not consider Gentiles very spiritual who would not be circumcized. They would be classed along with "non-growth churches". That

will show you where they thought the lines were. Where they drew the circle you could tell by the language they used.

The modern Crossroader has his standard for spirituality but it is also man-made. It demands a prayer partner though at times this is denied. He measures one's spirituality by a quiet time set by his clock. He is spiritual who is always at the "soul talks", per the modern Crossroader. Really, how much does such a person differ in principle from the ancient Judaizer? They both were in the law-making business for God's people.

I am no more willing to allow the Crossroader to make a law for God than I am for those who were Judaizers to do so. The apostles opposed the "ancient Crossroader", and I am fully persuaded that is exactly what they would do now. In fact, the whole apostolic band went on record as being opposed to those under discussion in Acts 15. You reckon they would be any different today? Not on your life, they wouldn't.

—*Hobbs Street Herald*
West Hobbs Street church of Christ
Post Office Box 506
Athens, Alabama 35611

(NOTE: We are particularly grateful to brother Winfred Clark for the foregoing article, which first appeared in his Hobbs Street Herald, Volume 1, No. 15, for April 12, 1981. We could not have said it better if we had written it ourselves. He should take care though; it is for articles just like this that some of us now stand accused of "painting ourselves into a corner." Oh well, never mind; there is enough room in God's corner to accommodate all those who are determined to stand for the truth of the gospel as it is in Christ Jesus. IYR Jr.)

The Truth May Make Enemies

Frank R. Williams

Lovers of truth have long known that the truth may make enemies of those who were once considered friends. The apostle Paul raised the possibility of truth making enemies in reference to the Galatians when he wrote, "Am I therefore become your enemy, because I tell you the truth?" (Galatians 4:16). Of course, this was not original with the apostle; for it was Jesus who said, "If the world hates you, ye know that it hated me before it hated you." (John 15:8). Why did the worldly minded hate the Lord? It was the truth which Jesus brought to the world (John 1:17) and it was truth which caused his own to reject him. This rejection of truth led the Jews to utter the chilling words: "Crucify him, crucify him" and "His blood be on us, and on our children." (Luke 23:21 and Matthew 27:25). Yes, truth may make enemies of one's own, "the household of faith".

Times have not changed. Truth often makes enemies today of those who are of the household of faith. For a simple example consider the following events. Not long ago a young Christian was telling me how thrilling it was to teach children how to worship during the time of the assembling of the saints. The teaching of which he spoke took place in a separate assembly. I made a statement and asked one question they were: "I thought that was why we had classes on Sunday and Wednesday." Then, "Don't you believe that children can learn by example?" — *i.e.*, watch-

ing others worship. The concluding comment was, "You sure poured cold water on that." Silence followed. No, it was not the profound truth which produced the silence. It was the superficiality of the supposed thrill. Sometimes even this will make a cold wall between friends.

PROVING ALL THINGS SHOULD NOT MAKE ENEMIES

Testing what one desires to do should not make enemies of friends but it may. The apostle commanded, "Prove all things; hold fast that which is good." (I Thessalonians 5:21). No child of God should be aroused to anger when asked for the authority of his actions. We have long been taught and believed, "whatsoever ye do in word or deed, do all in the name of the Lord Jesus." (Colossians 3:17). Should a challenge concerning our action make enemies of friends? No, but it may. The action of singing with musical instruments when challenged will generally bring on anger. Anger brightens to a flashing red when the challenge comes: "Where is the book, chapter and verse which gives the authority?" It is here that even the challenge in behalf of truth may make enemies of friends.

Let us now get closer to home. The church today is faced with a brigade intent on making her acceptable to the world. I heard a taped sermon of a popular preacher among us in which he said, "I am tired of the church always being last." Well, what preacher hasn't agonized over the small number of people who finally obey the pure gospel? What preacher hasn't gone home after a gospel meeting with hurt in the depths of his heart because no one obeyed the gospel? However, the difference comes when one meditates upon the words of Jesus, "Go ye into all the world and preach the gospel to every creature." (Mark 16:15). He gains new courage because he knows he has obeyed his Lord. No, he doesn't want to change the church for he is not the king but a servant and he has pleased his Lord. Yet, by the action of the preacher who made the above statement, he has been not content simply to obey; he dreams of bringing changes into the church. Here truth may make enemies. The household of faith becomes divided.

WHAT DO "YOUTH MINISTERS" DO?

Have you ever wondered what youth ministers do? After reading a number of bulletins, I wonder whatever happened to parents? Where did they all go? How about a Senior High "Lock-in"? A Junior High "Putt-Putt"? A Junior High girls slumber party? Then, there are trips to the fair, to Six Flags and what-have-you. The apostle of love wrote in tender tones, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (I John 4:1). It is understood that Christians may engage in all of the above, if they do not violate the principles of Christianity. But where is the verse that gives the authority for the church to engage the services of one who has as a large part of his work load such activities as are pointed out above? Is this the point where truth brings anger and a haughty spirit to the forefront? Not always; but it proves in some cases that truth may make enemies.

Finally, we must take up the subject of truth itself. Jesus said, "Sanctify them through thy truth: thy word is truth." (John 17:17). The word of God is truth; thus, truth is the word of God. The subject really is verbal inspiration. Paul wrote that he spoke words which the *Holy Spirit* teacheth. (I Corinthians 2:13). Verbal inspiration is word inspiration. That brings us to the new versions being used among us.

It may be heard today, one version is just as good as the next. However, one will teach the virgin birth; another does not. One will teach the future kingdom on earth; another does not. One will teach faith alone saves, another does not. One will teach man has a sinful nature; another does not. And one will teach a direct operation of the Holy Spirit on the alien sinner; another does not. When a preacher of the gospel stands before a audience and says one version is just as good as another, something is wrong. Strange as it is, this truth may make enemies. Or is it so strange?

—Post Office Box 111
Charleston, Arkansas 72933

ROBERT R. "BOB" PRICE

Another True and Beloved Friend Is Gone

Linwood E. Bishop

It wrings my heart with sorrow and I can not hold back the tears as I weep with sadness because of the death of my long-time, tried and true friend, brother and fellow-soldier, **Robert R. Price**. He and I and our wives have been close friends and fellow-helpers for some forty-seven years, having first met and formed a growing friendship in 1934. He was at the time living in and working with the church in Childress, Texas, and I with the church in Le Fors, Texas, which was my first full-time local work. He already had been preaching several years.

Bob had been invited by the elders of the church in

Pampa, Texas to come and try to help them resolve some serious problems that were destroying the peace and unity of the church there. I along with several others in the area was invited to attend some of their meetings, which I did, primarily as an observer, since I was strictly a novice in such matters in those days. However, the occasion gave me the opportunity to become acquainted with Bob Price and to observe him in action. From that time until now I never have ceased to be impressed and at times amazed by his keen perception, his ability to grasp and comprehend a situation, evaluate and point up the problem(s) and to offer a scriptural solution. Even in 1934—and he was a fairly young man then—he had a profound knowledge and understanding of the Word. His loyalty and devotion to the truth was unquestionable and his courage and determination to stand for it was evident to all who knew him.

A POWERFUL GOSPEL PREACHER

Bob Price was, in my estimation, one of the greatest gospel preachers of our time. He certainly was not one of the most popular, but he was one of the best. Like Peter and Paul, he was too bold and frank and positive and confident in his preaching to be very popular in our day. He knew the truth; he knew that he knew it; and he preached it with confidence and conviction. One never had to wonder what he meant because he always said what he meant and meant what he said. No one, after hearing him preach, ever had any reason to go away doubting his convictions. Neither he nor I ever claimed that he was infallible; but I do affirm without any hesitation or fear of successful

ANOTHER CHURCH CANNOT BE WARNED; ENDWELL, NEW YORK SPONSORS CLAYTON SEMINAR

As has been pointed out repeatedly via the columns of *Contending for the Faith*, YOU JUST CAN'T WARN SOME BROTHERS. Why? Simply because they refuse to BE warned!

The latest example of this type of exercise in irresponsibility is the church at Endwell, New York. We happen to know that many of the Endwell congregation were receiving *Contending for the Faith* when at least one issue was published documenting beyond question that John N. Clayton, of South Bend, Indiana, is a false teacher re: *Evolutionary Creationism*.

Rather than be warned, several of the members at Endwell cancelled their subscriptions—then the church invited brother (?) Clayton to come present his false doctrine in a "free seminar" at a local high school, which they sponsored.

Of course, still others have written to us denying that Clayton even teaches Evolutionary Creationism. Well, if not, then how do you explain the accompanying article, which we are reproducing from *The Sunday Press*, Binghamton, New York, for May 17, 1981?

The plain simple fact is that Bible-taught Creation and man-taught Evolution are contradictions in terms. If one is true, the other is false—and vice versa!

Instead of G. K. Pennington and the Endwell church of Christ inviting false teacher Clayton for the reason stated in the article (or for any other reason), they should have been paying attention to II John 9-11 and obeying what it says.

Former atheist says Bi

By KEVIN FRANCELLA

Parts of the book of Genesis can be proven by science and the theories of creation and evolution are compatible, said John N. Clayton, a high school science teacher from South Bend, Ind., lecturing in Johnson City yesterday.

"After 4,000 years the biologists have caught up with Moses," said Clayton, who described himself as an atheist who became a Christian at a free seminar at Johnson City High School sponsored by the Endwell Church of Christ, 3600 Country Club Road.

Clayton, who has a master's degree in chemistry and education from Indiana University and a master's degree in geology and earth science from the University of Notre Dame, has been traveling the United States and Canada since 1969 delivering free lectures on the "alleged contradictions of evolution."

One can believe in both the theory of evolution and the existence of God, Clayton said. "We can intelligently believe in what the Bible says," he said.

Using a series of slides and filmstrips, Clayton lectured to nearly 200 people for about three hours. "I don't want everybody here to buy everything I say. I just want you to think about the evidence," he said.

"The question of evolution has nothing to

do with the question of the existence of God," Clayton said. He said evolution "only has to do with the process of how things got the way they are today. . . . Evolution is a fact of biology; I believe in evolution."

Clayton said problems arise when the beginning of life is questioned: "Was there a single cell that developed by accident or was there a single mind that created all things from a common plan?" he said.

"It is not the purpose of Genesis to give us a historical record for the existence of everything," Clayton said. "It is not complete. Genesis tells us two things: that God created everything — not how, when or why — and that God created man in his image."

The examination of fossils, Clayton said, verifies many of the claims in the biblical book of Genesis.

"When the bible mentions something that can be checked scientifically, it checks," he said. Clayton said the literal meaning of the Hebrew words in original bibles are linked to fossil records.

Clayton said that according to biblical record, the first warm-blooded mammal was *kanaph* or "winged fowl." The oldest fossils found showing remains of warm-blooded mammal, Clayton said, have been of winged fowl.

contradiction that he was a profound student of the word of God, and I believe that he knew and understood it about as well as any man I have ever known. I am glad to say that I have urged brethren in the congregations where I have preached for the past 40 years to use Bob in meetings and special classes, and almost all of them have done so. I have never been sorry or disappointed that I recommended him. He has always been true to the Lord and to the Book and his preaching was always with courage and deep conviction. Eternity alone can determine the tremendous good his preaching and teaching has accomplished.

A MARVELOUS TEACHER

I have been exceedingly fortunate and abundantly blessed with the opportunity of sitting at the feet of some of the greatest teachers of our time. I learned much from them and I am deeply grateful. In my humble judgment Robert R. Price was one of the greatest. I heard him across a span of 45 years, and under many different circumstances and conditions. I have never seen him in a teaching situation when he was not the absolute master. He was indeed a marvelous teacher.

A COURAGEOUS WARRIOR

Bob was a valiant warrior and formidable opponent on the polemic platform. I am not certain as to how many public debates he engaged in, but I feel reasonably sure that the number ran into the dozens and perhaps scores. I do know that we assisted each other in several debates on a variety of propositions, and I know that he was always well prepared and more than equal to the occasion, regard-

less of the opponent or the proposition. The truth was always safe in his hands and error and false doctrine exposed. Truly a mighty prince in the brotherhood of Christ has fallen, and I wonder who can or will take his place.

A TRIED AND TRUE FRIEND

True friendship always has rated very high on my treasure list. It is far above silver or gold. I consider it as beyond price and beyond value—a treasure of treasures. Almost from the day we first met a bond of friendship began to form between us; and it was not long before I began to realize that here was a friendship worth cultivating. Across the intervening years our friendship has been tried and tested many times and in many ways; but it has grown and flourished and become stronger. I am indeed glad that I can truthfully say, Bob Price was my good and true friend. Even though he has departed from our presence, precious memories still remain and we shall continue to hope and believe that we shall meet again.

A WORD OF REGRET

Several years ago Bob and I promised each other that, if at all possible, whichever of us died first the other would speak at his funeral service. It almost broke my heart that when the time came my circumstances were such that it was next to impossible for me to fulfill my promise. My burden of regret was lightened somewhat, however, when after explaining my situation to sister Price over the telephone, she understood and graciously released me from my promise. (Oh how weak and uncertain are the plans we mortals make for ourselves here below!)

ble and evolutionism are compatible

Clayton said the Bible even makes classifications of the plant and animal kingdom. He concedes that evolutionism's theory that living things can progress through classifications is not consistent with the Bible but said, "I simply think there is a problem with the names in our (scientific) classification system." The controversies between creation theory and evolution theory, Clayton said, "have been because of bad science and an unwillingness to look at the Bible objectively."

Clayton said he does not identify with any one theology. He presents about 40 lecture programs a year and offers a correspondence course, cassette tapes and books on evolutionism and the Bible free of charge.

"I've been to religious programs that have seemed like carnivals," he said. "I'm not trying to sell you anything."

G.K. Pennington, the evangelist for the Lindwell Church of Christ, said the church invited Clayton because "we wanted to give people the opportunity to hear a man who has studied (the conflict between creationists and evolutionists) from both sides."

Clayton will be speaking at the church 10:30 a.m. today about "Why I Left Atheism."



John N. Clayton holds up comic books to reinforce a point during his talk.

BILL MULLER

It was a great comfort both to Lillie and me that our son Kenneth, who lives in Cupertino, California was able to attend the funeral service in Richmond and visit with sister Price and other members of the family. Another great consolation was that our beloved, long-time, mutual friend and co-laborer and fellow-soldier Ira Y. Rice, Jr., was able to travel from Memphis, Tennessee, to Richmond, California, and have a major role in the funeral service. It was good to know that the earthly remains of my trusted and true friend were laid to rest by tender and loving hands.

Yes, another beloved friend has departed from among us and we shall sorely miss him, but we do not sorrow as others who have no hope; because we do indeed have hope.

—Post Office Box 685
Santa Anna, Texas

ANOTHER 'CROSSROADS' ISSUE IN JULY!

The tremendous demand for extra copies of *Contending for the Faith* exposing "Crossroadism" and the inroads of the "Crossroads Philosophy" into the brotherhood convinces us that we are on the right track. When we had to re-print one of the issues once and another twice—we decided to increase the print order for the two latest Crossroads issues on up to 25,000. And we are not sure if even this many will be enough because new orders for additional bundles continue rolling in.

As you know, the so-called Crossroads Church of Christ regularly features something they call their Florida Evangelism Seminar in August each year. They go all out to recruit attendance from every state in the United States and even from foreign countries. If they were building up the true church and were careful for the truth of the gospel, this would be wonderful and we should not oppose it. However, seeing that, instead, they are using this so-called "Seminar" to spread their obvious cultism wholesale among the true churches of Christ, it seems to us that all of us should be doing what we can to warn the brotherhood in hopes that our young people may be influenced AWAY from that hotbed of false doctrine and cultism to the full extent possible rather than TOWARD it!

It is not our purpose, of course, simply to wear this Crossroads issue into the ground. However, the danger to our young people and to the church as a whole not only is REAL, but it continues to GROW—brotherhood-wide. Therefore, in order to try to put the entire brotherhood on the alert BEFORE Crossroads' August Seminar, *Contending for the Faith* purposes to bring out yet ANOTHER "Crossroads Issue"—in July. We may not head their "Seminar" off entirely, but we believe that if enough of us order LARGE BUNDLES of this forthcoming issue and then DISTRIBUTE THEM FAR AND WIDE throughout the brotherhood, at least those who attend cannot say that they were not warned in advance.

For how much to send with your orders for bundles of our Crossroads issue for July, 1981, please check our bundle rate listed on Page 2. Also, anything "extra" you may enclose to help us distribute the July issue EVEN FARTHER, we'll appreciate. Surely at least ONE copy needs to go to EVERY CONGREGATION IN THE BROTHERHOOD—and MORE THAN THAT as funds are made available.

While you are at it, if you want to order ADDITIONAL BUNDLES of our three "Crossroads Issues" for 1980—the ones for March, August and November—and also our first such issue for 1981—the one for April—we still can supply this, too, at the same economical rates as the new one for July.

Please address all bundle orders to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. We look forward to your orders. IYRJR.

Whittle Is Named President Of Alabama Christian College

J. Walker Whittle, gospel preacher and Christian educator, was appointed president of Alabama Christian College, Montgomery, Alabama, at a May 1 meeting of the college board of directors.

According to James H. Faulkner, chairman of the board of directors, Whittle's appointment was unanimously approved by the board after the recommendation was made by a search committee. He officially assumed the position on June 1.

Brother Whittle was currently chairman of the department of business at Freed-Hardeman College in Henderson, Tennessee. He had served as an instructor in business and Bible since 1954 and was appointed chairman of the business department in 1958. While at F-HC he was involved in the school's junior college accreditation in 1958 and its senior college accreditation in 1976. Under Whittle, the business department experienced a 36.9 percent increase in declared majors from 1976 to 1979, making it the largest department at the college.

WHITTLE'S MINISTRY & EDUCATION

Whittle has served as minister of the Scotts Hill Church of Christ, Scotts Hill, Tennessee, since 1963. He has also worked with the churches in Henderson and at Wildersville, Tennessee. He served as minister for the Fraley's Chapel church in Corinth, Mississippi, for five years. He frequently speaks in gospel meetings across the country.

Whittle holds a bachelor of arts degree from Mercer University and a bachelor of law degree from Macon Law School. He holds a master of arts of business education from George Peabody College, an M.B.A. in economics and finance from the University of Mississippi and a doctorate of philosophy in business administration from the University of Mississippi.

He and his wife, Louise Cobb Whittle, are the parents of two daughters, Mrs. Dwina W. Willis of San Antonio, Texas, and Mrs. Rosemary W. McKnight, of Montgomery, Alabama.

FREE ENTERPRISE, CHARACTER TO BE STRESSED

"I am looking forward to moving to Montgomery and working with Alabama Christian," Whittle said. "I expect Alabama Christian to grow and be strengthened academically. A great deal of stress will be placed on the free enterprise system and character building. This is a very vital part of a school that is associated with Christian education. Such a school must be Bible centered, and we expect Alabama Christian to be just that."

Alabama Christian is currently in transition to a four-year senior college. The school will award its first baccalaureate degrees in the spring of 1983. Whittle said that the completing of accreditation requirements for the four-year program would be one of his major objectives.

"When our first senior graduating class becomes history, we want our students to be able to say they hold accredited degrees," he said. "This will be one of our top goals and priorities in the months ahead."

"The people associated with this school are outstanding individuals. I think they afford a foundation upon which great building can take place," Whittle concluded.

The Forty-Third Street
CHURCH OF CHRIST
 of West Bradenton

2300 - 43rd Street, West + Bradenton, Florida 33529
 Phone 792-4163

June 2, 1981

**A STATEMENT TO THE BROTHERHOOD BY THE ELDERS OF THE 43RD STREET
 CHURCH, BRADENTON, FLORIDA.**

As many of you know, the Forty-Third Street church in Bradenton, Florida, has been out of fellowship for some four and one half years with the Midway congregation of Sarasota, Florida. We are happy to report to the great brotherhood that fellowship has been restored with Midway. This was accomplished after meeting with the elders and minister of the Midway church on April 23, 1981.


Also, fellowship has been restored with the South Trail congregation of Sarasota, Florida. The Forty-Third Street church did not have fellowship with South Trail for about the same period of time (four and one half years).

The reasons for marking both congregation were announced to the Brotherhood by Forty-Third Street. We are happy to report at this time that our differences have been settled and the three congregations have agreed to work together in love and unity.

This is a great occasion for rejoicing on the part of all.

"Endeavoring to keep the unity of the spirit in the bond of peace." Ephesians 4:3

The elders
 43rd Street Church of Christ


 Leon Sutton


 Joe Wallace


 Clarence Lavender

Notes & Quotes...

George R. Hancock, Jay, Oklahoma: "I want to subscribe for your *Contending for the Faith*, as I believe it truly is THE instrument needed among the brethren today, IF ONLY THEY WILL READ IT. Reading is a virtue and is almost a thing of extinction today with the brethren, and this, I believe, has weakened the posture of the church. As mentioned in Nehemiah, 'You are doing a great work,' and we love you for it."

Beryl Bodenham, Montgomery, Alabama: "Someone has stated that no one really lives until he or she has tasted death somewhere along the way. We just don't appreciate being alive each day. Nurses and doctors tell me every so often, 'Brother Bodie, you don't know just how close you did come leaving us at one time . . .'"

(NOTE: Since receiving the foregoing from brother Bodenham, his health has continued to improve so that now he is just doing wonderfully well. We knew his many friends would be interested to know. IYR Jr.)

Kathleen Lines, Palm Harbor, Florida: "The state of our economy makes one wonder what the future holds. I shall send help as I can."

Rod Ross, Lebanon, Virginia: "Keep up the good work."

Mrs. Howard Nelson, of Manila, Arkansas, in renewing her subscription for three years, added \$17.00 to her check to help out.

W. W. Burlison, of Mobile, Alabama, helps much in support of the work we are doing to try to preserve the truth of the gospel among the churches of Christ. "I hope you will be able to keep up the good work you are doing for the church for many years to come," he wrote.

O. W. Weeks, of Fitzgerald, Georgia, enclosed \$10.00 to help.

Contending for the Faith is extremely grateful to the **Highland church of Christ, McMinnville, Tennessee**, for the \$500.00 they sent to help us catch up our arrears. It really helped!

B. Dean Beard, minister, Bardstown Road church of Christ, Louisville, Kentucky: "God bless your work."

Mary Empson, of Nashville, Tennessee, sent \$5.00 to help with the contending for the faith fund.

Aaron Nicholas, Stamps, Arkansas: "I am going to try something to see if it will do any good. If I understand, you will mail a bundle of 12 papers to a congregation for \$4.00 per month.

"I want you to send a bundle of 12 to the _____ church of Christ for three months, in care of _____

. . . I hope they will read and then subscribe for the paper . . . I am sending my regular \$10.00 for contending for the faith and payment in advance for the papers for three months. At the end of the three months make it clear that there will be no more papers unless the church has asked for the paper to be continued . . . Keep the good work going. God is on the right side of this fight. . ."

W. F. Anderson, Springfield Missouri, wrote, "I am praying that you will be financially able to continue for many years. Will help as much as I can.

Christian Cassette Ministries, of Houston, Texas, sent out word in 1978 that they had established themselves as an "autonomous entity . . . financially subsidized by several Christians in the Houston area." They were advertising 750 messages as being currently available "by some of the best speakers in the body of Christ." Among the speakers thus being advertised we noted **Lynn Anderson**, **Prentice Meador, Jr.**, **Tom Olbricht**, **Landon Saunders**,

Stanley Shipp and others. Any so-called "ministry" that fails to distinguish between "best speakers" and "false teachers" is not reliable. They wrote, "We want this ministry to grow as rapidly as possible and are asking that you post the enclosed flyer in a conspicuous place in your building. The ministry can meet needs only if it is made known to those who can benefit from it." The brotherhood of Christ does not need to hear these false teachers. It is our hope that *Christian Cassette Ministries* either repents of advertising such or else goes out of business entirely. — *Contending for the Faith*.

John and Winifred Spivey, of Naples, Florida, enclosed \$25.00, saying, "Take out for three years more on our subscription and use the rest for your paper . . . We wish to thank you for all the help you and your paper (*Contending for the Faith*) have been as some have responded to the articles you placed there. We hope you will remain in good health that you can carry on your work as it is a good work and we know it is disheartening at times, but we are thankful you are here to put up a good fight . . . You do not always get praise here on earth, but we are sure the Lord will say, 'Well done. . . So keep up the good work. . ."

"It is a good feeling to get more men into China, You sure have two of the best families over there — **Joe Ruiz** and family and **Tommy Alford** and family. The Lord blessed you with them . . . You could not have chosen any finer, more dedicated men for that mission . . . Good will come of that. . ."

Winston Tynes, featured speaker on the gospel program *Tell You The Truth*, McMinnville, Tennessee, in sending his three-year subscription to *Contending for the Faith*, said, "I appreciate the work you do. May God bless you in all your efforts to preach the word."

Much appreciation to **William L. Schwegler**, of Florissant, Missouri, for sending in \$60.00 to help with our work.

Bill Willard, minister, Trumann, Arkansas: "We enjoy *Contending for the Faith* . . . Keep up the good work. . ."

Roger Church, of Nashville, Tennessee, sent us \$10.00 "to help with postage."

K. C. Herod, Fort Worth, Texas: "I wish to commend you on your fine articles. I think every elder in the Lord's church should have your paper."

(NOTE: Brother Herod is one of the fine elders of the White Settlement congregation, of Fort Worth, Texas. We are grateful for his encouragement. IYR Jr.)

Albert C. Bass, Issaquah, Washington: "I hope life has been kind to you! I guess you haven't changed much, from what I hear. You always did have to be in the 'thick' of things . . . I am not preaching full time now. I am serving as an elder in the Issaquah church . . . Of course, I'm still an 'Anti'. I am sure you are 'anti' the same things I am. I would like to receive your paper *Contending for the Faith*. I hear it is very interesting and informative."

(NOTE: "Life has indeed been kind to me," I wrote, in part, in my reply. "And, as you mentioned, I still have to be in the 'thick' of things . . . I still try to be for the things the New Testament approves and against what it does not. This appears to make me a 'liberal' to some and an 'anti' to others. All I can say is if where I stand is where the New Testament stands, I would not want to stand anywhere else . . . Perhaps we shall meet again before crossing the Great Divide. I recall with much pleasure the things we shared in former days." IYR Jr.)

Don Walker, Prescott, Arizona: "My father-in-law subscribed to *Contending for the Faith* for my wife and me and I must say I have thoroughly enjoyed it . . ."

Flo Compton, Memphis, Tennessee: "The part I enjoy most is the 'Notes & Quotes'. I can tell where every writer hurts. That page reveals everything . . ."

William E. Sweeney, Mt. Juliet, Tennessee: "It has been about two years since I last saw one of your papers . . . I miss the paper very much . . . Keep up the good work . . ."

Franklin E. & Bertha Brown, Dixon, Missouri: "Enclosed is a donation to use for defense of the gospel. So many seem reluctant to take a stand on the controversial issues before God's people today. Christ takes a stand on them all. So must we."

Jewell W. Norman, preacher, Paducah, Kentucky, enclosed \$10.00 to help you catch up."

Leslie J. Valouche, Sr., Converse, Texas, enclosing \$20.00 asked us to renew his subscription for three years and "use the rest for whatever is needed most." Brother Valouche asked a question about Highland church at Abilene and the Herald of Truth Program, saying, "I want to know without a doubt is it corrected or in an apostate condition. I found out where we placed membership after so long a time that it was giving monies to Fifth & Highland in support of Herald of Truth, so I withdrew my membership. The elders told me that everything was straightened out. I said it was not. Please answer."

(NOTE: I do not know where the elders got their information, but they are misinformed. The Highland church, of Abilene, Texas, had been in a continuing, chronic apostate condition for at least eight years or longer. Rather than straightening things out, their elders keep saying they do, but don't! If they ever really straighten things out, we'll be happy to so inform the brotherhood. At this point, it's only a pretense.

As long as Highland continues upholding their preacher, **Lynn Anderson**, in teaching falsely from their own pulpit, as well as conducting seminars for denominations teaching them how to grow; and as long as they continue holding leading, wealthy members in fellowship who have established and operate a drinking-dancing-disco country club—still happening with no change—their claiming to have straightened things out is just not so. IYR Jr.)

Lloyd C. Spivey, Sr., Beaver Dam, Kentucky: "*Contending for the Faith* has had some very discouraging things regarding liberalism in the brotherhood at large. In spite of the fact that some of us have seen it developing for the past 25 years, it still is very discouraging.

"I heard Carl Ketcherside in Springfield, Illinois, some 20 years ago. His theme then was that we should cease these 'church of Christ doctrines' and recognize that we were no more than just a group of sects. He even went so far as to say that Alexander Campbell lived and died in the Baptist church. When we proved to him from Campbell's own statements that he was never in the Baptist church, he wasn't even man enough to retract his statements.

"I see so many things developing in the church today that if not stopped will ruin the church. It is hard for me to go along on all this emphasis on young people's services, etc. It seems to me we should all be 'one in Christ.' Then there is this thing of being afraid to speak out against all kinds of sin and to 'speak where the Bible speaks.'

"Please keep up the good work. I wish we had a dozen or more papers like yours, then maybe we could hit these digressive matters head-on. Enclosed is \$5.00. Use it as you see fit."

Brad Davis, minister, Chatsworth, Georgia: "I am very pleased to see our brethren take firm stands on the truth, even when it may not be the most popular thing to do . . ."

James D. Cox, of Tustin, California, serves as one of the elders of the Anaheim church of Christ. We much appreciate the lists of subscriptions he sends in to *Contending for the Faith* from time to time. He also is the author of a splendid book for elders and deacons, entitled, "... *With The Bishops and Deacons*." The second edition, which he has improved and revised, is now available. With emphasis on how to serve, it is a 358-page, hardback book of special value both to newly appointed men in church leadership as well as to experienced leaders who will thus be inspired toward more dynamic leadership, spiritual growth and practice. For your personal copy, please enclose \$8.00 with your order (plus \$1.00 for postage and packaging) to: **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118.**

Audrey Van Fosson, Lowell, Ohio: "I find your paper very good."

Lloyd Barker, Miami, Florida: "Thanks for your paper."

Dale Williams, Greenfield, Missouri: "I am minister of the Greenfield church of Christ, in Greenfield, Missouri, and I certainly appreciate the stand your magazine has taken. May God bless you abundantly."

A. T. Pate, gospel preacher, of Nashville, Tennessee, is another who must appreciate *Contending for the Faith*. He renewed for **six years!**

Lloyd E. Gale, Jr., of Mt. Juliet, Tennessee, preaches to the Bearwallow congregation, near Ashland City. In ordering a number of books, he added \$9.00 to his check, saying, "Please use what's remaining for the good work you are doing. Your publication furnishes us with information we need and we appreciate you."

Burford C. Holt, while ministering to the church at Shelbyville, Kentucky, wrote, "The recent copy of *Contending for the Faith* is revealing, but I think a lot of churches will continue to support the Herald of Truth! We quit a long time ago—back when the Memphis meeting was conducted and we heard of it."

Zelpha Sprague, widow of my long-time friend brother **Robert Sprague** of Lawton, Oklahoma, in sending \$150.00 to help with our travel fund, brought several important things to our attention wherein she thought the readers of *Contending for the Faith* might be of help.

For instance, she had been corresponding with a dear sister in Christ, who lives in Burnesville, North Carolina. "She says the church there has a membership of nine and they can scarcely hold the church together. They have a modest little church building and if they had a preacher who would locate there and enough interested brethren elsewhere who would support him the church would grow. I told her I would help on his support as much as I could, but being a woman, I don't know how to go about getting a preacher or how to raise support for him. Can you help in this? This woman's name is **Junia Davis, P. O. Box 37, Spruce Pine, North Carolina 28777.**

"I am also corresponding with a former preacher of that congregation who lives now in Baxley, Georgia, who told me about the struggling church in Burnesville. (I read his appeal in one of our papers and wrote to him). He had to leave Burnesville because of his wife's health, but has been concerned and anxious about its welfare ever since he left. His name and address is: **Eddy Dickey, P. O. Box 41, Baxley, Georgia 31513.** You can write to either one of these people and get the details.

"My second concern is this: Last fall I saw in one of our papers an appeal from a young preacher in Commonwealth of Dominica where he had graduated from a church of Christ preacher's school in the Carribean and needed help. He has a family of three children. I read an article he had written which was 'true gospel.' I had our elders and preacher to contact the Carribean Christian Preacher's School and find

out if he was worthy. They said he is a splendid young man, well grounded, but very poor. I have been donating to his support ever since. Now he writes me if he only had a sponsoring church or enough support to get out and establish churches he could work wonders because the Dominican people are susceptible to the truth. He barely can make a living for his family, much less go here and there establishing churches. I thought if you could get up support for him to preach the gospel, or a sponsoring church to do it, but I don't know how to start. His address is **Joseph P. LeBlanc, Embas Vicille Case, Commonwealth of Dominica.**

"Thank you for any help you can do in these two cases and God bless you."

(NOTE: **Sister Sprague, truly, is one who is "ready unto every good work." Concerned Christians and/or churches now have the addresses. Please see what you can do to help. IYR.Jr.)**

C. Q. Alexander, of Bankston, Alabama, in subscribing for three years, said, "I appreciate the stand you have had and continue to have for the truth."

Mrs. Joan Mullins, of Kentwood, Michigan, in ordering 12 copies of our issue for February/1980, said, "The excellent article by Jerry P. Hurt, 'My Answer to Richard Pectol's Youth Worship' needs to be read by many in this area."

Mr. & Mrs. Charles Ostrander wrote, "Since we are in Japan our congregation consists of 11 people, our funds are small, and we are trying to build. Funds are very limited, but if a small check of \$10.00 a month will help in a small way on the added expenses of Four Seas College, we would like to send that much each month. In time perhaps we can increase it."

(NOTE: **Since the beginning of Four Seas College, more than 16 years ago, it has fallen my personal lot to raise the funds each month to take care of its operating expenses. Anyone helping \$10.00 per month, \$50.00 per month, \$100.00 per month, or any amount whatever, surely is appreciated. IYR.Jr.)**

Shirley Cope, Jefferson, Georgia, February 9, 1981: "I need 12 copies of the *Crossroads* issues. Four copies each of the March, August and November issues."

William H. Hurt, Craig, Colorado, December 12, 1980: "It may sound far fetched, but the Craig church split over the *Crossroads* philosophy... Please send two copies each of the March and August papers..."

Mrs. Carman E. Penn, Mesquite, Texas, December 1, 1980: "We were given your paper as a gift by brother Hardie Hatcher and we enjoy it so much. We are so concerned about the liberal trend of the church... We want you to send this paper to the following people along with a copy of the August, 1979 and August, 1980 editions on the *Crossroads* questions. (She enclosed two names and addresses.) We would also like a copy of the March, 1980 *Crossroads* edition. Keep up the good work and may truth continue to prevail as godly men have the courage to take a stand and speak out against error."

Wm. Clyde Simpson, Cloverdale, Indiana, January 13, 1981: "I have just been reading about "Crossroads" in your November/1980 issue. Even though I was thinking I was very close to the church (of Christ) it seems something has been silently creeping up on some of us. I am glad that there is information, like yours, that will wake us up to what is going on.

"I am a firm believer that our church, from the very beginning of the New Testament teaching, is the one church that is as the scriptures teach — and there is no teaching under the sun that can surpass the Bible for our guide. I have learned what little I know from the *King James Version*, and no other changes sound right to me... I attend church and Bible school at the Cloverdale church of Christ."

Leonard L. Cope, Benton, Kentucky, February 6, 1981: "Although I've read a lot about the *Crossroads* mess in the church, I just finished reading through the August and January issues of *Continuing for the Faith* and somehow I didn't really get any good out of either one except to see that Satan sure has started a big mess in the church, and now I wonder what is going to happen. I am afraid if this condition continues to grow that the God of heaven may take the thing in hand and send our Lord here to destroy Satan and all of his followers. I wonder why some of our very fine old preachers have been led to follow the erroneous teaching of Chuck Lucas."

Jim Tomlin, evangelist, Carrollton, Georgia, October 7, 1980: "Please send six (6) copies each of the March and August, 1980, issues of *Contending for the Faith*."

D. Ray Pippin, elder, Olathe, Kansas, September 28, 1980: "The enclosed brochure is a good example of what is aiding the destruction of the Lord's church today!"

(NOTE: **Brother Pippin enclosed a copy of the wall poster advertising the first annual so-called HOT SPRINGS SOUL WINNING WORKSHOP, which was to be held October 2, 3 and 4, 1980, at Hot Springs, Arkansas. At least six of the speakers and teachers featured on that beautifully-laid-out poster were known false teachers — including Chuck and Ann Lucas and Richard Whitehead, all three from Crossroads/Gainesville, Florida. With the Richard Street elders featuring these and at least three other false teachers on their workshop we are constrained to ask, "Soul winning TO WHAT?!" IYR.Jr.)**

Robert Ford, on September 20, 1980, ordered six copies of our March/1980 issue for the Westside church of Christ, of Florence, Alabama.

R. A. McGough, Davenport, Iowa, wrote, "I certainly want to receive the August issue on the *Crossroads* situation."

The church of Christ, which meets at 7 Horse-shoe Circle, Greenville, South Carolina, wrote August 10, 1980: "For August issue, we want 100 copies instead of six — another 'Crossroads' issue."

The **Jackson-Bayer Debate** on Pentecostalism is still available, but the supply is running low. As we understand it, when these are gone, there will not be any more. Those who want a copy, please send \$8.50 (plus \$1.00 for postage and packaging) with your order to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118.**

Grover C. Beard, Lumpkin, Georgia: "I appreciate what *Contending for the Faith* has done toward saving the church and I have been with you from the beginning and you have my support from now on as long as you contend... Keep up the good work..."

Robert A. Wells, preacher, Kirksville, Missouri: "Please be so kind as to remove the church in Kirksville from the mailing list for 'Contending for the faith'."

Mrs. Garth Austin, Snyder, Texas: "I still do enjoy your magazine very much. Was very much surprised in the article about John Clayton. We thought he was pretty sound when he was in Snyder lecturing about six or seven years ago..."

(NOTE: **Much of brother Clayton's false teaching is done through his tapes and publications sent after he is gone. One cannot go by just what is spoken publicly at the time. Yes, we are sure not just sister Garth but many others were astonished by the false doctrine by brother Clayton documented. IYR.Jr.)**

Mr. & Mrs. J. L. Cook, Baker, Florida: "Thanks... for *Contending for the Faith*. Through this paper we learn what other congregations are doing — good or bad. We need to know this to keep us straight..."

James W. Medlin, Jacksonville Beach, Florida, sent \$25.00 to help.

Mrs. C. R. Greer, Evansville, Indiana: "Enclosed is \$5.00. Surely hope it will help the Lord's work along. I'm praying *fervently* and *often* through each day for the church *everywhere* . . . My sister and I have really enjoyed your account of your trip to China. I pray that the Hong Kong churches can be of great benefit to their own countrymen in China. Would be wonderful, if God leads! . . ."

Sam Cummins, Kosciusko, Mississippi: "Have really enjoyed (and read) all three books *Axe on the Root* and now reading the second bound volume of *Contending for the Faith* . . . Brother Rice, we went to the Tulsa thing . . . I can't say I am so thrilled over that trip, although I was at the time. It was highly recommended by two brethren here (one was an elder), so we went on a chartered bus. The first man I heard there was this **John Clayton**. Then I did not hear **Chuck Lucas**, but knowing he was there and he and Clayton being invited to speak has just about turned us off about the trip . . ."

(NOTE: Just because these false brethren are calling these big meetings "Soul-Winning Workshops" does not make them so. If they are *genuinely* soul-winning, then why invite all these false teachers to appear on the programs! Otherwise, it appears that the souls being won are being won to false teachers and false doctrine rather than to the true church and the truth of the gospel as it is in Christ Jesus.

Great and ever greater numbers now are ordering our three *Axe on the Root* books as well as sets of bound volumes of *Contending for the Faith* in order to acquaint themselves with the doctrinal meanderings of this crazy-quilt brotherhood over the past 15 years. The set of three volumes of *Axe on the Root* is \$5.00 (plus \$1.00 for postage and packaging); the set of bound volumes of *Contending for the Faith*—Volumes III through XI—\$36.00 (plus \$3.00 for postage and packaging. (Volumes I and II now are completely sold out.) Please address all orders to **CONTENDING FOR THE FAITH**, 2959 Allshore, Memphis, Tennessee 38118. IYR Jr.)

Charles Andrews, of Longview, Washington, renewed for two years and added \$6.00, saying, "Use balance as needed."

J. A. Matney, Lawrenceburg, Tennessee: "I enjoy reading your paper. Hope you can continue to fight for the faith once delivered to the saints. I know it is a difficult job, but hope for the reward later."

Tony W. Boyd, minister, FPO Seattle, Washington 98791: "We have been receiving copies of your paper for a while now and appreciate the fact it is filling a useful position and function in the brotherhood . . ."

Larry Wilson, Dillon, South Carolina: "I enjoy reading 'Contending' . . ."

Alan Daniell, minister, P. O. Box 314, Cave City, Kentucky 42127: "I have a book . . . some 60 pages hard bound entitled 'For His Name's Sake' and it is an account of British Christians' conscientious objection accounts during the first World War. This book is referred to in many hand books on the Restoration of New Testament Christianity in the British Isles and in the world in general and always the author says, 'this book is now out of print and very few copies remain in people's possession today.' Feeling a need for this, I published it and it will be available for \$4.25 in the USA, \$5.25 overseas, including postage. Could you put this in . . . *Contending for the Faith*? Thank you very much . . ."

Jim Howard, of Clyde, Texas, must have thought well of one particular issue. He ordered ten copies for distribution there.

Mrs. Lois S. Robinson, Tallapoosa, Georgia: "I am sending in for another year for I like very much to read *Contending for the Faith*."

Chester Estes, Muscle Shoals, Alabama: "I was much impressed with your eulogy to brother **George E. Darling**. I never knew brother Darling personally, but your article took me back to 1933 and to Coalinga, California. I drove a Model A from Winfield, Alabama, to Coalinga, in 1933, when, so to speak, there were no roads. We spent our fourth night in the Imperial Valley. We slept there on our blankets on the ground by the side of the Salton Sea. We went on to Coalinga the next day. I had been invited by brother Perkins, of Armona, to go to Coalinga for a meeting. The brethren from Fresno came down and helped in the meeting. Among those who came were brother and sister **White**. She, as perhaps you know, was the daughter of brother **T. B. Larimore**. During that meeting I baptized several. Among the number were those of the family of sister **Cecil Scott**. She identified herself with the church there. She had been the organist in the Christian Church. We were gone about one month on that trip, returning by way of the Grand Canyon over 'Route 66' before it was paved.

"In 1934, with my wife and two-year-old daughter, we returned to Coalinga in a Model B and worked with the church there for a few months and held some meetings on the way back to Winfield. The church there had been 'established' by brother **Daniel Sommer**. The building consisted of a 'cook house' which had been brought in from the oil fields, which had a porch built all around the little auditorium inside. The little auditorium seated about 100. I still remember, as of yesterday, some of the families, even though it has been 45 years since I was there last. Among those I remember were the **Cooks, Phillips, Mabreys, Lawsons, David and Scotts** families. In writing my biography (which has not been published as yet) I wanted some information from Coalinga and wrote the church there for the information. No one replied.

"In 1935, I again returned to Coalinga for a meeting, by rail that time. I was there for several days and again held meetings at different places on my way back to Winfield. From the best of my memory, I recommended brother **G. L. Mann**, whom I had baptized, for the work. He was there a while, and brother Darling followed brother Mann. I may not have this exactly right. This seems to be about the time you entered the picture at Coalinga. I have known little of Coalinga since, till your article in *Contending for the Faith*. I understand that a new highway runs through, or near there. We knew '99' as running through the Valley by way of Hanford.

"No, I did not start the church in Coalinga, but was near its beginning. I have more to say about Coalinga in my biography, when and if it is ever published. We were married at the age of 18 (1921—60 years . . .), began preaching in 1922, before I finished the sixth grade. After making two 'one-horse' (mule) crops (cotton) and running a saw mill in between, I went to David Lipscomb, in the fall of 1923. There I did six years work in five years (high school and college), while supporting a family, delivering the *Nashville Tennessean* twice daily. I had five years of Bible at the feet of **A. G. Freed**, one of the greatest men I ever knew—so little said about him. I had two years Bible under **Boles**; two years under **Pittman**. These were nine-month years. I also had some Bible under **Elam**. I began to study New Testament Greek under **Rainey**. The names of the four—**Boles, Freed, Elam** and **Pullias (C. M.)** are on my high school and college 'sheep skins.'

"After leaving Lipscomb, I returned to my native county and lived at Winfield for nine years. From there we went to Corinth, Mississippi, for five years; then to Longview for three years during the War period; back here to Highland Park, in 1944, and worked with the church here for 11½ years; for Southern Boulevard for 8½ years; for the last 15 years we have been driving to Marion County and preaching to some rural churches. Since I do not know the 'shibboleth' of the 'Big' churches, and sometimes pronounce it 'shibboleth'

I am not invited to preach for them. I arise about 2:30 a.m. and do my writing. I have written about 14 books, **THE BETTER VERSION of the New Testament** being THE book. Some are out of print; four have not been published . . . So, contrary to that rumor you once heard, I am still 'ticking' but for how long I do not know . . . I do not exactly know why I am writing you all this. It seems to have grown out of our mutual work at a little town . . . situated far out against the coastal range in California . . ."

(NOTE: Someone had told me that brother Estes had died, so I had written to ask him if this was so. Only those old preachers, such as he, who bore the brunt of the battle in the heat of the day, really know how it was. Anyone who would like a copy of his translation of the New Testament, which he entitled, *The Better Version of the New Testament*, it will be \$7.00 (plus \$1.00 for postage and packaging) well spent. Please address your orders for this to **CONTENDING FOR THE FAITH**, 2956 Allshore, Memphis, Tennessee 38118. IYR Jr.)

Howard S. Swann, of Hazelhurst, Georgia, enclosed \$20.00, admonishing, "Keep up the good work."

* * * * *

We all are supposed to be "workers together with God". (I Corinthians 3:9). We must have our Pauls, who plant, and our Appolloes, who water; but we must all remember that it is God who gives the increase. (See verse 6).

* * * * *

Laurence C. Hurd, minister, Odessa, Texas: "I appreciate your publication and feel that you are 'holding high the precepts of the apostolic doctrine which was delivered by Christ.' So may God through Jesus Christ continue to give the courage to maintain your position for truth.

"This statement is not to be misunderstood. I am a member of the body of Christ and a gospel minister. My work in the kingdom consists of black people. We have not been involved with some of the problems of the white congregations. Oh! yes we have ours, but I pray to God that we never encounter all those perverted interpretations of the scripture. I guess sometimes too much education is dangerous in the minds of those who have never been truly converted. I will continue to pray that God will give us means and ways to stop their mouths . . ."

"Yes, brother Rice, it is very sad that brother Rose got caught up in money and material things. I attended school with him at the Nashville Christian Institute. But we must pray to God that he will repent and return to the church, if it is the will of God."

Lenora Kinslow, Piedmont, Oklahoma: "We enjoy the paper very much."

W. F. Anderson, of Springfield, Missouri, in sending in a contribution, said it was "to be used as you need. You are doing the most needed thing in the churches of Christ today—just what your name says. God's blessings be with you in this important work."

Brian Steele, Roanoke, Texas: "I am a member of the Brown Trail Preacher Training School . . . and I would like to receive your paper . . . *Contending for the Faith*. It will help me out considerably in my ministry."

Mary Buleson, of Dearborn, Michigan, has been saving *Contending for the Faith* since 1970, when it first appeared. Those who would like to have what we have published heretofore may order our sets of Bound Volumes, at \$36.00 per set (plus \$3 for postage and packaging). Volumes III through XI. The demand has been so great that Volumes I and II now are sold out—and those remaining are moving right along.

John S. Shafer, Funk, Nebraska: "I am writing first of all to commend you and your staff on excellent articles in *Contending for the Faith*. I, too, realize like many other Christians that liberalism is alive and well in the church. . . . Just recently a family moved into our community and started coming to services. They previously had been members of the Christian Church where they were living. One Sunday morning, when the invitation was given, they came forward and asked to work with the church here in Holdrege, Nebraska. Since we have no elders, the men of the congregation wholeheartedly welcomed this couple into the fellowship of the saints. I should say all but for me and my family. The reason I felt we could not fellowship them was this. If members of the body of Christ fell away and started going where they believe in instrumental music and missionary societies and then all of a sudden decided to come back, what would we make them do? Of course we would make them repent of their past sins. However, this family made no such acknowledgement of this and the husband also stated that even though he would not condemn instrumental music, he also would not openly approve it. . . . I hope that maybe you can shed some light on this issue."

(NOTE: Every single instance of those coming from the Christian Church, especially in these times of liberalism, should be studied carefully on a case-by-case basis. There was a time, when at least most of the so-called Christian Churches taught right at least on the plan of salvation. Nowadays, however, many of them are careless about even this, receiving people on their Baptist baptism, their Methodist baptism, or what have you, oblivious to the Bible teaching prior to baptism. One simply cannot be taught wrong and baptized right. (John 6:44-45).

In a great many instances, nowadays, those coming from the Christian Church, thus, need plain, simple, New Testament baptism (after proper teaching, of course) before being admitted into the fellowship. In any case, in the event it can be proved they had received proper New Testament baptism, they should be required to repent of their false fellowship in the Christian Church and confess their faults one to another (James 5:16) before being received. If they will not repent and confess faults for partaking with the Christian Church, then they should be refused fellowship in the churches of Christ. It's as simple as that. This was always required of them until all this liberalism began plaguing the churches back in the '60s and '70s. We won't be right on the matter until we get back to "thus saith the Lord". IYR Jr.)

June Williamson, Clark AFB, Philippines: "I enjoy *Contending for the Faith* very much. We are stationed at Clark AFB, Philippines. I feel I will be needing some solid, firm reading material on Bible and church matters while here. I want a three-year subscription."

Jerry Joseph, of Athens, Alabama, subscribed for six years, enclosing \$50.00, saying, "use the rest in any way you think best. I hope to be able to send you some money each month for the publication of the paper. Keep us the good work. . . . Also send me a bundle of 12 each month and bill me quarterly for these. . . ."

* * * * *

"The man who will not read is no better off than the man who cannot read."—*Voice of Freedom*.

* * * * *

Howard Evans, Lexington Park, Maryland: "I like *Contending for the Faith* very much. It is a very fine paper with good articles in it. . . . Could you send me a little more background on John Clayton? . . ."

(NOTE: Brother Evans enclosed his subscription for three years and included an additional \$17.00 to be "used as you see fit." IYR Jr.)

James C. Honaker, Sarasota, Florida: "I enjoy reading *Contending for the Faith*. . . . It is our prayer that you will continue to expose any error within the church."

Halsey A. Jones, Huntington, West Virginia: "We are receiving *Contending for the Faith* and appreciate it so very much. Keep up the good work. We have also ordered some of your publications. May God continue to bless you in your vigilance as to the word and your willingness to expose error."

H. L. Meeks, Tupelo, Mississippi: "I have for some time been sending \$5.00 per month for *Contending for the Faith* and \$20.00 for the Ira Rice Mission Fund. I appreciate your work."

Gleason church of Christ, of Gleason, Tennessee, entered a standing order for a bundle of 25 copies of *Contending for the Faith* to be sent each month for local distribution there.

Mrs. L. C. Kennamer, Abilene, Texas: "I think the paper is great. I enjoy it so much."

GIANT SUMMIT BOOKS

Foxe's Book of Martyrs

This unparalleled classic recounts the lives, sufferings and deaths of martyrs who died for what they thought to be Christianity throughout history. Beginning with the first martyr — Jesus Christ — this exceptional historical record traces the roots of religious persecution. Since Foxe also knew persecution, his writings possess a sense of immediacy and insight into suffering that few "objective" religious historians can match.

John Foxe was forced to flee to safety on the continent during Queen Mary's severe persecution of those holding "reform" views. He carefully compiled records of suffering and persecution by those he viewed as Christians. The *Book of Martyrs* became a sensational bestseller as a result.

Since the author lived from 1516 to 1587, of course, he had no understanding or concept of the Restoration Movement. Therefore, his use of the word "Christian" is in the denominational (rather than the true) sense of the term. Nevertheless, by keeping this clearly in mind, much valuable information can be gleaned by the Christian reader. This is a special large-print, 413 page, paper-cover, revised edition. Please send \$4.95 (plus \$1.00 for postage & packaging) with your order.

CONTENDING FOR THE FAITH

2956 Allshore, Memphis, Tennessee 38118

ED GLOVER ANNOUNCES AUSTRALIAN CAMPAIGN

Dedicated Christians are needed for a campaign to Hobart, Tasmania, Australia. The dates are October 5 through November 3, 1981. We hope each worker can work at least two weeks. This is a well planned, well organized, and well timed campaign.

Hobart is the beautiful state capital of Tasmania: 160-to-200 thousand people live in the area. The church there has a small but nice building. The Christians are dedicated and the congregation is served by two good preachers, *Rod Rutherford* and *John Whitson*, both sponsored by the Crieve Hell church of Christ in Nashville, Tennessee. It is planned that two missionary apprentices from David Lipscomb College will be there. This will make for four

full time follow-up workers, plus the congregation.

This will be a door-knocking campaign using the Open Bible Study method. Doors will be knocked 6 out of 7 days. It is not a vacation.

If you are interested in the campaign then please contact the directors very soon.

Ed Glover is the director. He served from 1971 to 1977 in Australia, mostly in Hobart. His address and phone number are Post Office Box 299, Jacksonville, North Carolina 28540; 1-(919)-347-1805.

Don Treadway will be the co-director. His address and phone number are 657 North Revere Road, Akron, Ohio 44313; 1-(216)-836-5167.

FELLOWSHIP RESTORED

Parkview church of Christ, Warren, Michigan, April 8, 1981: "Some two and one half years ago, you may have received a letter from the Parkview church stating that a group of people including a former elder, brother Jack Pierce, had left the Parkview church and were meeting in the Sixme School building.

"The letter stated that we were not in fellowship with this group. Since that time there has been a meeting between the two groups. We are now happy to inform you that full fellowship has been restored between the two groups, and that all or at least most of those who left will again be united as one congregation at Parkview. For His Glory. (Signed) Graydon Sentell, Parkview church of Christ."

MICHIGAN CHURCH IN SEARCH OF A MATURE, SOUND PREACHER

Word comes from brother Deen Gittings that the church at Eureka Heights, in Taylor, Michigan is searching for a mature, sound gospel preacher who is not afraid to stand for God's truth.

With an average attendance of approximately 40 people, Eureka Heights is situated in a city of some 80,000 population. If interested, please either telephone brother George Booth, 313/654-8274, or write Eureka Heights church of Christ, 15132 Michael Street, Taylor, Michigan 48180.

Howard Paullin, East Lansing, Michigan, "We appreciate the wonderful work you are doing. May God bless your continued efforts in truly contending for the faith."

Jorden Morris, of Dallas, Texas, in renewing for three years sent an extra \$5.00 "for use as needed."

Mrs. Sharon I. Vendastesan, Endwell, New York: "I want to thank you for such timely information concerning cults within the church. I say PRAISE GOD for such a magazine. Keep the truth coming and I pray that more Christians will start standing up for the truth."

Mildred S. Pirtle, Memphis, Tennessee: "I want to keep it coming into my home."

AN OPEN LETTER TO ALL CHURCHES OF CHRIST IN SOUTH FLORIDA

"IT CAN HAPPEN!" Acts 20:28-32. So that you may be **AWARE** and **WATCHFUL**, may we inform you of the following:

The ORIGINAL HOLLYWOOD HILLS CONGREGATION has had its PEACE and HARMONY destroyed, its UNITY DIVIDED. The monetary funds, building and grounds have been wrested from the control of the leaders, officers and members who sacrificed, worked and paid for it in full.

A large part of the original Hollywood Hills members (whom many of you have known and worked with for up to 25 years) have WITHDRAWN their support and endorsement of those who are in control now. Matthew 7:20. Those leaving are continuing their service for the MASTER and their fellowman elsewhere, having followed the admonition given in I Corinthians 6:1-10.

Signed by former Leaders and Officers:
 H. D. Tomlinson
 Ralph Griffith
 Shelby E. Roberts

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Beware of the Crossroads Movement

Barry T. Hatcher

Anytime one speaks out against the error propagated by followers of the Crossroads Movement, the first objection raised is: "Have you been to the Crossroads Church in Gainesville, Florida?" It isn't necessary to go to Rome to expose the error of the Catholic Church. I've never been to Hell but I preach against it.

But if we go to Gainesville, just where in Gainesville should we go? I know where the Crossroads member *wants* us to go — to the Crossroads Church. However, would it *accomplish* anything? False teachers do not openly admit they are false teachers; their game is one of cover-up and mask-wearing.

Should we go to Gainesville, we ought to talk with those who have seen the *fruit* of this movement — such as the brethren at 39th Avenue church of Christ — or Bob Arnoldorfer and Maryfran Johnson, staff writers with the Gainesville *Sun* newspaper — or speak with the clinical psychologist at the University of Florida — or maybe interview some of the parents who have lost their children to this movement. This is where we *ought* to go, brethren.

Jesus warns us about false teachers and we don't have to hold their hands to know who and what they are. **"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves . . . Ye shall know them by their fruits . . ."** (Matthew 7:15-16). No "Crossroader" has the right to say we can not speak because we have not been there. Jesus Christ never made a false argument or statement and he said, we shall **"know them by their fruits."** To what degree can we know these false teachers? Their *fruit* will remove the mask of "sheep's clothing" and reveal the "wolf" inside. "Crossroads Movement", I see you — not as you *say* you are but as you *truly* are.

MUCH MATERIAL AVAILABLE

A great deal of material is available to us on this subject — true testimony exposing this movement. Reliable testi-

mony is very valuable. Jesus stated to the Pharisees that they should accept him for whom he said he was because of the number of witnesses — himself and the Father. Jesus said, **"It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me."** (John 8:17-18). I was not present to see my Lord raised from the dead by the Father, nor did I see him ascend into the cloud, but I believe he did, based upon testimony of the witnesses, which testimony is true.

How many witnesses must be produced before people will accept the testimony about this movement as truth? If one will not believe two or three witnesses, he would not believe 500! If these witnesses are telling lies isn't it odd they are all telling the *same* lie? All over the country brethren are having problems with this movement. The problems in California are like the problems in Florida. The testimony is vast and almost everyone is saying the *same thing*.

This error must be exposed. Elders and preachers and concerned brethren of the church must speak out against this spiritual adultery. And brethren who are unconcerned need to consider how this can affect them if through no other way than their precious children going off to college where these people do their work. We need to warn our young people and fortify them with the truth so as not to fall victims to this movement.

MOVEMENT WITHIN A MOVEMENT

Why begin among the churches of Christ? *The Master Plan of Evangelism*, by Robert E. Coleman, (a book I will have more to say about shortly in this article), states this is the place to begin. Coleman writes: **"Go not into any way of the Gentiles, and enter not into any city of the Samaritans; but go rather to the lost sheep of the house of Israel."** (Matthew 10:5, 6). *It was as though Jesus was telling His disciples to go where they would find the MOST*

Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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Collision Course With Crossroads' Florida Evangelism Seminar

If we truly believed that **Chuck Lucas** and the **Crossroads church** in Gainesville, Florida, were genuinely committed to building up the *cause* of Christ and to propagating the plain, simple, New Testament *gospel* of Christ—exactly as it reads in the word of God—then, instead of trying to impede their progress, we should be doing all in our power toward aiding and abetting what they are trying to accomplish.

Every opportunity was afforded them over a period of several years to *prove* (I Thessalonians 5:21) that such was their aim. Instead of using the respite we gave them to that end, they took advantage of our good intentions to *retrench, regroup* and to do everything they could to *restructure* the Lord's church after the doctrines and commandments of men—especially those of **Robert E. Coleman**.

HATCHER'S ARTICLE COMMENDED

That the brotherhood may be absolutely clear as to *why* we are opposing not only the *Crossroads Philosophy*, in general, but more especially at this time their upcoming so-called *Florida Evangelism Seminar*, in particular, we suggest you both read and study brother Barry Hatcher's definitive article, **Beware of the Crossroads Movement**, starting on Page 1 of this issue.

When you have completely digested this article, we are confident that every faithful Christian after the New Testament order not only will understand our basic opposition to this "Seminar" but will join hands with us in spreading this special "Crossroads" edition of *Contending for the Faith* as widely as possible the rest of this month and early August to influence as many as you can to MARK and AVOID that Seminar rather than to go there to be influenced by SMOOTH WORDS and FAIR SPEECHES.

SEMINAR IS RECRUITING EFFORT

Let no one be deceived. Crossroads' Florida Evangelism Seminar, which they conduct every August, is not held just to beat the air with a multiplicity of words. It is this Seminar more than any other single Crossroads event each year whereby they influence great numbers of brethren—particularly impressionable, college-age young folks—to become interested in Crossroadism. Once our young people are brought under the spell of this massive, euphoric, masterfully-organized event, many of them are lost to plain, simple, New Testament Christianity—forever.

Please consider therefore how you may take part with us in getting out this special issue as far as possible *before* the Seminar takes place next month. You will find our bundle rates listed in the left-hand column of this same editorial page. And while you are at it, we still can supply you with as many copies as you need of our earlier "Crossroads" issues for March, August and November, 1980, and for April, 1981, as well.

Now is the time for all good men . . .

—Ira Y. Rice, Jr., Editor

BEWARE OF THE CROSSROADS MOVEMENT

(Continued from Page 1)

SUSCEPTIBLE AUDIENCE TO HEAR THEIR MESSAGE. This is the way that Jesus proceeded in His ministry, although as time went on He did not bind Himself by it. SINCE KINSMEN WERE THOSE MOST LIKE THEM IN CULTURAL AND RELIGIOUS BACKGROUND, IT IS ONLY NATURAL THAT THEY START WITH THEM. Interestingly enough, a few months later, when the seventy are sent out, this parting injunction was not repeated, perhaps indicating it was time then to GO BEYOND THESE NATURAL TIES in pressing the claims of Christ." *The Master Plan of Evangelism*, page 85. All emphasis mine. BTH.) The reason they started among the churches of Christ could be that it was the most likely place, because these people, claiming to be members of the church, appeared to be the same in cultural and religious background. This provided a ready and unsuspecting audience.

Some thoughts as to where these people might be headed. Notice these few facts:

1) Chuck Lucas appeared on a growth type seminar for the Kingway Christian Church, Indianapolis, Indiana, August 7, 1980. The advertisement read: "Be motivated to do more for Christ, BE INSTRUCTED ON METHODS AND IDEAS THE LORD HAS BLESSED IN THESE CHURCHES." (Emphasis mine. BTH.) Some of the other

speakers on this program were, Tommy Barnett, *First Assembly of God*, Phoenix, Arizona; Paul B. Smith, *Peoples Church*, Toronto, Canada; and speakers from other *Christian Churches* in addition to Kingsway.

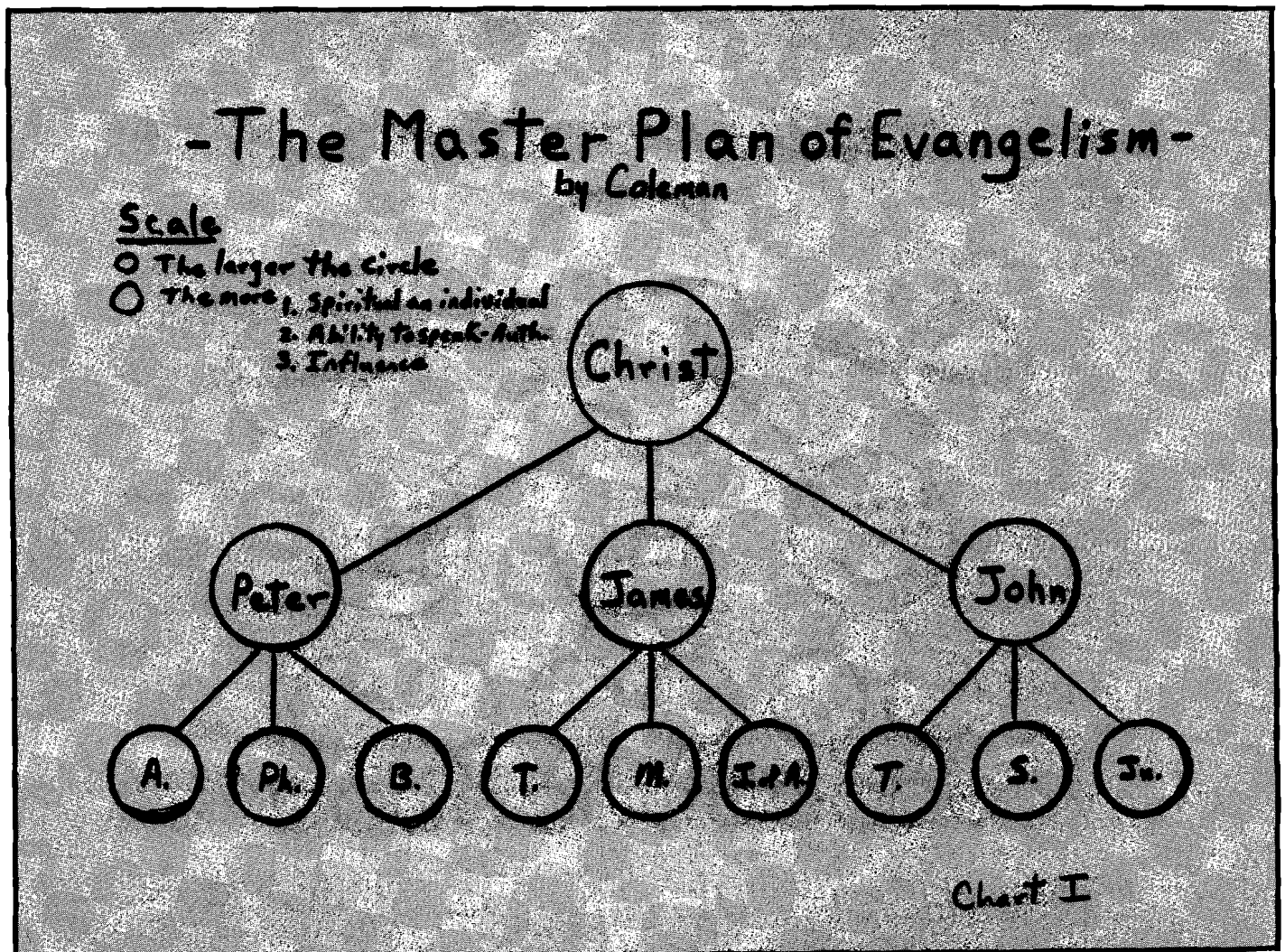
2) Does Chuck Lucas really believe there is any difference between the Christian Church and the church of Christ except mechanical instruments of music? (Even that does not appear to be a fellowship problem to him!) He compromises God's will with respect to the name of the Lord's Church, calling his congregation the "Crossroads Church of Christ," thus attaching a philosophy of life to the name rather than a geographic location as authorized in the New Testament. It therefore comes as no great surprise that fellowship is compromised.

3) A man by the name of John Camp, whom I encountered last August 1980, in Blakely, Georgia, a member of the Crossroads Church at that time for 2½ years, and a Campus Minister Training Program student for one year, bragged to me before witnesses that he had had one year of Greek. Setting himself before us as a representative of Crossroads, he stated, "I have not heard one good argument against mechanical instruments of music." (Emphasis mine. BTH.) Could they be headed for the Christian Church??

CROSSROADS' ORGANIZATION

The Master Plan of Evangelism, by Robert E. Coleman, published by Fleming H. Revell Company, is their "creed"

(Continued on Next Page)



(NOTE: All Charts for This Article Were Prepared by Barry T. Hatcher)

BEWARE OF THE CROSSROADS MOVEMENT

(Continued from Page 3)

book. The organizational aspect of this movement is set up in some detail in this book. The author, Robert E. Coleman, Ph.D., is a professor at the Asbury Theological Seminary, and is a so-called "Holy Spirit-led" theologian.

Just how much does this movement adhere to the guidelines revealed in this book? Roger Lamb, a Crossroads Movement leader, said, "This is it; this is the plan; it's all in this book." (See article by Jackie M. Stearsman, *Contending for the Faith*, April 1981, page 13).

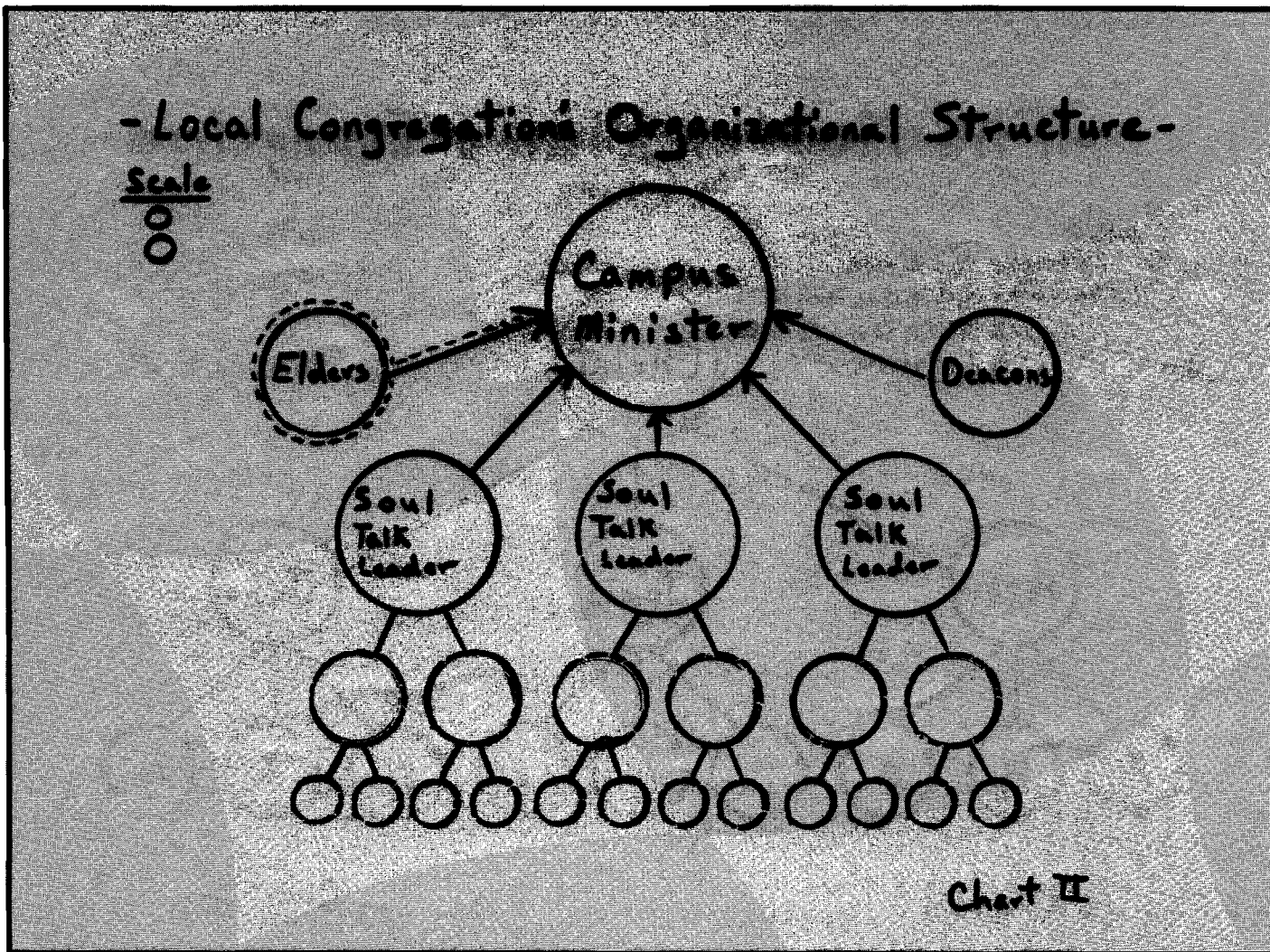
Coleman's philosophy thus being followed sets up a pyramid-type organization. He claims that Jesus set Peter, James and John over the rest of the Apostles, and that they enjoyed pre-eminence second only to Jesus Himself. Coleman states, "... for within the select apostolic group Peter, James and John seemed to enjoy a more special relationship to the Master than did the other nine... The fact that there is no record of the disciples complaining about the preeminence of the three, though they did murmur about other things, is proof that where preference is shown in the right spirit and for the right reason offense need not arise." (*The Master Plan of Evangelism*, page 26. Emphasis mine. BTH.)

Illustrated in **Chart I** is the pyramid structure. Notice the scale that will be present on all the charts in this article. (Scale: The larger the circle the more spiritual the

Crossroads Movement member is recognized to be; thus he has more freedom to speak, more authority, and his influence is greater than the members below him, denoted by the smaller circle.) This pyramid concept of the Apostles is contrary to the Lord's own teaching. In Matthew 12:46-50 and Matthew 20:20-29, when Jesus was asked to exalt a few of his disciples over the others he used the opportunity to teach a lesson on the equality of his followers. God is not a respecter of persons—an un-get-aroundable principal that Coleman and the Crossroads Movement leaders seem to overlook.

With *The Master Plan of Evangelism* as their guide it comes as no surprise to see the concept they have of organization on the local congregational level.

When a Campus Minister goes to a congregation to work with them it is understood that he is to have the control over the program established. (Note **Chart II**.) He becomes the authority above the elders in this situation. One witness, who had been a part of this movement for several years noticed that when the Crossroads Philosophy was adopted by a congregation, the elders kept little authority in matters where they *should* have authority, and the Campus Minister (CM) carried out most if not all leadership functions. This type of control enables the Campus Minister to select Bible study teachers, plan or control the planning of special events, assign prayer partners, even plan the content of the devotionals and other classes. As a result of this kind of



authority, many converts to the Movement do not understand how the elders fit into the organization of the local congregation. It has been suggested that *some* of these converts look to the elders as those concerned only about the *financial* aspect of the Church. The role of the elders in the congregation, in the minds of the converts, is diminished to say the least. Coleman says about the leaders, "Followers must have leaders, and this means that before much can be done with the church membership something will have to be done with the church officials. If this task seems to be too great, then we will have to start like Jesus did by getting with a few chosen ones and instilling into them the meaning of obedience." (*The Master Plan of Evangelism*, page 60).

Therefore the elders' authority often is side-stepped.

WHO CONTROLS CAMPUS MINISTERS?

These Campus Ministers control the congregations where they work – but who controls the Campus Ministers? When they were converted they had to start at the bottom and work to the top, taking orders from their leaders, who take orders from Lucas. (Note **Chart III**.) Surely, we are not so naive as to think that control stops when the Campus Minister takes his first work!

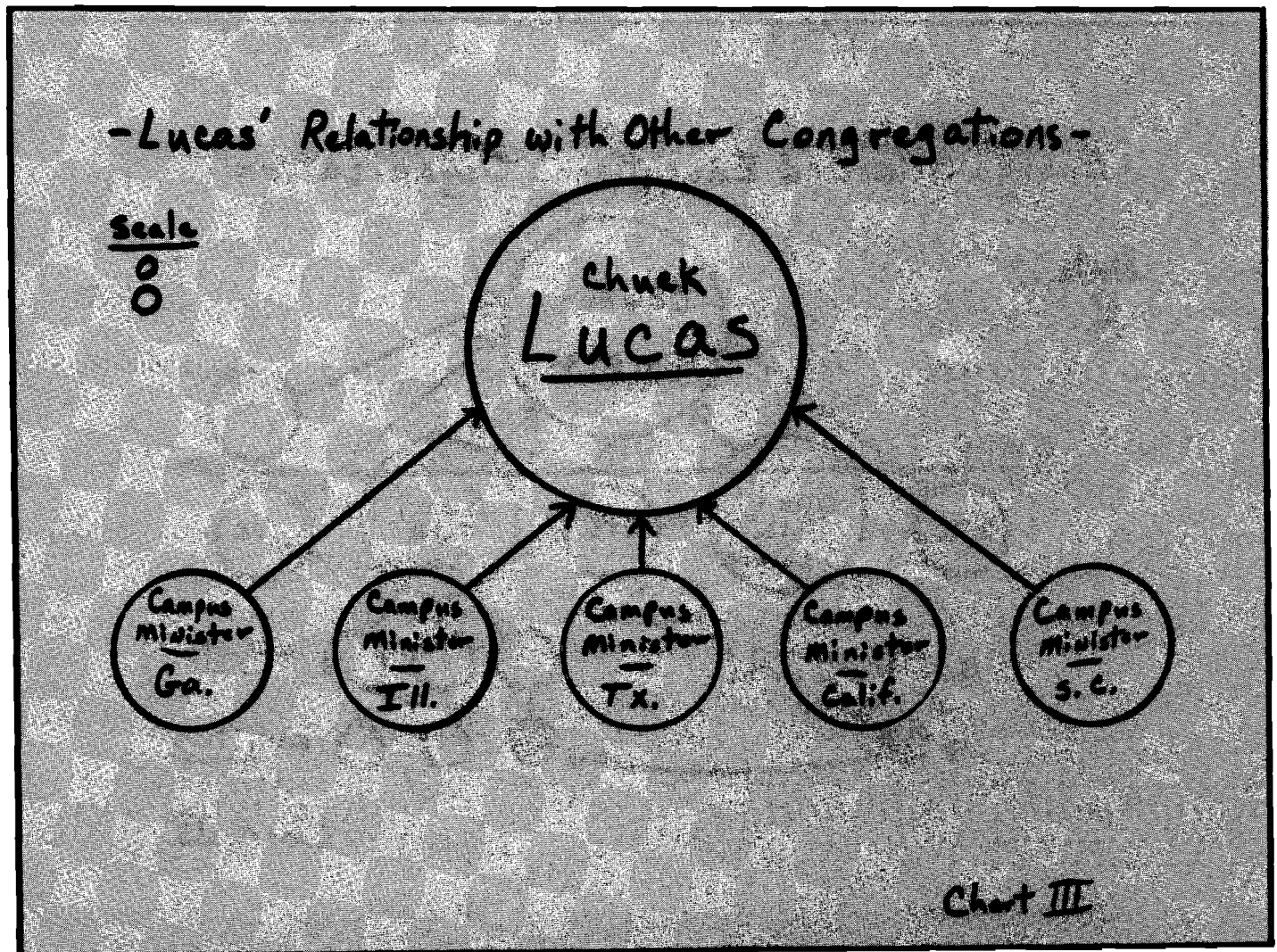
One Campus Minister in Georgia was overheard talking to Lucas by telephone on several occasions. The conversation centered around what should be done about this individual and that one and such like – whom to exalt and

whom to chide. The telephone bills for two months revealed that the Campus Minister talked to someone at Chuck Lucas' home *every Monday morning* for a period of 40 to 58 minutes. Until these telephone bills were produced this particular Campus Minister had one supporting congregation believing he had little to do with the Crossroads Church in Gainesville, Florida. When this evidence was presented to him he said he would *never* forsake Crossroads.

Such connections between Campus Ministers and Chuck Lucas have been seen and spoken of by brethren all over the country. Realizing this is a manipulative philosophy, who does this indicate is running these congregations!

THE INDIVIDUAL AND CROSSROADS' PHILOSOPHY

The Crossroads philosophy is a *controlling* one. Coleman writes: "This is one of the marvels of His strategy. It is so unassuming and silent that it is unnoticed by the hurried churchman. But when the realization of HIS **CONTROLLING METHOD** finally dawns on the open mind of the disciples he will be amazed at its simplicity and wonder how he could have ever failed to see it before." (*Ibid.*, page 19). The leaders in this movement place themselves in the position that Coleman, in the *The Master Plan of Evangelism*, says that Jesus enjoyed. There is to be strict obedience to *will of the Lord* – Amen – but not strict obedience to the *will of men*. However, following *this* philosophy the convert must adhere strictly to the *will of the leaders!* Listen to what



Coleman has to say: "A father must teach his children to obey him if he expects his children to be like him. It must be remembered, too, that Jesus was making men to lead his church to conquest, and no one can ever be a leader until first he has learned to follow a leader . . . There could be no insubordination in His command . . . , absolute obedience to the Master's will, even as it meant COMPLETE ABANDONMENT OF THEIR OWN." (Ibid., pages 58, 59. Emphasis mine. BTH.) Absolute obedience is proper for our Lord to demand, but when humans require converts to accept their word as law and completely submit to it, this is nothing short of Catholicism, which is of the Devil.

How is this philosophy accomplished among the people? Through sensitivity training, implemented by the *soul-talk*, *quiet time* and *prayer-partner* concepts. The leaders must be followed faithfully, Coleman says: "NO ONE WILL FOLLOW A PERSON in whom he has no trust, nor will he SINCERELY TAKE THE STEP OF FAITH unless he is willing to OBEY WHAT HIS LEADER SAYS." (Ibid., page 50. Emphasis mine. BTH.) These people don't preach Christ and trust in Him, but themselves and trust in them.

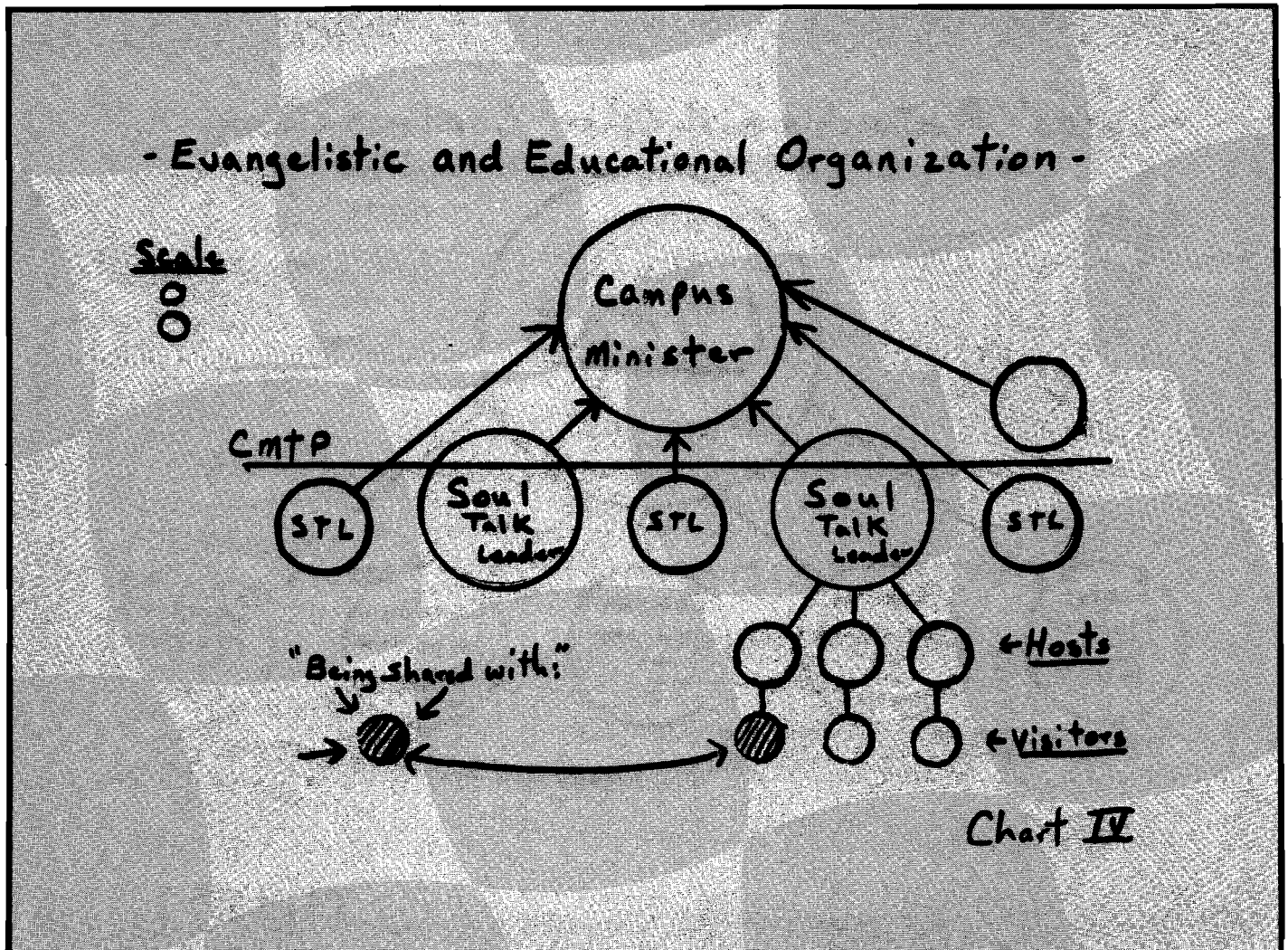
SOUL-TALK IS CONTROL PLOY

The soul talk is but a devious ploy to gain the visitor's trust in the "Soul Talk Leader" (STL), who will be able to control the individual through that trust. Chart IV shows the authority structure in the evangelistic and educational organization of the Crossroads Philosophy. The Campus

Minister being the most important, under him are the "Soul Talk Leaders". STL's are deemed to be more "spiritual" than the "Hosts" and "Visitors". To become an STL you must be successful in evangelism – then if you are part of the Campus Minister Training Program (CMTP), you are an STL who is more spiritual than STL's who are not students in the CMTP.

The "Hosts" of the Soul Talks are to share with friends, bestowing love and friendship on them, inviting them to a Soul Talk. This is where the "personality transformation" begins. The "Hosts" are not to disagree with their Soul Talk Leader; they are to accentuate his message by their personal lives and statements, with the "Hosts" showing outwardly their trust in the STL. The "Visitor" is made to feel either he must conform or lose the love and friendship shown him (peer pressure) – even if what one is taught is contrary to his convictions. Because the "Host" fully agrees with the STL, the "Visitor" will begin to question his ability to think for himself. He may reason like this: "All my friends trust and believe the wisdom of the STL, maybe I am wrong and should place all my trust in him." The more this is done, the deeper the individual goes, until his mind banks have been reprogrammed to follow the leader, who follows his leader, who follows his leader . . . The "Hosts" are further sensitized in every "Soul Talk", and the control becomes stronger and stronger.

This "personality transformation" seems to have three



stages: 1) The *sustained altered state*, where the mind begins to be reprogrammed. 2) The *delusional stage*, where some have experienced hallucinations and fantasize. 3) The *unthinking stage*, where the individual believes and obeys what he is told by the leaders. Another term for this personality transformation is "Snapping". This controlling phenomenon, (personality transformation or snapping), is yet to be completely understood though the subject is under investigation and study.

"... the phenomenon of snapping is the product of a comprehensive attack on human awareness. During the first moments of contact, potential converts may be manipulated with precision by... rhetorical ploys... personal confrontation, conversation, group lectures, and other modes of persuasion. Once they have been drawn in..., they may be bombarded with intellectual concepts and religious doctrines that they cannot fit together and led through religious rituals that induce intense emotional highs and overwhelming peak experiences... Very often during this period, physiological stresses such as poor diet and exhaustion further weaken their resistance to suggestion and command. In some situations throughout recruitment, conversion, and initiation, each individual is given specific orders to refrain from doubt and told not to question the wisdom of cult doctrine.

Inevitably, under the cumulative pressures of this sweeping physical, emotional, and intellectual blitz, self-control and

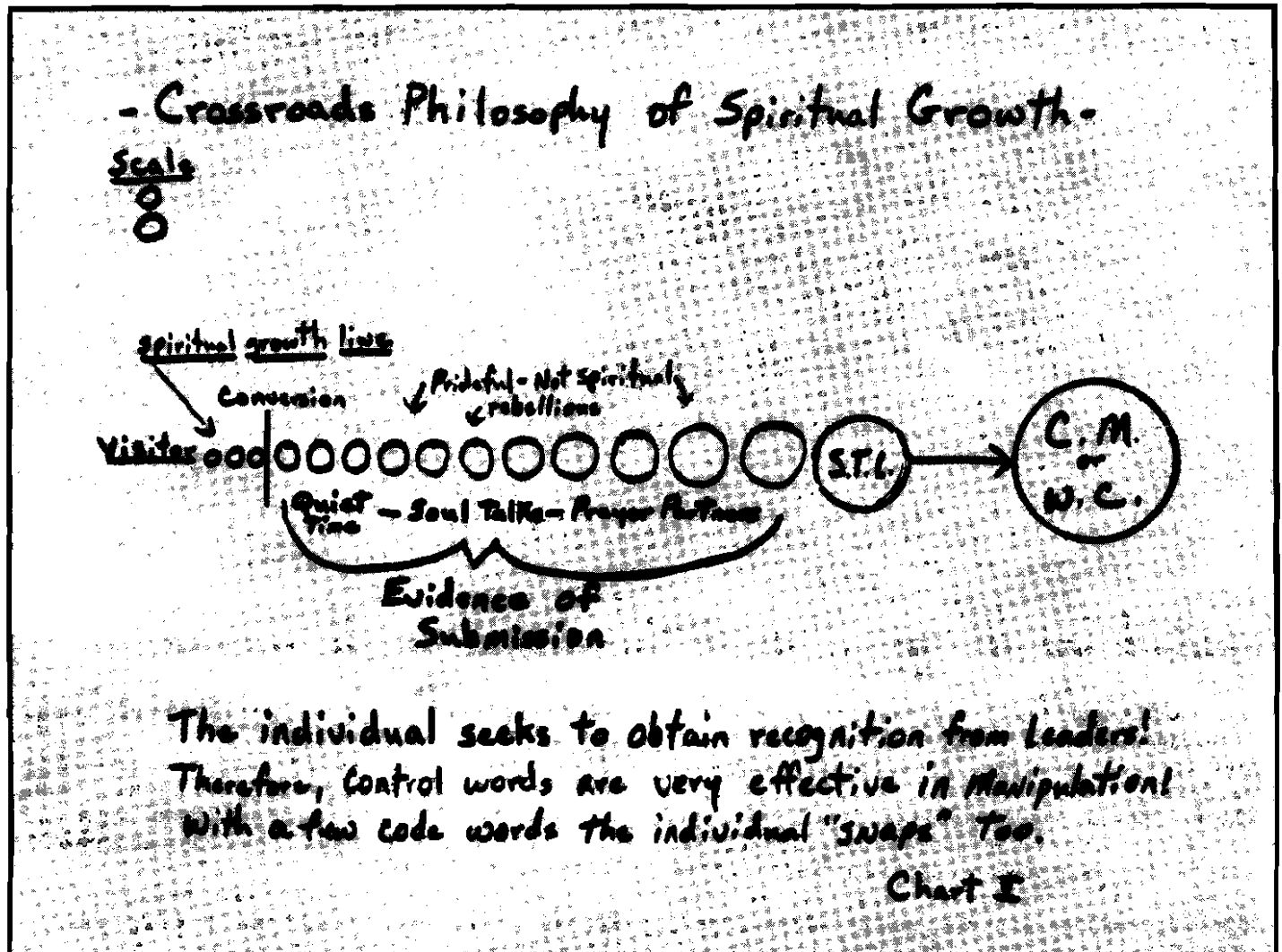
personal beliefs give way. Isolated from the world and surrounded by exotic trappings, the converts absorb altered ways of thought and daily life. In a very short time, before they realize what is happening, while their attention is diverted to contrived spiritual conflicts... the new cult members slide into a state of mind in which they are no longer capable of thinking for themselves." (*Snapping*, by Flo Conway and Jim Siegelman, published by Dell Publishing Co., Inc., pages 56, 57.)

Note how much this sounds like the writers of *Snapping* have the Crossroads Philosophy in mind — but they are writing about the cults, Hare Krishna, Scientology, People's Temple, Unification Church, The Manson Family, Jesus Freaks, Son of Sam, Children of God, and such like. What does this tell you about Coleman's philosophy as followed and taught by Chuck Lucas?

CROSSROADER'S LIFE CAN BE DIFFICULT

Life as a Crossroads convert can be and often is very difficult, mentally and physically. Chart V will express the goals of the convert as implied by the leaders. He (the convert) starts out as a "nobody" (more of a number than anything), and based on his willingness and devotion to the commands of the leaders he will become a "somebody", which, to them, seems to mean salvation.

When the newly sensitized visitor is converted he is given a "prayer partner", instructed that he must forsake old



INTRODUCTION:

- A. A HERESY: Cultic, possesses its own doctrines, vocabulary, methods and leader.
- B. A HERESY: part truth and part error; thus wrong, damnable.
- C. A HERESY spreading to far reaches of the kingdom:
 - 1) From 14th Street church, Crossroads, Gainesville, Florida.
 - 2) Many Florida churches disturbed or divided.
 - 3) To campus centers and university churches.
- D. NOW ACCEPTED, APPROVED AND PROMOTED BY:
 - 1) Sunset School of Preaching, Lubbock, Texas (and church).
 - 2) Whites Ferry Road School of Preaching, West Monroe, Louisiana (and church).
 - 3) Firm Foundation, Reuel Lemmons, Editor, Austin, Texas.
 - 4) Many others, many places.
- E. HAS CAUSED CHURCHES TO DIVIDE: West End, Nashville, Tennessee; Call Street, Tallahassee, Florida; Mayfair, Huntsville, Alabama; Limestone, Bartlesville, Oklahoma and many others.
- F. CONSIDERATION OF ITS OPERATION AND DOCTRINES.
- I. **CROSSROADISM: METHODOLOGY, TERMINOLOGY AND PHILOSOPHY**
 - A. METHODOLOGY:
 - 1) Create unreasonable psychological guilt.

A guilt resulting from inferior feelings generated by an unrelenting pressure to serve the Lord as interpreted by the Crossroads church, not the New Testament.

Mothers made to feel guilty for staying home from church sessions (soul talks, sharing sessions, and such like).

Young fathers told they have made their babies their God.

Husbands and wives driven to guilt feelings because they must put *evangelism* first in order to be totally committed to Christ.

Never being able to do enough, give enough time or money to the cause.

- 2) Loyalty Demands:

The party comes first, last, and always—an over-extension of Matthew 6:33.

Some impressionable recruits have become “religious zombies”, reciting Bible verses endlessly and meaninglessly.

Cause division and discord: alienation in families; college drop-outs; extreme financial sacrifice; discouragement and despair.
- 3) Threat and intimidation to “whip into line” those not wholly given to Crossroadism or who seek to leave it.

Some who have dropped out have been subjected to harassment, or *shunning*, by former friends in the church and consequently suffered great psychological problems.

Vanderbilt University asked the church to get off campus for intimidation of students.
- 4) Prayer Partner assigned to each Christian (Lord Confessor).

Every Christian should have a superior, or more mature prayer partner, to whom he should confess *every* sin of both deed or action; intimate sins, no matter how personal or private. The confession becomes common knowledge to the group and a means of control of the individual.

The one confessing may be disciplined by the prayer partner until standards established by human judgment are satisfied.
- 5) Sharing and Bible Study:

“Every waking hour” is to be spent in Bible study or sharing of time and talents with someone.

Other essential duties are left wanting, or are abandoned all together.
- B. TERMINOLOGY:
 - 1) Soul Talks: Bible studies, indoctrination of Crossroadism, threats, intimidation, alienation from others.
 - 2) Prayer partners (as described, Lord confessors).

friends, parents, move out of dorm room and move in with a Crossroader. (Often these instructions are made to the convert under the guise that “you cannot be a Christian if you don’t.”)

The new convert soon learns that the more he *obeys* the more “spiritual” he becomes. The more he is faithful to the leaders the more he is rewarded by their acceptance. One ex-crossroads movement member told me that he along with several other men, went to a Campus Minister’s home to clean up his yard. Someone needed to clean the dirt and

filth off the bottom of the CM’s boat. This former member recalled how he *wanted* to do the job because it was a most undesirable task to be asked to perform, and would express great “sacrifice” thereby showing that he was more “spiritual” than most. Can you imagine a “religion” where your “spirituality” can be measured by how much an individual fawns over the leaders!

The way each individual is dealt with, from the first soul talk through the various stages of growth, brings about an awareness that to be successful as a convert among these

Commitment Heresy

8: Jude 3, 4)

Miller

- 3) Commitment: Exclusive loyalty and "total commitment" to Crossroads Philosophy, to its leaders and the like.
- 4) Quiet time: Psychologize, self rejuvenation.
- 5) Pruning: cutting out those who cannot be totally converted to Crossroadism.

C. PHILOSOPHY OF CROSSROADISM:

Total Commitment to Christ which in reality causes one to neglect or abandon many phases of the Christian life and other areas of responsible duties.

Only churches of Christ structured according to Crossroads philosophy are the *true* New Testament church.

Only those who share Crossroads philosophy and techniques are really Christians.

These concepts justify them in dividing "dead churches" or, at least, carrying away many of their members who can be recruited into Crossroadism.

II. DOCTRINAL MISINTERPRETATION AND PERVERSIONS (GALATIANS 1:6; II PETER 3:16c)

A. PRUNING. (John 15:1-8).

Fruit bearing is done in participating in "soul talks."

If one is not in soul talks he is an unfruitful branch and is to be pruned from the vine.

B. DIRECT OPERATION OF THE HOLY SPIRIT.

Personal, separate from the word... alters attitudes, behavior, and such like. Ephesians 3:16 offered as "proof text."

C. WOMEN OPENLY LEADING PRAYER in mixed groups of men and women.

D. ABSOLUTE ETERNAL LIFE.

One can lose eternal life only by complete apostasy.

Automatic cleansing of a Christian; he can never be in jeopardy unless he becomes an apostate.

Cleansing is automatic—with or without confession of sin, prayer.

Perverte teaching of I John 1:7.

E. BAPTISM.

Withhold baptism, or delay a candidate for baptism, until he is completely dedicated to the Crossroads Philosophy.

Preach and administer two baptisms:

- 1) For remission of sins, accepting Jesus as savior;
- 2) Later, Lordship baptism, a second baptism, akin to Wesley's "Second work of grace."

F. REJECT SCRIPTURAL CONCEPTS OF THE ELDERSHIP.

Discipline practiced without authority of eldership. Often elders know nothing of acts of discipline.

Individual or group withdrawal from an individual—also restoration of an individual—an independent action apart from the eldership, or apart from the greater part of the church.

Often advise young members not to go to the elders with questions or problems.

G. REFUSE TO ACCEPT CONFESSION OF SINS from fallen Christian until the individual has been completely and thoroughly interrogated and human judgment has been made.

H. SUFFERING.

In addition to the suffering of Jesus, some human must suffer in order for another human to be saved.

CONCLUSION:

A. HOW CAN THESE THINGS BE?

- 1) Some brethren let their guard down.
- 2) "A little leaven leaveneth the whole lump."

B. THIS TYPE THING NOT NEW.

- 1) Politics: Lenin, Hitler.
- 2) Religion: Jim Jones cultism where more than 900 souls committed suicide or murder of each other.

C. CROSSROADISM IS COMING TO OUR PART OF THE STATE.

—Trenton church of Christ
Post Office Box 223
Trenton, Tennessee 38382

people is to please the leaders. Success brings recognition from the leaders and from peers who might not be as successful in evangelism. Since all are trying to please the leaders by obeying them, if the convert gets out of line the first means used to bring him under control are *code* words or *concept* words. This is a very effective method of control. Belittling an individual who is, to his knowledge, trying his best to be "spiritual", by using such concept words as "not spiritual", "prideful", and "rebellious", will send him on a "guilt trip." Thus he will work harder than ever to obey

the leaders.

"QUIET TIME" FURTHERS LEADERS' CONTROL

Some of the demands made by the leaders are nothing but cleverly disguised ways to discipline the convert. Take the "quiet time" — when this command is made the convert is told that Jesus had his quiet times therefore you will have one "every day". The greater use of the quiet time does not seem to be in that the convert learns more about the Bible through private study; but when he has his prayer partner sessions the senior prayer partner questions to see

if the convert is obeying the leader by having his "quiet time". Suppose he misses one day — then the concept words are used on him.

One witness said he was very spiritual because his "quiet time" lasted an hour each day, consisting of 20 minutes of reading the Bible, 20 minutes for reading "spiritual books" and 20 minutes in prayer. When asked what he was encouraged to read aside from the Bible he did not say the writings of some of the great men of faith from the restoration movement, or books on sound doctrine, but rather paper backs written by *denominational* men — books on fellowship, the Holy Spirit, love, and the like. These people are encouraged to read from liberals. No wonder the uncertain sounds that are coming forth out of this movement!

PRAYER-PARTNER CONCEPT FOSTERS CONTROL

Another of their cleverly disguised ploys to discipline the convert is through the prayer-partner concept, wherein the younger member has a senior partner to pray with, study with, and guide him in his studies. The so-called "prayer-partner" thus becomes a means to fulfill Coleman's philosophy of a "personal guardian."

Note: "*Clearly the policy of Jesus at this point teaches us that whatever method of follow-up the church adopts, it must have as its basis a PERSONAL GUARDIAN concern for those entrusted to their care. To do otherwise is essentially to abandon new believers to the Devil. This means that some system must be found whereby every convert is given a Christian friend to follow until such time as he can lead another. The counselor should stay with the new believer as much as possible, studying the Bible and praying together, all the while answering questions, clarifying the truth, and seeking together to help others.*" (*The Master Plan of Evangelism*, pages 48, 49. Emphasis mine. BTH.)

The young convert confesses his sins — intimate sins — to the senior partner — also his intimate thoughts. You see, if you have a wrong thought, that must be confessed too. This set-up is nothing more than a gossip-line to the CM.

The confessions go only up, never down. Another former movement member, had been praying with his senior prayer partner and confessing his sins to him. This senior partner happened to be the CM. After doing this for some time, he suggested to the CM that if *he* needed to confess his sins he would hear them. The Campus Minister said that he had not sinned. "If we say that we have not sinned, we make him a liar, and his word is not in us." (1 John 1:10).

BROTHERHOOD NEEDS TO BEWARE

Because of the separation of the sexes, the intimate emotional and physical closeness of men with men and women with women, homosexuality is engendered.

"**Excessive embracing** — *Perhaps no one activity has engendered as much indignation as the practice of members of the same sex showing such outward affection for one another. Sometimes this affection has expressed itself in men sitting through worship services massaging the backs of one another. Numbers of people are upset over this because of its homosexual overtones, and in some cases individuals have openly avowed never to return to our services again. Such demonstrations are learned responses, and in view of the intense feelings concerning this practice, we ask that it be curtailed.*" (Letter from the *Fishinger and Kenny* church of Christ elders, Columbus, Ohio, pages 7, 8.)

One witness who had been in the movement for several years said he knew a number of converts who had fallen away from this movement have or have had homosexual

tendencies, and believed that this Crossroads Philosophy practiced is the contributing factor.

Beware, because this is a "religion" based on the *authority of men!* Many witnesses have testified to this fact. One must conform to commands from the leaders to maintain good standing in the movement, therefore salvation.

Beware, because the leaders *do not have a proper understanding of the Bible!* Chuck Lucas fellowships the Christian Church, the Peoples Church and the Assembly of God. One Campus Minister Training Program trainee, after one year in this program and bragging about his knowledge of Greek, stated (before witnesses, I might add): 1) He had not heard one good argument against mechanical instruments of music in the worship. 2) There is no command that one must partake of the Lord's supper on the first day of the week; it could be taken at other times. 3) There is no command that one must worship on Sunday. 4) The Bible is not plain with regard to divorce and remarriage. (Someone is teaching or not teaching on these matters in the CMTP. Does it sound to you like they know what they are talking about in view of this stand on Bible matters?)

Beware, *The Master Plan of Evangelism* is the Crossroads Movement *creed book!*

The Crossroads Church in Gainesville, Florida is unscriptural in *name* — and several of her sister congregations have adopted the same disregard for the name as authorized in the New Testament. Is there anything in a NAME?

Coleman's plan of organization as practiced by this movement *disregards simple Bible teaching* concerning the *authority of the elders* in the local congregation. They have polluted the authority of God's word with their own.

They miss the mark about a number of Bible subjects, such as grace, works, baptism, fellowship and fruitbearing. They are promoters of immorality, home-wreckers, mind-controlling, mind-destroying, money-hungry, number-hungry fanatics. These people have no right to preach from the pulpits of the Lord's Church, lead faithful brethren in public prayer or teach our classes. They cannot be identified *by the New Testament* as the *New Testament Church*. They may use the Bible for some things — but it takes *The Master Plan of Evangelism* to truly identify them. "**Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.**" (1 John 4:1).

"Crossroaders," thou art weighed in the balances, and art found wanting. I hear what you cry: "It is untrue!" or "I've been misunderstood!" But, what you *say* is lost in the obvious and open display of what you are *doing!*

Why have not our brethren arisen to fight this devilish plot to restructure the church, more than we have? Maybe many do not care, or else they are just plain ignorant. Maybe, some just won't be warned of the danger. Then again, it could be politics; these people have money, influence and numbers and let's not forget "zeal" — you know how it goes. When the fingers are greased with the "green" the eyes have a way of closing to the "scene". Will you beware?

—217 Hillside Drive,
Sylvester, Georgia 31791

(NOTE: The foregoing article is based on a lecture by the author delivered at *Bellview/Pensacola's Seventh Annual Bible Lectures*, May 10-14, 1981. For a cassette tape recording of Hatcher's original lecture, please send \$2.50 with your order to *Bellview Preecher Training School*, 4850 Saufley Road, Pensacola, Florida 32506. IYRJR.)

Does *Sunset*/Lubbock Endorse *Crossroads*/Gainesville?

One of the great frustrations in all this confusion over **Chuck Lucas** and his heretical *Crossroads Philosophy* is that large numbers of well known and influential brethren not only "receive" them (contrary to II John 9-11) but even bid them "God speed", thus contributing to their growth and influence.

Prominent among those who not only *have* done so in the past, but who *continue* to do so, is the former preacher of the Sunset church of Christ, in Lubbock, Texas, **Richard Rogers**, who even now is *still* teaching at Sunset and who takes part with *Crossroads* and *Crossroads-oriented* brethren and congregations on an almost continuous basis—brotherhood-wide.

Even to mention such a thing is to invite an almost spontaneous defense on the part of Sunset that we are charging "guilt by association." That is *not* what we are charging. We are charging *outright violation* not only of II John 9-11 but also of Romans 16:17-18 and related passages of scriptures.

When we tried to settle things with *Crossroads*, back in 1975, **Richard Rogers** was one of those who participated in the discussions and one of the signatories of the document forthcoming from the meeting at that time. Those of us who were present in the discussions vividly remember that, toward the close, he stated something to brother Chuck Lucas to the effect that he would be back in touch with him and debate some of the issues privately that had been brought out on that occasion.

Yet, he had hardly gotten back to Sunset than an item appeared in the *Sunset* bulletin making it appear that *Crossroads* had not really been very much at fault, if at all, and praising them effusively. I remember thinking at the time that if what he was saying in *Sunset's* bulletin represented his true view, then any "debate" he and Chuck might have would be but an exercise in academics.

ROGERS ENDORSES CROSSROADS OUTRIGHT

Then, in September, 1976, while still preaching at Sunset and teaching (as now) in Sunset School of Preaching, he published the following glowing endorsement not only of Chuck Lucas and elders Richard Whitehead and Rogers Bartley but also of *Crossroads* church of Christ in general. This, too, was carried in *Sunset's* bulletin, as follows:

Standing At The Crossroads

About a month ago it was my privilege to attend and be a part of the Florida Evangelism Seminar in Gainesville, Florida. This seminar is sponsored by the *Crossroads* Congregation (formerly the 14th St. Church). Many thoughts and reflections have filled my heart since being at *Crossroads*, and I would like to spend a few articles discussing them.

Nearly fourteen hundred people attended this seminar from 31 states and over 100 university campuses. The spirit was truly a thing of beauty—a wonder to behold. Uplifting and God-honoring singing was the rule at every session. Rapt attention was always given to the teaching and preaching of God's word. Good discussion took place in the small group meetings. Several non-Christians were found to be in attendance. These were all taught and several obeyed.

I believe two things ought to be said at this point. First, these facts show beyond doubt that the Christians on state campuses, private campuses and Christian college campuses are turned on to Jesus, His Word, His Work, and His Church. The young adults are not going to be satisfied with anything but total involvement

with Jesus. Second, we ought not to be as quick to write somebody off as we sometimes are. The *Crossroads* congregation has been criticized greatly in the past for what some of the speakers have said at the seminars. Some churches have marked this fine church as heretical because of this. Without arguing that everything that has been said about them is wrong, it is easy to see when *worshipping with the congregation that it is not heretical*. **Chuck Lucas**, the preacher, is a fine, conservative, biblical, powerful proclaimer of the whole truth. The elders, **Richard Whitehead** and **Rogers Bartley**, love their flock like all good shepherds should. They both are active in teaching the whole counsel of God. The people of the congregation not only give themselves wholly in worship, but stay and visit with each other in loving fellowship for hours after the services are over.

The next article will discuss some of the things that came to the surface in private and semi-private discussions during the seminar.

Praise God for those who stand at the *Crossroads*!

(Signed)

—Richard Rogers

SECOND ENDORSING ARTICLE APPEARS

In another article (evidently in that same series), also published in *Sunset's* bulletin, brother Rogers said further—

Standing At The Crossroads

At the *Crossroads* congregation in Gainesville, Florida, one gets the idea that being a Christian involves all of the commitment that one can give. These brethren have endured such criticism without being embittered. They love the brotherhood.

At the Seminar in August, I visited with hundreds of young adults from several colleges about their commitment to Christ and their concept of the church and its needs. Their concepts were very biblical and extremely challenging. I will list them here with only a little discussion.

1. *Christ and His church must be the center of our life.* This was the over-ruling thought in all of the discussion. Once, twice, or three time's a week worship services are not enough to satisfy their desire to serve Christ—they must teach Christ to others.
2. *We must not let material abilities be the deciding factor in our life-decisions.* "All of our goods need to be used by us to God's glory and not abused by us to our desires," said one young *Crossroader*. Read Deut. 8:18 and Proverbs 3:9.
3. *The doctrinal purity and distinctive nature of the church must be taught and maintained by all.* Not one word of negative criticism was heard by this writer from anyone during the entire seminar. This includes speakers, hosts, and all present. In an age that is turning off on the organized churches of denominationalism, it is refreshing to see such dedication to the local and universal church.
4. *The inspiration and authority of the word of the Lord must control our life.* Every single person I saw at the seminar was carrying a Bible. When a scripture was cited by the speaker there was always the flutter of pages as check was made to see if the word was being properly taught. Read Acts 17:11.

These thoughts which could be expanded indefinitely, were so cheering and uplifting to me that I had to share them.

Thank God for Those Who Stand at the *Crossroads*!

(Signed)

—Richard Rogers

THIRD ENDORSEMENT CITED

Almost two years passed—then, under date of August 30, 1978, yet a *third* endorsement of *Crossroads* appeared in *Sunset's* bulletin, *Sunset Story* (reproduced in *Crossroads'* bulletin, *At the Crossroads*, for October 1, 1978), as follows:

Greatness at Orlando

I returned last week from the Florida Evangelism Seminar sponsored by the great *Crossroads* Church of Christ at Gainesville,

Florida. Up until this year, the Seminar had been held in Gainesville at the University of Florida. But, because nearly 3,000 people were pre-registered, the move to Orlando was necessary. The twin towers of the Sheraton Convention Center were taxed to capacity to provide all that was needed. Let me make several reflections in retrospect.

First, I was impressed anew with the dedication of the leaders, elders and ministers, of the Crossroads church. RICHARD WHITEHEAD and ROGERS BARTLEY love God and His word as much as any elders I know of anywhere. CHUCK LUCAS, SAMMY LAING and the other ministers are as sincere, conservative and as biblically sound as any ministers in the brotherhood. But the thing that sets these leaders apart is their dedication to Jesus as Lord and their genuine concern for souls.

Second, the Crossroads church trains men for campus ministries. I have visited personally many times where they labor with every graduate of their program. Of course, they are not without fault, but I have never visited with a more dedicated group of young men and women. Of the top ten campus ministries, as far as number of converts in a year, nine of them are directed by men trained at Crossroads. They are also keeping over ninety per-cent of those won. Let the critics take note!

Third, the number of adults present at the Seminar impressed me also. Over 1,700 of the 2,700 that were in attendance were adults, the remaining were college students. This shows the broadening base of Crossroads' work.

Fourth, the total attention of the audience was really impressive. Every time scripture was read every head was down and you could hear pages turning. When the passages had been read and the discussion was on, rapt attention was the order of the day and response was visual and oral.

I guess, to put it in one thought, my impression was totally positive. These brethren have drawn much criticism. My only wish is that those that criticize would do so after visiting with those they criticize. I say "God Speed" to this great church!
(Signed)

—Richard Rogers

* * * * *

Since the foregoing three endorsements of *Crossroads*/-Gainesville appeared in *Sunset*/Lubbock's official church bulletin **without one word of retraction or even of qualification since their publication**, and since brother Rogers continues to appear habitually on Crossroads' and Crossroads-oriented programs (and since Cline Paden, *Sunset* elder and director of *Sunset* School of preaching appeared *together* with Chuck and Ann Lucas and Richard Whitehead on the so-called "Soul Winning Workshop" last October at Hot Springs, Arkansas), if they do *not* endorse Crossroads/Gainesville and those associated with this virulent heresy that is tearing the brotherhood apart, then what else would it take?

In view of the large and growing body of evidence that Chuck Lucas and his Crossroads Philosophy are nothing short of rank heresy, then how can Richard Rogers and Cline Paden expect the brotherhood to stand *with them*, while they stand with those thus dedicated to the undermining—indeed the total destruction—of the restoration movement!

ANOTHER 'FRUIT' OF CROSSROADISM

When faithful brethren try to warn those being taken in by Chuck Lucas and Crossroadism, their patent response almost invariably is: "Have you *been to* Crossroads?" It being implied, of course, that if you have not actually been to Crossroads, then 1) you don't know what you are talking about, and 2) you have no right to be heard.

This is in *exact reverse* of how Jesus Christ himself said we should *know* a tree. Did he say, "by their ROOTS" or "by their FRUITS" we should know them? (Read Matthew 7:16-20.) If by their *roots*, yes, go to Gainesville; if by their *fruits*, then we must look where the fruits *are*!

At least *one* grandmother in the church that meets on West End, in Nashville, Tennessee, can tell you something about the *fruits* of Crossroadism; she has witnessed her family being torn asunder—first-hand. For instance, on March 7, 1978, she wrote the following letter to the elders at Donelson, Tennessee:

Mar. 7, 1978

To the Elders of Donelson C of C—
Dear Brethren:

"We have been active members of the W. End C of C for 37 yrs. In this period of time we have been most fortunate in having some wonderful Christian men as our ministers. We have grown in faith and in number. For the last 21 yrs. we have had one of the most godly men one could ever know in Jim B. Mc. Not one time has he ever been known to preach any thing but the word of God. We have known peace and love until a man by the name of Mr. L. came into our midst. We supported the S.C. (Student Center) and thought it was a wonderful opportunity to spread the gospel to our young people. Gradually we saw it change into a

cultish, pentecostal group who became so judgmental and so programmed that it was unbelievable. I am speaking from our own personal experience, having seen our own precious grand daughter change from a fine Christian girl, a girl who had been a good student, a fine athlete—a well balanced girl—to a girl whose whole personality has changed to one who has given up everything for this cultish group of people. You may ask Bro. Collins—Bro. Craig—Bro. Davis—Bro. Floy—any one at D. Lipscomb about Julie Kinser. They will be happy to tell you what has happened to her and some of our young people.

I do not want this to be a letter of criticism only, but one of warning. I have many, many scriptures to show how wrong this is, but as knowledgeable Christian elders I am sure you must know. Our prayer is that you will be aware of what this could do to your congregation and we hope that this will never do what it has to West End. It has wrecked our church and our family. We can only pray that Julie will see for herself and that West End through our elders that are strong men can eventually overcome the terrible thing that crept into our midst like a malignancy. I hope you will accept this letter as we intend it to be—in Christian love—
(Signed)

Mr. & Mrs. P. Tidwell

Under date of June 10, 1980, this same grandmother in the church addressed the following letter to brother Kenneth W. Franklin, minister to the church at Brandon, Florida:

June 10, 1980

Dear Bro. Franklin,

I have just finished reading your article in the *Gospel Advocate*. Thank God that with your help the two congregations have been

able to agree and to admit their error. Unless your family has been a victim of Crossroads and the teaching of Chuck Lucas, you could never in your imagination realize what it can do. My two college-age granddaughters have become so involved in this that they have given up every thing that we have all worked for. The older one left David Lipscomb in her sophomore year in college—is now in Boulder, Col., where she was sent by this group. The younger one, who is 20 yrs. of age and has finished her second year of college at David Lipscomb, is leaving to go to Gainesville, where she can finish college and work with Crossroads. This has broken up my daughter's home—a father who became involved and due to frustration resorted to drink—women—and religion—and, after being married 24 yrs., now divorced.

I do not know of any thing good that has come from this movement. How can anything be allowed to continue that is causing so much heart ache and what about lost souls? What has happened to the church that this is allowed to continue—all in the name of the Lord? Weak elders in our congregation was our trouble. We have a wonderful man as our minister—Jim Bill McInteer. He could see this—but what could he do? I taught my daughter to go to the elders if she had a problem. She did, but two of them thought it was great. What can we do to help our girls to see that this is wrong? A few strong, Godly men can't do this alone.

Please pray for my family and if you have time I would like to hear your opinion of this.

Sincerely

(Signed)

Mrs. Paul Tidwell
6233 Vosswood Drive
Nashville, Tenn. 37205

Brother Franklin let me read both of the foregoing letters, when I stayed with him overnight in his home while visiting in Florida last July. I wrote to sister Tidwell and received permission to publish *both* of them. Then, on September 29, 1980, she wrote to me directly, as follows:

Sept. 29, 1980

Mr. Ira Rice, Jr.
Contender for the Faith
Dear Mr. Rice,

I have recently talked with Mr. Mac Hammonds, Orlando, Fla., and I have listened to tapes that were made in Tampa. After hearing these, I contacted Mr. Hammonds and his wife and it seems that our problems are exactly the same. I understand that you have taken a stand against the false teaching of the Crossroads congregation. I find it very difficult to call it the Church of Christ, for this is not the Church that I read about in my Bible. I'll try to make this as brief as possible even though it is hard to do, for this covers three agonizing years dealing with these cultish people.

Our grand daughter, who was 19 at the time, and a sophomore at David Lipscomb College, was completely brain-washed and mind-controlled by a young woman and a Campus Minister who knew exactly how to manipulate young minds. They had received their training at Crossroads and Chuck Lucas' training. Our grand daughter was an "A" student, good athlete, a living example of a fine Christian girl. She had been representative of her class for three years—loved and respected by faculty and students.

In the midst of her sophomore year she left Lipscomb, gave up her church, her home, her school, her friends and a wonderful young man that she really loved. She moved into a "rat hole" with one of the "Sisters." Her mother had prayed, begged, talked until she was exhausted, but to no avail. This girl was reared in the church and was at every service. She became a total stranger to her family with a heart of stone. She lived on a few hours sleep, inadequate diet, and let her appearance go until she didn't look like our child. She was later sent to Boulder, Col., as a worker in the church there and of course on the campus of U. of Colorado. She is still there and I understand she is a counselor now. She

never misses a Crossroads seminar and looks up to Chuck Lucas as if he were God.

Now they have gotten our second grand daughter involved. Two years ago she told her mother not to worry that she would never get involved, but they work with you night and day until you have no mind of your own. This grand daughter is a junior in college. She, too, left David Lipscomb and is going to U. of Fla. in Gainesville. It is an absolute duplicate of what happened to her sister. She has given up everything for this cultish religion.

We have been members of West End church of Christ for 43 years. Our minister, Jim Bill McInteer, did everything in his power to help, but we had some weak elders who could not see. May God have mercy on the people who are promoting this and wrecking the lives of our young people. Our family has been shattered by Chuck Lucas and his teaching.

Shortly before our second child left for Gainesville (this was just a few weeks ago) her father asked her to go to church with him. She said, "I'll have to ask Julie." A few days later she told him that she could not go. Isn't that pathetic? Our grand daughters are above average intelligence, but you would never know this after this brain-washing process.

I am enclosing a letter from Crossroads to one of their converts. If any one doubts as to where they are getting their money—this is the answer.

The Church of Christ has always taught, and rightly so, to give as you prosper. Pledging has always been wrong and still is. What does this letter bring to mind? Is this the way that Jim Jones accumulated his millions? . . . May God help us before it is too late.

Sincerely,

(Signed)

Mrs. Paul Tidwell
6233 Vosswood Drive
Nashville, Tn. 37205

The copy of the letter she enclosed had the name of the addressee deleted; however, otherwise, it read as follows:

Crossroads Church of Christ,
2720 S.W. Second Avenue
Gainesville, Florida 32607
October 11, 1977

(Address Deleted)

God has blessed us even beyond what we could "ask or imagine" in the great Seminar just past. It was the largest, attendance-wise, of the eleven Florida Evangelism Seminars it has been our great privilege to host. The quality and spirituality this year seemed to excel all our previous ones. I suppose we feel and say that every year! Our hope and prayer is that each person present was brought to a deeper commitment to Jesus Christ as Lord and Master. We pray that the warm fellowship with other Christians as well as the great learning experience will deepen your resolve to increase your effectiveness where you are for Jesus Christ.

We anticipate our greatest year ever here at Crossroads and in our work in the Campus Advance Program. Your commitment to help us, the night of the sharing banquet, is a necessary and highly valuable resource in getting this task accomplished. If you are a former contributor, I know you were thrilled beyond measure to see those 20 young men on stage who have dedicated their lives to preaching Jesus Christ to make it possible! If this is your first pledge as an "alumnus", then you can know that you are participating in the training of a large number of other young men and women to take their places on the firing line for Jesus Christ as campus ministers, counselors, youth ministers, etc.!

Our records indicate your purpose was to send \$5.00 per month. I certainly hope that you will be able to meet and/or exceed that amount. If you send cash, we will, as we receive your contribution, send you a receipt for your records together with a stamped,

pre-addressed envelope for your next contribution. We suggest that you send checks or money orders to prevent possible loss. We want to receive your contribution by the 15th of each month if at all possible, thus your pledge runs from September 15, 1977–August 15, 1978. I hope you have sent in the September installment. If you haven't, please mail September's payment today and, if you can, mail October's installment with September. Make your contribution, check or money order, to "Campus Advance".

Please begin now and continue faithfully through to August 1978. We are counting on you.

Sincerely yours,

(Signed)

ROGERS L. BARTLEY, Elder
For the Elders

In my reply to sister Tidwell, under date of October 16, 1980, I wrote as follows:

October 16 1980

Mrs. Paul Tidwell
6233 Vosswood Drive
Nashville, Tennessee 37205

Dear sister Tidwell:

Your letter of September 29, 1980, was most welcome. Thank you for letting me know that you had been in telephone conversation with the Mack Hammonds, of Orlando, Florida, and also that you had listened to the tapes that were made in Tampa. I know what you mean when you say that after hearing these you recognized that your problems in Nashville are exactly the same as theirs. It is always the same story, when folks get up their courage and speak out.

Yes, we have indeed taken a stand against the false teaching of the *Crossroads*/Gainesville, Florida congregation. You are correct that what they have concocted there is *not* the church you read about in your Bible.

Sister Tidwell, no one appreciates another saying, "I told you so." What I am about to say is not intended in any offensive way. Nevertheless, it is a fact that I have been trying to warn our brethren of what is happening to us since I first began finding out about it in the mid-'60's. I have written three books and published ten volumes of *Contending for the Faith* (see pages 2 and 3 of enclosed folder); and Volume XI soon will be ready for binding. *Some* of our brethren listened to the warnings. I may not know just *who* it was at West End that wouldn't listen; but they were warned in *plenty of time* to have avoided what happened there re: *Crossroads*. Whoever it was wouldn't listen—and you know the result!

Somehow those who are *supposed* to watch for our souls are going to have to get back to paying attention to genuine warnings and to letting the Bible be their guide once more. We simply *must* not be led about by smooth-speaking false teachers, several of whom have appeared in one capacity or another there at West End.

I have enough material re: *Crossroads* to fill an encyclopedia. Just now I am preparing yet another issue of our paper in this connection to be published in November, Lord willing. I should appreciate your permission to quote from your letters to me and others in this November issue. Such would be most valuable in enlightening others to the danger of *Crossroadism*.

All of our five children attended Lipscomb grade school and high school and my wife and one daughter Renee both are graduates of Lipscomb College. We lived in Nashville for seven years and know what goes on there intimately. It is sad indeed to us to know that what *is* did not *have* to be!

God bless you for caring,

(Signed)

Ira Y. Rice, Jr.

Sister Tidwell, after receiving the foregoing letter, tele-

phoned to me personally from Nashville, granting me permission to publish the things I had inquired about, and filling me in on what had transpired with her and her family (re: *Crossroadism*) meanwhile. Then, under date of December 8, 1980, she wrote to me again, as follows:

Dec. 8, 1980

Mr. Ira Rice
Contending for the Faith

Dear Bro. Rice,

Some time ago, in a telephone conversation, I asked you to send me your monthly paper. I believe you had one that was to have been published soon on *Crossroads*. Perhaps my name was misplaced. If the article on *Crossroads* is in a back issue, I would certainly like to have it. Bill me and I will send a check by return mail.

Our family situation is no better. Our grand daughter graduates from U. of Col. this month and is going to live in Boulder and work with Tom & Kelly Brown. What does one do when elders in the church will not fight this?

I understand that there is to be a lectureship in Lakeland, Fla., in January. We would like very much to go but it will depend on our situation here.

Thanks so much for taking the positive stand against this C. of C. Cult. I only wish that more people would do it. I feel that Bro. North could have helped had he stayed with it—but he stopped too soon. Is it fear of losing popularity?

Thanks again. I am anxious to receive your paper.

Sincerely,

(Signed)

Mrs. Paul Tidwell
6233 Vosswood Drive
Nashville, Tenn. 37205

It was seemingly impossible to find time to reply to sister Tidwell's latest letter, immediately above, the rest of December; however, from the home of brother and sister Jim Waldron, in Hong Kong, I did finally manage to respond, in part, as follows:

January 5, 1981

Dear sister Tidwell,

We were sorry to learn that the *first* copies of those "Crossroads" issues of *Contending for the Faith* we thought we sent failed to arrive. In any case, we sent copies for August '79, and for March and August '80, December 12, so we trust you got those.

Any eldership that fails to fight *Crossroadism* is failing to protect the flock from the wolves.

I hope you can attend the lectureship at Lakeland, Florida. They know *all about* "Crossroads" down there. You'll get a *lot* of good from the lectureship.

I agree with you that brother North could have helped *quite a lot* had he *stayed with it*. However, *since* writing what he did, he has appeared on the "Gateway" lectureship in Pensacola, Florida—right along WITH several speakers from *Crossroads*. In fact, *Gateway*/Pensacola models almost its whole plan after *Crossroads*. There is not much point in writing as he did if he's going to turn right around and "partake" with them at *Gateway* or *anywhere else!* . . . Think about it. (Signed) Ira Y. Rice, Jr.

**MICHIGAN CHURCH NEEDS MATURE PREACHER;
YOUNG PREACHER NEEDS SOUND CHURCH**

Brother **Dean Gittings**, of Taylor, Michigan, writes: "NEEDED: A mature, sound gospel preacher who is not afraid to stand for God's truth. The congregation here has an average attendance of about 40 people. We are located in Taylor, Michigan. Population about 80,000 people. Please contact: **George Booth** (313) 654-8274; or write: **Eureka Heights church of Christ, 15132 Michael, Taylor, Michigan 48180.**"

Brother **Kenneth L. Furlong**, of Jefferson, Ohio, writes: "I am 25 years old, and a 1976 graduate of the Bellview Preacher Training School. My wife Rhonda and I have two children, with a third being expected in September. I am seeking a sound congregation with which to work as full-time minister. If possible, we would prefer to locate in central or northern Florida or Alabama. We will be available to move anytime after the baby is born." Address: **Kenneth L. Furlong, 165 W. Setin Street, Apartment 3, Jefferson, Ohio 44047.** Phone: (216) 576-1384.

Notes & Quotes...

Rod Cicchetto, preacher, Coalgate, Oklahoma, in sending me what he described as a "sickening brochure" (the one for *Richard Street's 1st Annual Hot Springs Soul Winning Workshop*, for October 2, 3, 4, 1980, Hot Springs, Arkansas, said, "*Contending for the Faith* is very much appreciated and straightway after moving here I began gathering subscribers. The pastors are on the list. I told them I would buy their first year because I thought so much of your paper. The former preacher read and approved of *Contending for the Faith* but apparently never introduced the elders to it . . .

"In the brochure, as you can see, is a motley crew of speakers. It always amazes me why some men can hold hands with rank liberals. How can two walk together . . . ? How some do squeal when you expose their departures! (Squeal is surely the correct verb since we have a serious case of II Peter 2:22.) . . ."

Garland M. Robinson, minister, Fort Wayne, Indiana, April 11, 1981: "Please send me a bundle of 25 for the next issue of *Crossroads* . . . We are contending for the faith. Error on every side . . ."

Brad Dillingham, Gastonia, North Carolina, January 17, 1981: "Please send us two copies of each of your back issues dealing with Crossroadism. We are particularly interested in having copies of both the August and November issues of 1980. Also, please send any other issues that deal with this heresy . . ."

S. W. Larkins, minister, Marion, Illinois, January 17, 1981: "Enclosed please find my personal check in the amount of \$12.00 for which please send me 25 copies of the March 1980 and 25 copies of the August 1980 issues of *CONTENDING FOR THE FAITH* . . ."

Tom L. Bright, who preaches at Sapulpa, Oklahoma, sent me a copy of *The Harbinger*, bulletin of the Rosemont church of Christ, in Fort Worth, Texas, where **Charles Hodge** preaches, dated October 19, 1980, Vol. XXI, No. 7. Among other things, this bulletin announced, "LADIES' SOUL TALKS now meet on *Tuesday* night, 7:30 PM, at the home of Donna Pyktel, 3905 Singleleaf Lane." Brother Bright commented, "I wonder what this is?"

Guy F. Hester, before moving from *Garfield Heights*/Indianapolis, Indiana, last year, to Nesbit, Mississippi, where he now preaches, wrote, "I am enclosing some more material on Chuck Lucas and Crossroads that I thought you might be interested in. We now have two churches in the city (Indianapolis) that have openly endorsed this movement: *Fountain Square* where **David Bobo** preaches and *Park Avenue* where **Benny Stephens** is the preacher . . ."

(NOTE: Please keep in mind that it was in Indianapolis, where Chuck Lucas took part with the *Kingsway Christian Church*, August 7, 1980, without one word against the doctrinal differences between the Christian Church and the churches of Christ! IYR Jr.)

Dan Rogers, Eldorado, Oklahoma, September 4, 1980: "I have just finished reading the August/1980 issue of *Contending for the Faith*, which arrived in the mail this morning. What I have seen therein causes me to say, to borrow a phrase from Paul, 'Now in this that I declare unto you I praise you not . . .' (I Cor. 11:17).

"It seems to me, to get right to the heart of the matter, that you have judged the White's Ferry Road brethren as guilty on the basis of guilt by association. Because they have investigated the Crossroads congregation firsthand, because they have had brother Lucas there with them for a seminar, and because they have implemented some of the Crossroads ideas (please note that

I said ideas, and not methods, as there is a difference), you have automatically judged them as guilty. But what *proof* of their guilt have you offered? None! Are the White's Ferry Road brethren to be judged guilty because they desire to see the children of God exhibiting the kind of commitment that God would have them to? They have defined their 'Soul Talks' to simply be Bible studies. What is wrong with Bible studies? Are these brethren to be judged as guilty because they encourage brethren to pray together? Again I ask, just where is all of your *proof*? Discerning brethren want *proof*, not assumptions! Yes, brother, it would seem that you have capitalized upon the old Pharisaical premise of guilt by association (Luke 5:30; Mark 2:16), and thus are no better than the hypocritical Pharisees of Jesus' day.

"Quite frankly, I believe that your reference to Romans 16:18, as well as verse 17, very appropriately applies to you. As such, Paul states it quite succinctly in Romans 2:1, when he says: 'Therefore thou art inexcusable, O man, who-soever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.' So indeed, as your lead article in the August/1980 issue of *Contending for the Faith* so states, 'By Their Fruits Ye Shall Know Them.' And what of *your* fruits? Well, one has only to look at the fruits of your life, as they are exhibited in your journal, to see that you are a factious individual! Now concerning factious individuals, Paul says: 'A man that is an heretick (factious—ASN) after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself.' (Titus 3:10-11). Thus, if anyone needs to be publicly marked, 'Thou art the man!'

"So my brother, *I beseech* you to cease this biting and devouring that you are continually involved in, lest you be consumed. (Gal. 5:15). *I beg* of you to purge the spirit of Diotrephes out of your life. (3 John 9-11). Indeed, brother Rice, *I pray* that you will repent of the sin of factionalism, a sin which is causing you to tear down the body of Christ, before it is eternally too late! . . . A concerned brother in Christ, (Signed) Dan Rogers."

Keith B. Cozort, Gainesville, Florida, January 3, 1981: "Being one who lives in Gainesville, Florida, and has to contend with Crossroads almost daily, I really appreciate your attempting to make the brotherhood aware of just what Crossroads really is. Unfortunately it seems that few are really willing to listen . . . Whatever you do don't stop contending for the faith."

Mr. & Mrs. Deryl Bass, Las Cruces, New Mexico, March 1, 1981: In ordering two copies each of our "Crossroads" issues for 1980, they said, "Thank you for your work. We certainly need many more willing to stay with the teaching of God's word. Without men willing to write and publish articles, the average person does not realize these errors are being taught until it is ready to take over."

Herbert N. Hurd, Mi Wuk Village, California: "I would like 12 each of July/1980 and August/1980 (on Crossroads) . . . Enclosed find \$12.00. Use the rest where you need the greatest . . ."

James Mettenbrink, New York, N.Y., APO 09130: "I have just read the March issue of *Contending for the Faith*, which Roy Hearn sent me . . . This again is an exceptional issue exposing the Crossroads philosophy. Jeff Wesson and myself plan to get these to about half a dozen congregations, specifically to responsible brethren. Please send me 60 copies. Enclosed is \$12.00."

Billy R. Helms, minister to the Timberlane church of Christ, which meets at 921 Timberlane Road, Tallahassee, Florida 32308, wrote as follows:

September 17, 1980

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

Dear Ira:

I have just read your August/1980 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 congregation including a few students. They are continuing 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.

Cordially,

(Signed)

Billy R. Helms

Gary Leonard, 1211 Hazelwood G108, Murfreesboro, Tennessee 37130, February 10, 1981: "Dear Mr. Rice, I got a letter from a relative of mine. They sent me a issue of *Contending for the Faith*. Nov. 1980 was on Crossroads church of Christ.

"Last Aug. I went to a seminar put on by Gainesville. It was my first time there. I have been to many seminars at Lipscomb and others out west and all of them were very good. Gainesville was different but good. They had a lot of good speakers. One good preacher from Nashville **Albert Lemmons** had a class on prayer and fasting. I learned a lot and was glad I went. They have a few things I questioned. But I don't have anything to do with Gainesville church.

"A couple months after I got back from the seminar I wanted to start a Bible study at my home. Well the elders found out that I wanted to start this study and they said they would not let me. One elder said they are trying to keep out cultism. The elders said I couldn't have the Bible study before I even had a chance to let them know what kind of study I was going to have. I was a member of that church here in Murfreesboro for almost a year and then my wife and I had to leave. We couldn't worship in good faith with people who were not for the cause of the Gospel.

The *Gospel Advocate* and *Contending for the Faith* write a lot of trash which does more harm than good.

My wife's parents have said what problems you caused up at their church when you were up there Mr. Rice. I feel really sorry for you. That you are not for the cause of Christ. You are too busy writing about others and forgetting who saved you. The home study I wanted to have never got started. My wife and I were really torn apart because of the elders' decision. I know a lot of elders who read *Contending for the Faith*. One up in Ohio and that church just split wide open not because of Gainesville but your news letter or rather gossip col. I don't expect you to write back. You probably get a lot of mail and you cannot answer them all."

Inez G. Mosley, Redford, Michigan: "Please send me three copies of your March 1981 issue . . ."

S. W. Larkins, minister, Marion, Illinois, March 4, 1981: "In the August 1980 issue of *CONTENDING FOR THE FAITH* you mentioned that the Sunset School of Preaching was fellowshipping Chuck Lucas. Can you tell us to what extent his doctrine is being accepted and taught there, or could you give me the name of an individual at Sunset who would give me the facts about the matter?"

"The reason for our concern is—we are supporting a young man in that school and are deeply concerned with what influence the Crossroads 'Cult' has had on him or might have on him. The young man is due to finish his studies there this summer. This congregation does not want to be caught endorsing him if he has been 'tainted' with this sinful doctrine.

"Any help you can give us in this connection will be deeply appreciated. May the Lord continue to bless your efforts."

(NOTE: Richard Rogers habitually appears on *Crossroads* or *Crossroads*-oriented programs. As former minister of the Sunset church at Lubbock, Texas, and presently one of the leading teachers in their school of preaching, he continually endorses *Crossroads*/Gainesville and all that they do. Cline Paden, director of Sunset School of Preaching, took part with Chuck Lucas and his wife Ann Lucas and Richard Whitehead, one of the *Crossroads* elders, in the *First Annual Hot Springs Soul Winning Workshop*, October 2, 3, 4, 1980, at Hot Springs, Arkansas. IYR Jr.)

Jackson P. English, minister, South Lumberton church of Christ, Lumberton, North Carolina, ordered 12 copies each of our March/1980 and our August/1980 issues on *Crossroadism* and asked us to put the congregation there on a regular monthly basis to receive 12 copies of each issue.

Mrs. Louise Minney, of Windham, Ohio, ordered both the March and August issues for 1980 (on *Crossroadism*) and subscribed for one year.

Don A. Raines, evangelist of the church at Perris, California, ordered 12 copies of the March/1980 issue on *Crossroadism* for distribution there.

Mrs. Ray McGehee, Dresden, Tennessee, February 8, 1981: "Please send me four copies each of March, August and November issues about 'Crossroads Movement.' Enclosed is \$4.00. May God richly bless you as you continue to warn others about the error of this movement."

Houston Wright, Huntsville, Alabama: "Please accept this order for 500 copies of the August, 1979 issue of *Contending for the Faith*, Volume X, No. 8, featuring 'Is Crossroads a Cult or Not a Cult? That Is The Question.'

"Let me urge you again to reprint this issue.

As the years roll by, it is my conviction that this issue will become more and more to be recognized as a significant part of church history, and a landmark effort in defending the faith from human inventions.

"Hundreds of faithful Christians here in Huntsville have suffered severe persecution from 'cultism' in the church. Their voices so far have been largely as those 'crying in the wilderness' where there are none to hear or care. It is our hope that this situation will soon take a turn for the better as the church awakens to the danger of men who 'draw away disciples after themselves,' using the deceptive methods of the modern-day cults . . ."

(NOTE: We deeply appreciate what brother Wright had to say about our "Crossroads" issue for August/1979. It went out of print almost immediately after it initially appeared. Had we realized more would have been needed, we should gladly have kept the plates so we could reproduce it—but we didn't. Even now, if demand is sufficient to justify the cost, we'll shoot new negatives, make new plates, and run it again. Besides brother Wright's order for 500 copies, we should need orders for at least 2,500 additional copies to do this. If you want additional copies of that particular issue, please let us know. It is remarkable the orders we continue to receive for our "Crossroads" issues thus far. IYR Jr.)

Mrs. C. E. Roberts, Valdosta, Georgia, January 25, 1981: "If you still have it, I would like a half dozen copies of the November issue that had to do with the *Crossroads* work. Bill me for same. I pray the Lord will help you to expose the errors that are creeping into our Lord's church."

Jim Coviello, minister, South Fork church of Christ, Winston-Salem, North Carolina: "We have three good elders and nine deacons. The elders and most of the brethren here are well aware of the 'Total Commitment Movement' and are dead set against it. I don't look for any problems along that line to hinder the work here. The church has a good potential for growth. I am hopeful that we will move forward for Christ . . . I have the tapes of **Chuck Lucas'** sermon and discussion at **Kingsway Christian Church**. I wrote Kingsway for the tapes and they sent them! Not one word spoken on what divides the Christian Church from the true church. It was all on 'how to grow' and do 'soul talks' . . ."

(NOTE: This is just one more powerful piece of evidence that **Chuck Lucas is in fellowship with the Christian Church**. None are so blind as those who will not see! IYR Jr.)

C. G. Griffith, Knoxville, Tennessee, September 29, 1980, subscribed for a year, saying, "I would like to receive a copy of issue which has just come out (Volume XI, No. 8) which dealt with the *Crossroads* ordeal."

Robert K. Sisson, minister to the church at Holdrege, Nebraska, sent us a copy of what he wrote February 10, 1981, to **The Rocky Mountain Evangelism Seminar**, as follows:

February 10, 1981
The Rocky Mountain Evangelism Seminar
3198 Broadway
Boulder, Colorado 80302

Brethren:

I have just received your brochure announcing the 1981 Rocky Mountain Evangelism Seminar to be held at Estes Park, Colorado. Upon review of the many guest speakers, teachers, and panelists, I am dismayed at the inclusion of one speaker, and it concerns me deeply.

This same "fellowship of light with darkness" happened not too many years ago at another Christian lectureship. A young preacher from California was asked to speak before a large group of elders, preachers and student preachers. There were some objections voiced when they were asked not to question the young preacher's "liberal" mannerisms. I vividly recall a certain older preacher attempting to call out the young preacher's errors only to be politely asked to sit back down and remain quiet. Again, "What fellowship has light with darkness?"

"Be on guard", said Paul, "for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which he purchased with His own blood." He said further, ". . . savage wolves will come in among you, not sparing the flock; and from among your own selves men will arise, speaking perverse things, to draw away the disciples after them." (Acts 20:28-30). From what we have both seen and heard, there is one such savage wolf among your list of speakers. **CHUCK LUCAS** and his ASSOCIATES from the *Crossroads* church of Christ in Gainesville, Florida, by their perverse teachings have divided, corrupted, and diluted the pure Gospel of our Lord! There is enough evidence even in your own state of Colorado to substantiate these claims.

"What fellowship has light with darkness?" asks Paul. There are enough battles with the devil going on in the world without having to continue the battles in the midst of a Christian lectureship or seminar.

Should you wish to question these accusations you may contact the church of Christ in Pueblo and Fort Collins, Colorado, brother Ira Rice, or myself. The evidence is at your disposal.

In Christian Concern,

(Signed)

Robert K. Sisson
minister

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

16 San Diego County Churches of Christ Take Out Almost-Full-Page Advertisements In Two California Newspapers Denouncing Crossroads' Cultic Practices, Philosophy; Poway and 7th & Orange Are Marked for Their Heresy. (Story Begins on Page 10.)

Crossroads Conflict Rages

Los Angeles Times' San Diego County Edition Features Investigative Report Corroborating Both The Times-Advocate Articles As Well As Our Own Findings And Conclusions Re: Crossroadism—Brotherhood-Wide

When someone sent us a copy of the *Los Angeles Times'* San Diego County edition for Sunday, May 31, 1981, we were struck not only with how fully its investigative report on "Crossroadism" agreed with the earlier report by the *Times-Advocate*, of Escondido, California, but also with how it bore out *Contending for the Faith's* findings and conclusions re: Crossroadism—brotherhood-wide.

Reading down through it, as would be expected of a non-religious report by a secular newspaper, we noted at least a few expressions and ways of saying things which we ourselves would have worded a bit differently; but these in no way weaken the overall effect of this report. By this, we refer to such statements as the following:

"The Church of Christ bases its doctrines on strict interpretation of the Bible." (NOTE: Strictly speaking, the word church, as in "churches of Christ" should not be capitalized. (Compare with Romans 16:16.) Approved teaching, in the Bible, is referred to as "doctrine" (singular), never "doctrines" (plural). And we teach that "no prophecy of scripture is of any private interpretation". (II Peter 1:20). Emphasis mine. IYR Jr.)

"Also, unlike any other Protestant-fundamentalist religions, the Church of Christ has no formal hierarchy and its members believe they are directly descended from the original 1st-Century Christians." (NOTE: If by "fundamentalist" the *Times* meant that genuine churches of Christ "speak as the oracles of God" (I Peter 4:11), this is accurate; but we reject totally that we have any connection with Protestantism at all. IYR Jr.)

We note further, in the article, Allison Willis's charge that her mother makes no pretense of being a Christian; and she really should not have torn up a Bible in front of her daughter, one day, as Allison reported. Nevertheless, Mrs. Willis as-

sured brother Archie Luper and me, when we visited her and some of the other aggrieved parents in her home, in May, that she is perfectly willing for her daughter to be a faithful member of any genuine congregation of the churches of Christ; it is this cultish "Crossroadism" that Poway espouses and practices which has alienated her daughter from the family that she is opposing.

When the Poway elders state, in the article, that "the Crossroads church (in Gainesville) is well-known and highly respected among other Churches of Christ", we have to demur. Widely-known, yes; "well"-known, no. As for being "highly respected" (or even respected at all) by churches of Christ still committed to the truth of the gospel as it is in Christ Jesus, this statement is just not true.

The only churches of Christ who invite Crossroads' elders and ministers to speak on seminars and workshops are those, who by thus receiving them and bidding them God speed are partakers with them in their apostasy from the doctrine of Christ. (Read II John 9-1.)

As for Crossroads being, as reported by Poway's elders, "at the forefront of a renewal of commitment, fellowship and evangelism among the churches of Christ", the "commitment" they are talking about (which they say is to Christ and the truth, but in fact is to Chuck Lucas and Crossroadism) is totally rejected by all churches of Christ known to us who are still committed to the faith as it was once delivered to the saints. (See Jude 3.)

With these few reservations in mind, we consider that on the whole Mr. Mike Masterson's *Los Angeles Times* article faithfully represents the matters under discussion, and we recommend it to a careful study by all readers of *Contending for the Faith*, beginning on Page 3.

Contending FOR THE Faith

Volume XII, No. 7 August/1981

Ira Y. Rice, Jr., Editor

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Largest Demand Ever Is Accorded Our 'Crossroads' Issue For July Leading To Another One In August

When we brought out our seventh or eighth *special* issue on "Crossroadism", in July, it was not our plan to bring out still another one quite so soon. However, the demand for our July issue was so great that we decided yet another one for August not only was *justified*, but practically *demande*d - back-to-back.

Seeking and receiving permission from the Los Angeles Times to reproduce their cogent, significant and carefully-researched article of May 31, 1981 (their letter of permission photo-reproduced below), we de-

Los Angeles Times

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Parents Protest Church's Hold
 By Mike Masterson
 Published May 31, 1981

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Date July 31, 1981

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cided to use this as our "lead" article this time, combining it with various other related articles and reports from across the nation.

When brother Archie W. Luper, of Ventura, California, learned of the proposed contents of this issue, he ordered 1,000 copies *in advance* for distribution there. "We are going to stop the spread of Crossroadism in the State of California," he declared, adding, "because we must."

As in July, we are printing 25,000 copies of this issue, too. Those desiring additional copies for wider distribution where you are, please check our masthead (see left) for how much to send with your bundle orders.

-Ira Y. Rice, Jr., Editor

CROSSROADS CONFLICT RAGES

(Continued from Page 1)

(Following Article is Copyright, 1981, Los Angeles *Times*. Reprinted by permission.)



BARBARA MARTIN / Los Angeles Times

The Poway Church of Christ is picketed during services by a handful of parents who claim its "Crossroad" teachings are making "spiritual zombies" of children in their families.

Parents Protest Church's Hold

By MIKE MASTERSON, *Times Staff Writer*

POWAY — While some parents are lifting their voices in hymns of praise inside the Poway Church of Christ each Sunday, a handful of others are outside carrying picket signs and distributing material that claims the church "destroys families" and makes "spiritual zombies" of its youthful followers.

The complaints center on a volatile and often divisive form of youth ministry known as the "Crossroads philosophy," which spread from its birthplace at the Crossroads Church of Christ of Gainesville, Fla., to the Poway church in 1979.

Doug and Shirley Willis of Poway are two of those protesters who, along with other parents like Jim and Tina Tierney of Penasquitos, have formed the small but vocal Save Our Children Organization in an effort to combat the influences of the controversial church.

'She became a different person altogether, living only for the church.'

The Willises, who consider themselves an average, middle-class family, say they "lost"



DAVE GATLEY / Los Angeles Times

Leaders of this church and its minister, Andy Lindo, stand fast against the criticism.

their 18-year-old daughter, Allison, to the Poway church shortly after she turned 16 and was baptized there.

They said Allison used to be privileged, witty, brilliant and kind, "with a huge warm

heart." She played saxophone in the school band.

"But soon after she joined that church, Allison turned hard and cold. Her grades have fallen from a 3.8 in her senior year of high

school to two C's and a D last semester at UC San Diego," said Shirley Willis.

"She became a different person altogether, living only for the church and its members, abandoning us and all of her former friends," the mother continued. "She even gave up her music."

When the Willises complained to church leaders about the changes in their daughter, they said they were told "these were Allison's decisions."

Allison's parents sent her to Canada for a few months to remove her from the church's influence, but when she returned she went right back to church on her first day home.

And when they negotiated with their daughter to see a psychological deprogrammer, the agreement fell through within weeks.

"We were at a loss," said Mrs. Willis. "Whenever we questioned the church leaders they always reponded that these were Allison's decisions but what they were really saying was that they were making all the decisions for her."

Problems Compounded

The Willises said their problems were compounded when the church made sure Allison had a place to stay if she ever wanted to leave home.

"They do that with all the young members," said Mrs. Willis. "In fact, they would rather have all the young members concentrated together where they can maintain their control over their minds and their lives."

"There is no question in our minds that this is a form of cult, using the same brainwashing techniques on young people that other cults like the Unification Church use to attract and hold members."

Shirley Willis reinforces that argument with a stack of clippings and articles from periodicals across the nation, all of which describe in detail the tactics used in the Crossroads philosophy and the turmoil that has followed the movement wherever it has spread.

Anguished Parents Call

She said more than 20 anguished parents have contacted her about their children's involvement in the Poway church since she became an outspoken opponent of the Crossroads movement.

On the other hand, Allison Willis, now a freshman living on the UCSD campus, said she has never felt "stolen away" from her parents.

"Alienated, yes," she said, "but that was only because of all the turmoil they raised at home over my attending the church."

The 18-year-old pre-med/biology major believes the biggest problem between her and her parents is much more fundamental than a simple argument over a particular church or doctrine.

"My mother admits she is not a Christian," she said. "She even tore up a Bible in front of me one day during an argument. So when I discovered Christianity, it fulfilled a spiritual longing that neither mom nor my father could really understand."

"It was inconceivable to them that something like spiritual fulfillment could take precedence in my life over their need to possess me, even though I was still a minor. But that is something you can't really comprehend unless you are a committed Christian."

She does not question that her personality changed after she was baptized in the church. "Not having been brought up in a church also made a difference to me," she said. "For the first time in my life, I was trying to live according to the teachings of the Bible."

She said her parents' "overreaction" to her new devotion only served to drive her further from them and deeper into the newfound solace of the church membership, and she also blamed that for the drop in her grades.

CHURCH: Parents Protest Its Hold on Their Children

Continued

"I admit I probably did forsake some of my old high school friends after joining the church. But my interests were changing then and my parents sent me to Canada during that time to get me away from the church.

"I don't consider myself a religious clone in the least sense. I have friends today inside and outside the church and I date whomever I please. I still love my parents and I love being a Christian, too."

Leaders in the Poway Church of Christ, including minister Andy Lindo, have stood fast in the face of public criticism. Earlier this spring, church elders Ron Brumley, an Escondido elementary school principal, and George Havins responded with a statement labeling the criticism "distorted and unreliable."

"We make every effort to deal with each person in a scriptural, understanding and loving manner, without compromising the truth," that statement read in part. "And we realize that ultimately, a person's relationship to God and what he or she does with it must be a personal decision."

Brumley and Havins also insisted they "would not be intimidated by any group, organization or the media. And we will continue to exercise our freedom of religion."

The two elders also wrote, "While there have been differing opinions between congregations, as will occur where free-thinking human beings exist, the Crossroads church (in Gainesville) is well-known and highly respected among other Churches of Christ."

"Their elders and ministers frequently speak all over the country at major seminars and workshops sponsored by Churches of Christ."

"In many respects, they (Crossroads) are at the forefront of a renewal of commitment, fellowship and evangelism among the Churches of Christ."

It is difficult to precisely define the Crossroads philosophy. However, critics of the movement nationwide — including some traditional Church of Christ ministers, who feel the movement could ultimately divide the established church — generally agree on certain tell-tale characteristics of "Crossroadsism," which includes the following:

- Its leaders use four denominational books in addition to the Bible and their own interpretations of those books, titled: "The Master Plan of Evangelism," by Robert Coleman; "Competent to Counsel," by Jay Adams; "The Disciplined Life," by Richard Taylor and "Manna in the Morning," by Stephen Olford.

- It utilizes techniques such as "soul talks" and "prayer partners" of the same sex who are expected to freely confess their sins and problems to each other. The soul talks, also known as Bible study, are an integral part of recruiting and evangelism within the Crossroads philosophy.

- It recommends that freshmen college students carry light academic loads in order to devote dozens of concentrated hours a week to evangelical work and to the church.

- It advocates a "total commitment" to the faith and the church, often employing selected scriptures and interpretations of those scriptures, along with the prayer partner and soul talks to convince new members that they are "right" and that other religions and people are wicked, or wrong, or both.

- It employs pressure tactics and peer pressure to recruit and retain members. Walter Wagner, minister of the Church of Christ in Slater-Murieta, S.C., said he has identified one item in the Crossroads manual that openly advocates deceiving newcomers in order to baptize them.

Chuck Lucas of Gainesville established the Crossroads Church of Christ in 1971 when the youthful minister infused the new form of evangelism into a traditional Church of Christ that was stagnating in its growth.

Under the high-powered "Crossroads style of evangelism" the church membership doubled, then doubled again, mostly with young college students who were exposed to the movement through campus crusades spearheaded by Lucas.

Today, even critics acknowledge that the Crossroads church in Gainesville baptizes as many or more people each year than any other church in the country.

Crossroads-trained ministers — all of whom studied under Lucas — have now spread into about 40 churches of Christ in more than 15 states.

A Crossroads-trained youth minister joined the 7th and Orange St. Church of Christ in Escondido last year. His influence resulted in a bitter split in that congregation, with the Crossroads followers eventually leaving to attend the Poway church, according to members.

Church of Christ ministers say there is no single voice of authority for the Churches of Christ in the United States. Religious publications show there are about 2.5 million members in 17,000 autonomous Church of Christ congregations worldwide.

The Church of Christ bases its doctrines on strict interpretation of the Bible. Its ministers are not required to be ordained and there is no church seminary. Instead, individual congregations and their elders randomly select their ministers based largely on the needs and personality of each church.



BARBARA MARTIN / Los Angeles Times

Doug and Shirley Willis say they "lost" their daughter to the Poway church's indoctrination.

Also, unlike many other Protestant-fundamentalist religions, the Church of Christ has no formal hierarchy and its members believe they are directly descended from the original 1st-Century Christians.

The Poway Church of Christ began an enormous growth cycle soon after Lindo — who is Crossroads-trained — became minister there. In the past two years, membership in that church has swelled from about 75 to more than 400.

Last year, according to church elders, the Poway Church of Christ was one of only 27 Churches of Christ in the country to baptize more than 100 people.

Opponents Not Alone

Doug and Shirley Willis have not been alone in their battle with the Poway church. Jim and Tina Tierney of Penasquitos have walked a picket line at the church every Sunday for three months.

Barbara Dodd, a divorced mother with a teen-age daughter in the church, also has joined those protests.

The Tierneys said their 15-year-old daughter is still undergoing psychological "deprogramming" after

CHURCH: Protest by Parents

spending several months in the Poway church last year.

Although Lindo said he can find no one in the congregation who remembers the Tierneys' daughter ever attending his church, the Tierneys strongly disagree.

'All Kinds of Pressure'

"Of course she attended the church," said Jim Tierney. "And when she tried to leave, they put all kinds of pressure on her. It affected her so much that we have had to arrange for the counseling sessions she's now attending."

"We believe in religion, as such" added Mrs. Tierney, "but this form of religion is brainwashing pure and simple."

The experiences of the Willises and the Tierneys apparently have been repeated, almost identically, time and time again as the Crossroads movement has spread.

The Willises have collected newspaper accounts of some families' crossroads experiences in other states that show a teen-ager usually coming home to announce that he or she is going to a church meeting with friends. The parents are usually supportive at first.

Disdain for Family

But within a matter of weeks, the child's personality and attitude about his parents begin to change noticeably, often to an outright disdain for family and non-church friends, those news reports say.

The conflicts at home escalate if the parents begin to question or attack the church and its motives. The parents, in turn, very often begin to feel that the "cultish" church has stolen their child from them — as if their son or daughter has become a "religious zombie."

The teen-ager frequently will leave home to stay in a place provided by church members, forsaking other interests and friends for the church alone.

The teen-ager frequently will repeat specific scriptural passages to his family, particularly verses like Luke 14:26, which says, "If any man come to me and hate not his father and mother and wife and children and brethren and sisters, yea and his whole life also, he cannot be my disciple."

There are many reports of teen-agers undergoing psychological "deprogramming" after leaving the Crossroads movement.

Roger Steeve and Cassie Dempsey were teen-agers who each spent about six months in the Poway congregation before dropping out.

Both said they had been manipulated and strongly encouraged to conform through almost unbearable peer pressures.



DAVE GATLEY / Los Angeles Times

Signs carried by parents Barbara Dodds, left, and Tina Tierney, reflect their opinion of Poway church.

"There was total conformity expected," said Steeve, now 20, "even to the clothes I was expected to wear. As long as you conformed and didn't ask questions, there wasn't any problem."

"Everyone is your best friend until after you're baptized," Steeve continued. "Then they really put the pressure on to attend every meeting, how to act, who to date in the church and how many new members you're expected to bring in each week."

Steeve said he got out of the church when his parents pointed out how his behavior was changing. "And I knew they were right," he said.

"Anytime I questioned anything in the church," said Dempsey, "I was given pat answers like 'it's best for you,' or 'it's what God wants for you.'"

"You can't see clearly when you're in a fog. I thank God I was able to get out."

Living by the Word

In their prepared statement issued earlier this year, Poway Church of Christ elders explained their position

by saying the church advocated only that its members live strictly according to the Bible, as the "inspired word of God."

Any restrictions placed on members of their church relate directly to the scriptures and living a strictly moral and righteous life, they said.

"In many respects, they (the Crossroads church) are at the forefront of a renewal of commitment, fellowship and evangelism among the Churches of Christ," the statement added.

But the only commitment Doug and Shirley Willis want from the Church of Christ in Poway is for it to disassociate itself from their daughter.

Shirley Willis says she has "just begun to fight."

"If we don't get our daughter back, I'm going to organize a national movement against the Crossroads philosophy," she said.

"When freedom of religion begins interfering with a person's freedom of thought to the point of actually altering his judgment and pattern of thinking, then it's high time to start questioning which of those two freedoms is the most important."

Poway Elders Seek To Mislead Public In Defense Of Their Crossroadism, While Crossroads And Crossroads-Oriented Churches Continue Tarring Churches Of Christ As 'Cults'

While denying any intention "to engage in a debate with anyone through the newspaper", the elders of the Crossroads-oriented Poway church of Christ, at Poway, California, engaged in a newspaper debate with the editors of the *Times-Advocate*, of Escondido, California, in their Sunday edition for March 15, 1981.

Basing their defense of Crossroadism against the articles first appearing in the *Time-Advocate* for March 1, 1981 (which articles we reproduced *en toto* in our *Contending for the Faith* edition for April, 1981), they tried to make it appear that brother Tom Vail never was a member of the Crossroads "cult" because he was never a member of the Crossroads church at Gainesville, Florida! Also they

misrepresented the elders in Tallahassee, Florida with having "instructed" brother Vail to "cease speaking to the news media and other groups about the Crossroads congregation", styling this as "how unreliable and distorted much of the reporting has been — in spite of a month-long investigation."

When the *Times-Advocate* editors checked back with their sources, they verified that whereas brother Vail was not an actual member of the Gainesville/Florida Crossroads church, he actually was in a Crossroads-oriented church for more than four years, just as he had said, and was Crossroads-trained, using the same philosophy and techniques as used at the Crossroads church in

Gainesville! Also brother Vail denied that he ever had been ordered by the Tallahassee elders as described by the Poway elders; this was just a misrepresentation — by the Poway elders!

While not just Poway, but also Crossroads/Gainesville and other Crossroads-oriented churches all across the nation by association continue tarring the churches of Christ

in general with being just another “cult”, certain ones sympathetic to Crossroadism also reproach us for not allowing “the other side” to be heard. Far be it from *Contending for the Faith* to be unfair in our treatment of others. Therefore, following, please read the Poway elders’ response to the Times-Advocate articles, reproduced earlier:

TIMES-ADVOCATE Perspective

SUNDAY, MARCH 15, 1981

Poway Church of Christ elders respond to T-A stories

Church elders respond, defend congregation

POWAY — Elders of the Poway Church of Christ have responded to recent articles in the Times-Advocate about their church, charging the articles contained “numerous misrepresentations and distortions.”

The response comes in a letter to the Times-Advocate signed by Poway Church of Christ elders Ron Brumley and George Havins. The letter is reprinted in its entirety in today’s Perspective section, beginning on page C-1.

The Times-Advocate asked Poway Church of Christ elders and minister Andy Lindo for interviews, so that specific questions about practices at the church could be addressed. The T-A suggested that the interviews be taped. After consulting with other church elders, Brumley told the T-A that neither he, Havins, Lindo nor any other church official would grant an interview.

In the letter to the T-A, Brumley and Havins deny the Poway Church of Christ practices “coercion, mind control or manipulation.”

The letter states: “We make no apologies for our enthusiastic evangelism. We will not be intimidated by any group, organization, or the media, and will continue to exercise our freedom of religion.”

In the letter, Brumley and Havins dismiss charges that the church uses “pressure tactics” and “harassing” to keep members from leaving the congregation. The charges result, according to the letter, from the concern of church members for those who are contemplating “turning away from the decision that has been made and abandoning his his relationship to the church (body of Christ).”

It adds: “This is a traumatic experience for everyone involved and is bound to place a strain on any relationship. . . We make every effort to deal with each person in a scriptural, understanding, and loving manner, without compromising the truth.”

The letter states that Poway Church of Christ minister Andy Lindo was trained for the ministry at the Crossroads Church of Christ in Gainesville, Fla., and that Brumley and Havins have “a great deal of admiration, respect and appreciation for the Crossroads Church of Christ.” But Brumley and Havins deny the Poway church follows any “Crossroads philosophy” as mentioned in the T-A articles.

“We have in fact been implicated as followers of the ‘Crossroads philosophy,’ the letter states, “a term which has not been clearly defined because there is no ‘philosophy’ other than the teachings of the Bible.”

Brumley and Havins denied that the Poway Church of Christ has ever “counseled anyone to run away from his or her home.”

They add: “We see an overwhelming need today to foster greater unity in every home, and to make the family unit a place of love, stability and strength.”

EDITOR’S NOTE: During the research for the Times-Advocate’s articles on the Crossroads movement in the Poway Church of Christ, the ministers and elders of the church declined to grant interviews. The first articles appeared on Page One on March 1, two weeks ago. This is the response of elders Ron Brumley and George Havins.

In view of the statements printed recently by the Times-Advocate concerning the Poway Church of Christ, most of which have been negative and critical in nature, we, the elders of the church, feel a responsibility to make a public response at this time.

We do not intend to engage in a debate with anyone through the newspaper, as it is obviously not the forum for handling any misunderstanding between individuals, especially in matters of theology.

We do believe, however, that our friends in the Poway-Escondido area, and those who have been misled by these articles, are entitled to know the truth.

The recent articles have contained numerous misrepresentations and distortions, and while we are thankful that some of these have already been corrected by the individuals involved, we feel that many more could be, and should be, corrected.

We believe that in order for the citizens of this county to know the truth about the Poway Church of Christ, a few of the major inaccuracies must be revealed to the public, and in that way every person can make an intelligent, logical decision about the issues in question.

Perhaps the one statement which best characterizes the inaccurate information found in the news articles, is the assertion that Tom Vail was a member of the Crossroads Church of Christ for four years and therefore was in a position to speak authoritatively about its programs.

The elders of the Crossroads Church will verify, to any interested

individual, that Tom Vail has never been a member of that church. In fact, this last week, Mr. Vail was instructed by his own elders in Tallahassee, Fla., to cease speaking to the news media and other groups about the Crossroads congregation.

This information clearly illustrates how unreliable and distorted much of the reporting has been — in spite of a monthlong investigation.

EDITOR’S NOTE: Tom Vail was never a member of the Crossroads Church of Christ in Gainesville. The T-A story said Vail “was a Crossroads member for more than four years,” referring to Vail’s participation in what has been called the Crossroads movement. Vail and others describe the movement as ministers who are trained in Gainesville and sent to other churches of Christ, using the same philosophy and techniques as used at the Crossroads Church of Christ in Gainesville.

(Vail, contacted Friday, said he had studied under Chuck Lucas, minister of the Crossroads Church of Christ, in a Campus Ministry Training Program class. The methods and philosophy taught by Lucas, Vail said, were exactly the same as the methods and philosophy used by ministers and elders at the Church of Christ in Tallahassee, Fla., near the University of Florida campus, where Vail was a “soul talk” leader for four years.

(Vail denied he was ordered to stop speaking about the Crossroads movement by his elders. Vail said his elders told him he may speak about his personal experiences with Crossroads doctrine, making it clear he was never a member of the Crossroads Church of Christ itself, and cautioned that he not let his opposition to the Crossroads movement become the entire focus of his ministry.

(Vail said he will speak April 5 in Daytona Beach, Fla., and May 16 in Baton Rouge, La., about the Crossroads movement.)

It is also stated in the Times-Advo-

cate that all of our Bible Studies are attended by individuals who are of the same sex. Frankly, we don't understand why, even if it were true, this would be subject to criticism.

The truth of the matter is that we have general co-ed Bible Studies in progress, one of which is the high school Bible Study.

Parent-child relations and the home are two areas that are very important to us, and which we take very seriously. We see an overwhelming need today to foster greater unity in every home, and to make the family unit a place of love, stability, and strength.

We have never counseled anyone to "run away" from his or her home. In one case where an individual was physically and emotionally abused because of her commitment to Christ, our advice was to face the tremendous difficulties and, in a spirit of love, attempt to reach a reconciliation if at all possible.

- There is no question but that our members' families have been drawn closer together and strengthened because of their own involvement in the church.

In reference to the allegation that we practice baptizing minors without parental consent, we wish to state that this is certainly not true.

We encourage communication between individuals and their parents concerning all aspects of their church involvement — although in some cases we've experienced that parents do not care to listen.

We advise that individuals discuss their desire to be baptized with their parents, but we cannot, and do not, force people to do anything against their will. The decision is strictly up to the individual.

In fact, one "ex-member," whose parents are complaining about our practices, was counseled to first discuss his intentions with his parents, but he insisted on being baptized that very hour.

As members and elders of the Church of Christ, we believe that the Bible is the inspired word of God, and as such, view its teachings as the standard created for man to conform to.

One of the most important decisions a person will ever face is that of committing his or her life to Jesus Christ. Because of the serious nature of that decision, we became extremely concerned when any Christian contemplates turning away from the decision that has been made and abandoning his relationship to the church — the body of Christ.

This is a traumatic experience for everyone involved and is bound to place a strain on any relationship.

This type of situation puts us in a very difficult position. If we encourage the individual to deal with the moral issue and remain in the church, some accuse us of using "pressure tactics" or "harrasing" them.

Yet, if after that person has made a firm decision to leave the church and we no longer persist in our efforts to bring that person back into active involvement in the church, we are accused of "rejecting" or "ostraciz-

ing" that individual.

We make every effort to deal with each person in a scriptural, understanding, and loving manner, without compromising the truth. And we realize that ultimately a person's relationship to God and what he or she does with it must be a personal decision.

The Christian dating relationships of this church have been the object of unfair criticism and gross misrepresentation in the Times-Advocate.

We are keenly aware of the peer pressure commonly exerted upon people to accept and practice "the normal teen-age things."

The Bible teaches that Christians should strive for morally pure relationships, something we are committed to practicing in this congregation. It is our emphasis on this teaching that causes some to distort the truth and report that we dictate who, when, where, and how often people are to date; yet nothing could be further from the truth.

We are proud of the dating relationships in the church and encourage anyone to come and witness the beautiful, happy, and wholesome relationships that the young men and women of the Poway church enjoy.

The newspaper articles continually focus and prejudicially imply that the Poway Church of Christ is composed mainly of teen-age people. While we are blessed with a large number of godly young people, including our own seven children, ranging in age from 3-25, neither our thrust nor our membership is exclusively young people — it is quite the opposite!

Our membership is primarily adults — last year 75 percent of our new members were adults. Many of the individuals are long-time residents of the Poway-Escondido area and are well known here. Some have been members of the Church of Christ here and in other parts of the country for many years, while others have recently become members of the church. Whatever the case, they are actively involved in the programs and functions of the church.

Our members come from all social, racial, and economic backgrounds and are involved in various professions from nursing, engineering, law enforcement, naval aviation, computer science, nuclear engineering, teaching in elementary through university levels, chemistry, and public accounting, to veterinary medicine and others.

These individuals will tell a different story from the one that has been reported. They'll tell of the joy, the love, the truth and the freedom they've found in Christ.

The serious inquirer can easily determine by an honest and objective inspection of the church membership that it is not some youthful "cultic" group, as some have tried so diligently to portray.

What will be seen by the honest seeker is a committed, enthusiastic group of Christians from all walks of life who are eager to do what is right.

For some reason, the news articles have included an overwhelming

preoccupation with the "Crossroads philosophy." We have in fact been implicated as followers of the "Crossroads philosophy," a term which has not been clearly defined because there is no "philosophy" other than the teachings of the Bible.

We have a great deal of admiration, respect, and appreciation for the Crossroads Church of Christ and for what it has accomplished for the cause of Christ.

The Times-Advocate continues to mislead its readers to believe that the Crossroads Church of Christ is not accepted among other churches of Christ. In addition to quoting Tom Vail, it has made reference to "Contending for the Faith" as support for its own anti-Crossroads statements. This publication by no means represents the comprehensive views of the churches of Christ and should not be used as a standard by which to judge the Crossroads church.

While there have been differing opinions between congregations, as will occur where free-thinking human beings exist, the Crossroads church is well known and highly respected among other churches of Christ. Their elders and ministers frequently speak all over the country at major seminars and workshops sponsored by churches of Christ. In many respects they are at the forefront of a renewal commitment, fellowship, and evangelism among the churches of Christ.

Our minister, Andy Lindo, was trained for the ministry at the Crossroads church and later went on to Abilene Christian University to complete his training. We could not be happier with the outstanding leadership that he has exhibited in the Poway congregation.

It should be understood however, that the Poway church is, as are all other churches of Christ, an independent, autonomous congregation.

The Poway Church of Christ has been part of the Poway-Escondido community for 13 years, and plans to remain an integral part of this fast-growing North County area for many years to come.

We have enjoyed these many years of fellowship and unity with the churches of Christ in San Diego County and are grateful for the encouragement they've been to us all these years. Any misunderstandings or differences that may arise as a result of these articles will be resolved as the truth of these allegations and distortions are made known and dispelled.

Last year, we were one of 27 churches of Christ in the United States to baptize more than 100 people. During the past 2½ years, almost 90 percent

of our converts have remained actively involved in the church.

We are a rapidly growing congregation and do experience some of the obvious problems and growing pains associated with rapid growth and new converts.

While we do not believe in, or practice, "coercion," "mind-control," or "manipulation," we make no apologies for our enthusiastic evangelism. We will not be intimidated by any group, organization, or the media, and will continue to exercise our freedom of religion!

We appeal to every citizen of this county to carefully examine the facts before believing without question the recent articles. It is our hope that individuals will not become party to a frenzied scare campaign and witch hunt. In the 50s there was a "communist behind every bush," and in the 80s apparently it will be a "cult member inside every church."

Again, we appeal to our neighbors not to be misled by this sensationalism, but to make a calm, intelligent, investigation of the truth, and to assist us in laying to rest any and every false allegation that has been brought forth, and any misunderstanding that has resulted from these charges.

We certainly make no claim to perfection and recognize the need for constant change and growth. We are dedicated to the preaching and living of God's Word, and the restoration of New Testament Christianity in our day and age and will pursue those ends with all of our energies.

Ron Brumley
George Havins

(NOTE: We almost laughed out loud when we read the Poway elders' protestations, per foregoing, that "parent-child relations and the home are two areas that are very important to us, and which we take very seriously." Everywhere we have heard from Crossroadism being espoused, the pattern is always the same—homes deliberately broken, husbands and wives as well as parents and children purposefully turned against each other, churches divided and the like.

In the case of Poway, in particular, non-member parents have become so distressed over the loss and estrangement of their children by this cult, that they have been picketing Poway's Lord's Day morning worship services every Lord's Day for the past several months! If Poway's Crossroads-trained preacher and elders really care about parent-child relations, their wrecking of these homes seems a perverse way of demonstrating it! Please consider sister Martha L. Craig's response to the original Times-Advocate article, which they also published in the same March 15 edition along with the Poway elders' reaction, which we are photo-reproducing on next page. (YR Jr.)

ATTENTION: ELDERS, PREACHERS AND CONCERNED CHRISTIANS

Crossroadism will not be stopped among churches of Christ — unless WE stop it. One way is to order large quantities of "Crossroads" issues of *Contending for the Faith* and spread them wherever you are. Another way is to take out newspaper advertisements (like these 15 churches did in San Diego County, California) publicly dissociating ourselves from Crossroads and their whole cultish practice and philosophy.

Santa Paula church member expresses a different view

Yesterday I received a copy of your Sunday, March 1, Times-Advocate and read it with much interest. I was especially interested in your articles on the Poway Church of Christ and the Crossroads controversy. This letter therefore, is, in essence, twofold.

First, I want to express my deepest appreciation for your excellent, in-depth probe of the Crossroads philosophy and its devastating effect on the Church of Christ at Poway and all the other places in the United States that it has taken a stranglehold.

As a Christian and member of the body of Christ, His New Testament church, it grieves my soul that Satan has been allowed to shatter the very walls — not the foundation that is Christ Jesus himself who is indestructible — of some churches of Christ, and I hesitate to call them that since they no longer adhere to the principles of love and decency established by Christ for His blood-bought church. Your staff writer, Jim Okerblom, has captured the errors of this movement precisely and very effectively. He has presented the facts and fiction of this heresy with courage and due regard for those most damaged.

Second, I would like to express my heartfelt apologies to every family these heretics have destroyed or tried to destroy. There is no way that sincere, dedicated Christians can undo

the damage caused by these cultists to the fine people who entrusted their youngsters to their erring churches. I can only ask that God will forgive us for not heeding the warnings that have been given by concerned, knowledgeable ministers as mentioned in the article, especially Mr. (Ira) Rice and Mr. (Archle) Luper.

We have been too apathetic to heed them. We should have rooted out these dangerous practices before it became too late for so many. Perhaps by their very nature of being warm and so "loving" when one enters their building for the first time and a lack of in-depth study of their structure we have let them lead us astray.

I cannot express the depth of my sorrow over the dreadful harm, the heartache, the broken lives brought about by Lucas and his followers. The irreparable damage they are doing to the Lord's church in disillusionment and heartbreak to Christians and those outside of the church alike is almost unforgivable.

Thank you for your concern, your courage and your dedication to truth.

Martha L. Craig
Santa Paula

EDITOR'S NOTE: Mrs. Craig is a member of the Church of Christ in Santa Paula, but added that she wrote this letter of her own accord without obligation to the elders of the church.

AUGUST/1979 EDITION BEING REPUBLISHED

When it became abundantly apparent, by 1979, that the so-called "settlement" supposedly reached some four years earlier had been taken advantage of by the Crossroads church of Christ, of Gainesville, Florida, for the brotherhood-wide promotion of their cultic, heretical philosophy and practice, *Contending for the Faith* concluded that our long silence re: Crossroads no longer was justified.

Therefore, beginning with our issue for August, 1979, the long series of editions almost wholly devoted to exposing and opposing Crossroadism resumed where it had left off in 1975.

We had no way to anticipate the overwhelming demand for these "Crossroads" issues—brotherhood-wide. No sooner had our August/1979 issue appeared than the few thousand "extra" copies we printed of that issue were all gone. When we asked brethren, last month, to let us know if they still wanted us to reprint the August/1979 issue, enough of you did so that we feel it not only *justified* but *necessary*.

By the time *this* issue appears, our August/1979 issue, Lord willing, shall have been reprinted. Therefore, those of you wishing to order back issues on Crossroadism for distribution where you are, please note that we now can supply you with that one, too!

Back issues, re: Crossroads, which now are available for re-ordering at the **BUNDLE RATES** listed in our masthead (see left-hand column, Page 2) are the following:

August/1979	November/1980	July/1981
March/1980	April/1981	August/1981
August/1980	June/1981	

No single issue listed, per foregoing, tells the *whole* story. However, if brethren and churches will order a quantity of *each* issue, then pass them out in "sets", we know of no better way for members to become enlightened as to what "Crossroadism" is or how to combat it.—*The Editor.*

Getwell Church of Christ p

The Sixth Ann

"SPIRITUAL SWORD" LI

Oct. 18 - 22, 19

1511 GETWELL ROAD, MEMPHIS

SCHEDULE OF LECTU

SUNDAY, OCTOBER 18

9:30	P. COTHAM	The Sin of Unauthorized
10:30	R. TURNER	"Jehovah's Witnesses"
7:00	C. CATES	What Is A "Cult"?
7:50	G. MUSIC	"Hell" According To "Je

MONDAY, OCTOBER 19

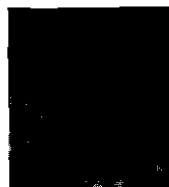
9:00	I. RICE	The Threat of Hindulm Christ
10:00	G. ELKINS	Some Aboardities Of Mc
11:00	M. PATTERSON	The People's Temple Ch International Society Fo Scientology Unitarianism
1:00	R. STOUT	Pentecostalism—Its Do Miraculous Gifts In
2:00	W. WILDER	The Unification Church (
3:00	P. MCGEE	The "Unity-In-Diversity" Basis Of Doctrine
7:00	J. BOYD	The Seventh Day Advent
7:50	F. SMITH	The Bible Warns Agains

TUESDAY, OCTOBER 20

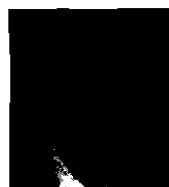
9:00	J. O'NEAL	Mormon Doctrine Of Go
10:00	T. VARNER	Astrology



James Boyd



Tom Bright



Wintred Clark



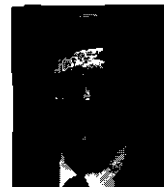
W. N. (Bill) Jackson



Jackle Stearsman



Darrell Conley



Roy Lanier, Jr.



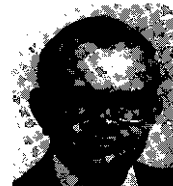
Ralph Stout



Andrew Connally



Pat McGee



Robert Taylor, Jr.

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Lunch Break - 11:45-1:00

Dinner Break - 3:45-7:00

ATTENDED NURSERY

TUESDAY, OCTOBER 20

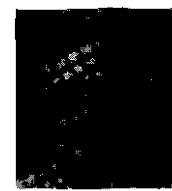
11:00 T. BRIGHT	"Unity-In-Diversity" And Denominationalism
1:00 C. CHUMLEY	The Doctrine Of Sin And Salvation Of "Jehovah's Witnesses"
2:00 W. WARDLAW	Blinding, Loosing, Perversion Of Scripture Under The "Total Commitment" Movement
3:00 J. STEARSMAN	The "Unity-In-Diversity" Movement And Its Doctrine Of Disfellowship re "Gospel" Only—Not "Doctrine"
7:00 I. NORTH	The Bible Is Our Guide—Our Only Guide
7:50 W. WINKLER	The Seventh Day Adventist Doctrine Of "The Sabbath"

WEDNESDAY, OCTOBER 21

9:00 D. CONLEY	The Church, The Kingdom, And The Millennium According To "Jehovah's Witnesses' " Doctrine
10:00 W. CLARK	"Two Baptisms" Under United Pentecostal Doctrine
11:00 J. GILMORE, JR.	The "Unity-In-Diversity" Theory Of The Distinction Between "Gospel" And "Doctrine"
1:00 R. LANIER, JR.	"Extra Books" Of "Latter Day Saints" Contradict Each Other And The Bible
2:00 G. WOODS	Was Christ A Created Being?
3:00 G. HERRING	The Seventh Day Adventist Doctrine Of God
7:00 T. WARREN	One Can Be Saved By Believing And Obeying The Bible—The Book Of Mormon Is Unnecessary And Unscriptural
7:50 G. WOODS	A General Look At Some False Doctrines Of The United Pentecostal Church

THURSDAY, OCTOBER 22

9:00 R. DEAVER	"Unity-In-Diversity" And Instrumental Music In Worship
10:00 B. JACKSON	The Manual Of The United Pentecostal Church
11:00 R. TAYLOR, JR.	Secular Humanism
1:00 N. MERIDETH	The Seventh Day Adventist Doctrine Of Hell
2:00 R. DEAVER	The Christian Science Doctrine Of The Godhead (Christ In Particular), Doctrine Of Evil, Physical Illness
3:00 R. DUNCAN	The "Baptismal Formula" Of The United Pentecostal Church
7:00 A. CONNALLY	The Doctrines And Militancy Of Islam
7:50 A. HIGHERS	The United Pentecostal Church's Doctrine Of The Godhead ("Jesus Only")



Curtie Cates



Charles Chumley



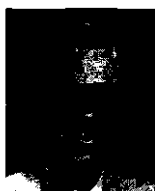
Perry Colham



Roy Deaver



Ray Duncan



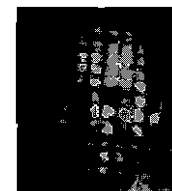
Garland Elkins



Joe Gilmore, Jr.



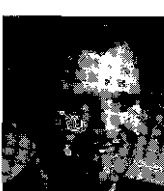
George Herring



Alan E. Highers



Noel Merideth



Goebel Music



Ira North



John O'Neal



Max Patterson



Ira Rice



Foy Smith



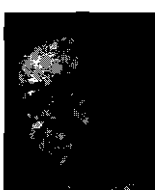
Rex Turner



Terry Varner



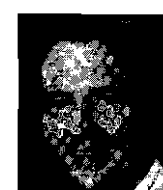
W. E. Wardlaw



Thomas B. Warren



William Wilder



Wendell Winkler



Guy N. Woods

16 Churches of Christ in San Diego County, California, Denounce 'Crossroads Philosophy'; Poway and 7th & Orange Congregations Marked

When the elders of the Poway Church of Christ, in responding as they did to the Escondido *Times-Advocate* articles (story begins on page 5), tried to make it appear that Crossroads is accepted and respected by churches of Christ in general, they may have been speaking out too soon.

Just because brethren and churches generally have been "slow to speak, slow to wrath" in the matter of Crossroads' heresy does not necessarily mean they therefore accept and endorse it. Far from it. In fact, when brother Archie W. Luper and I stopped by one of the leading congregations

CROSSROADS

[This block contains a very faint and illegible reproduction of the Crossroads publication, appearing as a grid of noise and characters.]

CROSSROADS

IN VIEW OF THE FACTS THAT MAJOR NEWSPAPERS AND THREE MAJOR TELEVISION STATIONS DENOUNCED CROSSROADS' HERESY AND THAT THE REPRESENTATIVES OF 16 CHURCHES OF CHRIST IN SAN DIEGO COUNTY DENIED KNOWLEDGE THAT:

WE DO NOT BELIEVE IN OR SUPPORT THE PUBLICATION OF CROSSROADS OR THE IDEAS AND PHILOSOPHY EXPRESSED IN THE CROSSROADS PUBLICATIONS WHICH ARE BEING PUBLICIZED BY THE WORLD'S ASSOCIATION OF CHRISTIANS AND THE ADVERTISING CHURCHES OF CHRIST IN CALIFORNIA.

THESE BELIEFS AND IDEAS ARE FOLLOWED BY THE TYPICAL CHURCH OF CHRIST IN SAN DIEGO COUNTY AND THE CHURCHES OF CHRIST THROUGHOUT THE WORLD.

[The remainder of the page contains a dense, illegible grid of text, likely a photocopy of a newspaper advertisement or a very low-quality scan of the original document.]

in San Diego, back in May, the elders and preacher there assured us that they were "on top of things", had been for the past 18 months, and that they knew of only one or possibly two congregations in their area who had gone along with Poway's Crossroadism at all!

It was not until two major newspapers and three major television stations in the San Diego area conducted major exposes of Crossroadism, leading to the public in general wrongly concluding that churches of Christ in general were just like Crossroads, hence cultish in doctrine and practice, that practically in self defense 16 of the San Diego County, California churches finally saw fit to publish an almost-full-page disclaimer in that area's two leading newspapers in their editions for Sunday, July 26, 1981.

That our readers may see how the paid advertisement looked on the page of each newspaper, we are photo-reducing both (see left and above). To make it easier for our readers to study what was said, we are having the body text typeset in larger type in the following four pages:

ADVERTISEMENT

CROSSROADS

IN VIEW OF STORIES IN TWO MAJOR NEWSPAPERS AND THREE MAJOR TELEVISION STATIONS DURING RECENT MONTHS, WE THE REPRESENTATIVES OF 16 CHURCHES OF CHRIST IN SAN DIEGO COUNTY WISH IT KNOWN THAT:

WE DO NOT BELIEVE IN OR CONDONE THE CULTIC PRACTICES DESCRIBED IN THE MEDIA AND GENERALLY KNOWN AS THE CROSSROADS PHILOSOPHY WHICH IS GENERALLY PRACTICED BY THE POWAY CHURCH OF CHRIST AND THE SEVENTH AND ORANGE STREET CHURCH OF CHRIST IN ESCONDIDO.

THESE PRACTICES ARE NOT FOLLOWED BY THE TYPICAL CHURCH OF CHRIST IN SAN DIEGO COUNTY NOR THE CHURCHES OF CHRIST AROUND THE WORLD.

It should be noted that this is no blanket condemnation of all the activities of these churches. Fellowship, caring, sharing, prayers, commitment, mutual support, evangelism, and benevolence are commendable. Such are practiced by all churches of Christ.

Rapid growth rates, especially from those of student age, is also admirable. (The wisdom of this growth might well be discussed as to the methods used to produce and sustain it. If they were of such a nature that the more mature members, who typically brought the church facility into being, felt compelled of conscience to leave the church and go elsewhere, then we believe that these often mentioned numbers of young converts might well be seen as something other than a simple plus factor. Additionally, if these methods brought disunity to each church as well as disunity between or among many churches, then what appears and is often touted as a plus factor might very well be a minus factor. We believe that this is the case in regard to the two above named churches of Christ as well as scores more across the land.)

We have no reason to doubt that some distortions and untruths have been circulated about these churches and their leaders (as mentioned in a recent newspaper article). We have been no party to these and deplore such actions by anyone.

MEANING OF THE TERM "CROSSROADS OPERATION"

This, or something similar to it, is most often used in articles about this method of evangelization and church administration. No single Crossroads Operation necessarily includes all the identical practices at any one time and place. There are sometimes name changes, additions or subtractions of certain parts of the operation as local conditions require. But the following terms and their listed meanings rather clearly describe the mainstream practices of the typical Crossroads Operation.

"TOTAL COMMITMENT" – This means to be an active participant in all the individual and congregational activities required by the church. It is the "expectation" of all those who choose to become members of a Crossroads Operation. To be "fully committed is to be fully participating."

"SOUL TALK" – This is a highly structured, indoctrinational Bible class. This meeting is the major tool used to "sculpture" new recruits. Everyone talks about "whom they are bringing to the next soul talk." For members, it is an essentially mandatory regular meeting. Excuses for missing are seldom accepted. When a member does miss, it is taken as a very serious thing and the more "committed" members regularly "challenge" the absentee. His presence at every soul talk is pictured as a doing of God's will and his absence from any is considered as an indication that he has 'put something above God,' that his "priorities are wrong."

Prior to one's first coming to a soul talk, some investigation

is often made of his life and the soul talk leader has this information. He is then "confronted with his sins" at his first meeting. He, as well as many other non-members, are "loaded" with as much guilt as possible in order to break them down and get them to accept "total commitment."

This, and other standard methods of loading a person with guilt feelings is regularly the most serious objection made by those who have been able to free themselves from an Operation after having spent some time in one.

"PRAYER PARTNER" – This is a two person relationship which is sometimes "chosen," sometimes "suggested," and sometimes essentially assigned. It is typically a "senior" and "junior" relationship in that the pairs are composed of one who has been a member of the Operation for perhaps a year or two and the other who is a novice. Although supposedly for "sharing one another's thoughts, weaknesses, and sins – for sincere praying together," in actual practice it is the regular "baring of the soul" of the junior to the senior. These meetings take place once weekly or more often and may last an hour or more. The junior member regularly reveals his innermost thoughts. A plan or decision which involves his work, his romance, his school, his family, his place of residence – actually anything and everything about his life – is discussed before it is decided upon and it must "pass" the senior prayer partner in order to be carried out. If the senior believes the junior is "holding back" any significant information he probes about in an effort to learn what the junior is trying to conceal. Sometimes this information which is secured by the senior is "passed up" to higher members in the Operation if it is thought that their aid is needed in control of whatever the junior member has confessed to.

"CHALLENGING" – This means that when one sees a weakness or a sin in another member's life, (and as applied it includes much more than biblically defined sin) he "challenges" the other about it. If one misses a soul talk, fails to attend a devotional, dates a person who is not acceptable to the group, carries on a social relationship with someone for other reasons than evangelization, or perhaps seems a little less enthusiastic than one ought to be then he or she is "challenged" to change his or her conduct. A favorite question is "Whom do you love better, (whatever or whomever is involved) or Jesus Christ?"

"SHUNNING" – This refers to the withdrawal of warmth and friendship from any member of the group who is not fully participating and who is anticipated to be even thinking of leaving the Operation. It has many methods – looks, handshakes, hugs, not speaking, not associating, not sitting with, and some subtler ways – by which one "sends the message" that "You are not fully measuring up, I know about it, and I am bringing this pressure upon you to do so." Shunning has various degrees, depending upon the "seriousness" of the offense. It should be emphasized again that the "offense" may be nothing more than failing in the slightest to measure up to the total program.

"PRUNING" – For those who just will not participate in spite of all the efforts put forth to get them to do so, they are

(sometimes subtly and sometimes bluntly) simply asked to leave. In the words of one Crossroads leader, "Get with it or get out."

These then, are the major terms and practices associated with a Crossroads Operation. Other peculiar features such as "quiet time," "Lord's baptism," bizarre dating patterns, overly frequent "devotionals," "admonishing," and "fathering" or "mothering" (which is frequently mentioned concerning them) we view with much misgiving. We practice none of these and believe that they are potentially destructive to spiritual welfare.

OUR OBJECTIONS TO CROSSROADS OPERATIONS

DIVISION

Any method which brings disunity to formerly peaceful and cooperating churches should be avoided. Churches of Christ in Maryland, South Carolina, Florida, Georgia, Alabama, Tennessee, Oklahoma, Kentucky, Ohio, Illinois, Missouri, Colorado, and California have all undergone various degrees of disunity ranging from verbal arguments up to and including a Crossroads Operation takeover of church property. New problems and new divisions are being reported almost daily. The Bible states, in Romans 16:17.

Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.

In Proverbs 6:16 & 19, the Bible speaks pointedly of those who sow discord.

These six things doth the LORD hate; yea, seven are an abomination unto him: ... he that soweth discord among brethren.

This Crossroads philosophy has brought great discord among brethren from coast to coast. If everything else were right about it (which is not true) it would be wrong on this account alone.

MAN ORDERED SPECIFICS FROM BIBLICAL GENERALITIES

Much of the biblical teaching is general in nature. For instance, "Thou shalt love the Lord thy God." Just how does one specifically carry out this instruction. One might pray, the other might meditate, another might read the word of God, and still another might do some act of kindness in God's name. The great mistake of the Pharisees in the Bible times was that they took these general instructions and built hundreds of specific requirements upon them. For instance, "Thou shalt not seethe a kid in his mother's milk" (Exodus 23:19) was "interpreted" and gradually added to (by various men) by more and more specifics until it came to mean that meat and dairy products could not be eaten in the same meal! Not only this, but a given dish could not be used to eat both! If a given dish had ever been used to contain meat it could never be used to contain any dairy products. All of these specifics from the simple statement, "Thou shalt not seethe a kid in his mother's milk." Concerning this adding to the general commands of God, Jesus said, in Matthew 15:6,

... Thus have ye made the commandment of God of none effect by your traditions.

A little later in the same discourse, Jesus delivered a sharp rebuke to those Pharisees who added their "traditions" to the commandments of God. He said, in Matthew 15:9,
But in vain do they worship me, teaching for doctrines the commandments of men.

These "traditions" of the Crossroads Operations — the soul

talks, the prayer partner practices, the challenging, the shunning and the pruning are not found in the word of God. Yet, the great majority of a member's time is spent — is required to be spent — in these activities.

Often a member is required to spend several hours a day, six days a week, in order to be considered "totally committed." If one complains that he does not have the time he is "challenged" to sleep less or diminish doing anything else in order to fully participate in the program. We have many reports of students who have had to drop courses, or even drop out of school, due to their inability to keep up with their studies and the rigorous requirements of the Crossroads Operation of which they were members.

THE PRESSURE APPLIED BY THE UNITING OF THE RELIGIOUS AND THE SOCIAL

One of the most cherished liberties of the American people is expressed by the phrase, "Separation of church and state." This means that those who exercise religious power over us should not be permitted to wield the civil power also. Long historical records reveal that when any person (or group of persons) wields both powers over people the pressures are simply too great for most individuals to deal with in any way except complete conformity to all requirements.

The leaders of the Crossroads Operations wield the religious power — by telling the member "what God requires of him." Next, the group wields the social power over a member of "shunning" him for infractions (or extending love and warmth for "proper" behavior.)

Little justification could be found for such pressure tactics even if a person's behavior were clearly in violation of the word of God. When these pressures are ruthlessly exerted upon a member to bring about compliance to a man-made system, you have another example of rank Phariseism in the Crossroads Operation.

The Elders of a Crossroads Operation say, "To be fully participating you must be fully obedient." When the above cited pressures are applied to obtain this obedience, they are in plain violation of I Peter 5:2-3,

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage but being examples to the flock.

The "Lordship" over their flocks (by directing or permitting) these pressure tactics contributes to the statements by former members that they "fear" their prayer partner, their preacher (or his wife), or some other member in the Operation.

"YOUNGERS" INSTEAD OF ELDERS

The day to day functioning of a Crossroads Operation is largely in the hands of young men. They direct the soul talks, they direct recruiting, they direct the teaching programs, they stir up enthusiasm for the many meetings, they function as senior prayer partners, they do much of the challenging, and as "senior prayer partner" (which may mean that they have been Christians for two or three years) they are given almost complete control over the life of a junior member in the operation. The young women also function as senior prayer partners to the young women who are junior to them in the Operation.

Almost all their ministers are in their twenties or early thirties. The great majority of their members are students — high school or college. The older members who remain

among them are often parents of the young members and they seem to have the view, "I do not care what you believe or practice, just as long as my children are kept out of trouble."

Their leaders often admit to "abuses by some of our young and overly enthusiastic members." Actually, the system regularly produces such abuses. The wisdom, experience, patience, and insight which is typical of older leaders is passed over and the rigor, impatience, demanding, and shallowness which is more characteristic of younger leaders is followed instead. It seems much easier, for instance, for a young leader to look a person in the eye and say, "You are going to hell" than for an older one.

FEIGNED LOVE

One of the most often mentioned defenses of a Crossroads Operation is "They have so much love and care for everyone." But, when this "love" is revealed to be planned and practiced (and sometimes turned off as readily as it is turned on) one is left with the impression that this was not really love at all. It is instead what the Bible calls feigned love in I Peter 1:22,

Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently;

Surely, love that is turned on or off (depending upon whether or not a member is fully participating) is not "with a pure heart fervently," but perhaps more appropriately, "with a heart obedient to the system."

IS THE WORD OF GOD POWERLESS?

It is a basic error to believe that any particular method of evangelism is necessary to convert people to Christianity or to keep them faithful thereafter. The power to do so is in the word of God, not in the method. The Bible says, in Hebrews 4:12,

For the word of God is quick, and powerful, and sharper than any two edge sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

On the same subject, in Isaiah 55:10-11, God's word is described.

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth the bud, that it may give seed to the sower, and bread to the eater. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.

Demanding a particular method of spreading the word of God, and pressing it to the exclusion of all others (and attributing all successes to it) is to operate on the false assumption that a method contains the dynamic. Another way of approaching it is to note that he who demands any particular method of evangelization thereby betrays a basic distrust in — a lack of faith in — the power of the word of God.

SUFFICIENCY TOWARD GOD

Crossroads recruiters, after a few questions about where one lives, what he does, what class one is in, etc., typically come around to the standard, "Do you feel right with God?"

This approach will capture almost everyone. Who should not have to say something along the lines of "No," or at least "not completely." There is regularly a feeling of insufficiency, or inadequacy in one's life when thinking about

God's perfection and power and one's own imperfection and weakness.

It is a great mistake (in fact a serious theological error) to think or suggest that any human system or effort will bring a person to this "feeling of sufficiency." II Corinthians 3:5 says,

Not that we are sufficient of ourselves to think anything of ourselves; but our sufficiency is of God.

Addressing this same subject, Paul wrote in Titus 3-5, **Not by words of righteousness which we have done, but according to his mercy he saved us...**

Isaiah, although writing in a different age, spoke of the inappropriateness of thinking that one's own righteousness would bring satisfaction. We read in Isaiah 64:6,

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

Is it not important to see that sufficiency with God does not come by acts which we might do? It comes only through an act that has been done by Jesus Christ — his death on the cross. Any system or method which fails to focus on this act tends to lead the participant into the error of "salvation by works."

Further, to promise or imply that by one's becoming a member of any system he can come to "feel sufficient" toward God, is to offer a fraudulent formula which, if accepted, ultimately leads to spiritual disillusionment.

MISAPPLIED "PROOF TEXTS"

Many parents whose children have joined a Crossroads Operation complain that their children quote Bible verses against them at every turn. Mature Bible students know that taking a verse out of context and using it as a tool against someone with a different viewpoint is a serious error from many standpoints. Members and leaders of Crossroads Operations use one particular passage so often in this way that attention should be called to it. Jesus said, in Matthew 10:34-37,

Think not that I am come to send peace on the earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

Jesus was here speaking of the difference between Judaism or paganism versus Christianity. He predicted that Christianity would divide households. One would sometimes have to choose between Jesus Christ and his nearest and dearest relatives and friends. It is a matter of historical record that it happened just this way. The Jews stoned Steven, Herod killed James, Saul even persecuted Christians to distant cities. Still later the pagan Romans killed thousands who refused to give up their faith in Jesus Christ!

To take this passage, dealing as it does with such drastically different circumstances, and apply it to a method of Christian evangelism (as contra-distinguished from various other methods of Christian evangelism) is a flagrant misapplication of scripture.

Nevertheless, this passage is regularly used to split lifetime friends, families, sweethearts, and even Christian brethren and churches!

This misapplication brings an essential dichotomy be-

tween "our way" and the "wrong way," "our way" and "the Devil's way."

CULTIC ASPECTS

Although the term "cult" is regularly applied to a Crossroads Operation by its critics, it is vehemently denied by them. Whether or not this is a fair term is dependent upon one's understanding of it and perhaps its use in a given context. A fair definition of a cult might be a system which has all the following:

1. Highly admired or adored human leaders
2. Unquestioning obedience required of members to leaders
3. "In group" versus "out group" demarcations and definitions
4. Mass participation in numerous meetings partly for the purposes of reinforcing and reemphasizing the rules of the group
5. Ways of observing and dealing with potential defectors, preferably before they become disruptive to the group
6. Ways of dealing with potential defectors to either reform them, or in the event of failure, to separate them from the group
7. Interpreting any questioning or objecting to their practices as being done by their "enemies" and they are, thereby, "being persecuted"

If these ideas are fairly embodied in the word "cult," then a Crossroads Operation is properly so called. But, if a James Jones Guyana debacle is what comes to one's mind when the word "cult" is heard then it would be very unfairly applied to a Crossroads Operation.

PARASITIC POLICIES

Of the many Crossroads Operations of which we have information, practically all move into church facilities which were already in operation. They use the building, the literature, the evangelization efforts, the long developed good will, the media efforts — in short, they use the full potential of a church which has been in operation for years before they arrived.

Their aim is to bring radical changes in numerous aspects of the normal operations of the congregations.

As soon as these intentions become actualized to the extent that the older members rise in opposition to them, the typical pattern is a beginning of a period of argument and discussion. Sometimes the older members become divided along pro and con lines, particularly in the early stages of the intrusion. During such a period, many of the members who just do not like to go to church and be exposed to arguments and disagreements, simply move away to other churches. This leaves the Crossroads faction in a relatively stronger position

At the same time, Crossroads recruiters are bringing in numbers of young converts who are already "sold" on their program. This further tilts the scales in favor of the intruders.

The usual end of this painful process is that a given church will eventually beat down a Crossroads group, in which case they depart and go elsewhere to start the whole process all over again. Meanwhile, the troubled church tries to "pick up the pieces" and repair the damage that has been done.

In some instances the Crossroads faction has actually gained control of the property. Thereafter those former members (who were there when they came, and who brought the facility into being) are given a chilly reception at best, and a legal prevention at worst, if they came back to their former facilities.

Needless to say, news of such tactics spreads far and fast. New Crossroads adventures are usually possible only because of the ignorance of their methods and the results which they bring.

SPIRITUAL ELITISM

A beautiful picture of the unity of Christians in the environment of a local congregation is given in I Corinthians, chapter 12. Likening a congregation to one's physical body Paul writes, in verses 25-27,

That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular.

In instance after instance the Crossroads element of a congregation forms a very distinct and exclusive group. They associate with themselves, usually sit with themselves, they often assemble in some part of the building by themselves, and in general form a "church within a church."

Reports come that they do not follow the directions of the Elders of the church where they attend. They have various means of "working around the leadership" if it does not agree with their methods.

Their own leaders are given almost adoration while the duly constituted Elders of the church are seemingly ignored.

This "schism in the body" leads to the disunity and division mentioned, and additionally it confers upon those who are "with their program" a sort of first class citizenship, while those who are not are relegated to a "traditional," or "non-interested" status.

From scores of churches we receive these reports of "superior spirituality" being claimed and acted out by the Crossroads elements within them.

FOR THE ABOVE REASONS WE APPEAL TO THE PEOPLE OF SAN DIEGO COUNTY TO VIEW THESE CROSSROADS OPERATIONS AS JUST THAT AND NOT AS TYPICAL CHURCHES OF CHRIST.

32nd Street of Church of Christ, San Diego
 Allied Garden Church of Christ, San Diego
 Alpine Church of Christ, Alpine
 Bostonia Church of Christ, El Cajon
 Dehesa Valley Church of Christ, El Cajon
 Eastside (Oak Hill) Church of Christ, Escondido
 El Cajon Boulevard Church of Christ, San Diego
 Linda Vista Church of Christ, San Diego

Mira Mesa Church of Christ, San Diego
 National Avenue (3102) Church of Christ, San Diego
 National City Church of Christ, National City
 Pacific Beach Church of Christ, San Diego
 Palomar Street Church of Christ, Chula Vista
 Ramona Church of Christ, Ramona
 Santee Church of Christ, Santee
 Vista Church of Christ, Vista

(Mention should be made of the fact that there are some individuals within these churches and other Churches of Christ in the county who favor using other methods of dealing with Crossroads Operations. They prefer their methods to ours (in this publication) and we wish them well in their efforts. The non-appearance of their names should not be taken to mean that they favor a Crossroads philosophy.

To our knowledge, the only two Crossroads Operations in the county are the Poway Church of Christ and the 7th and Orange Church of Christ in Escondido. The latter split just a few weeks ago and the faction which favors the Crossroads philosophy now has control of the property at this location. They have not as yet had time to inaugurate a fully developed Crossroads Operation, but it is expected as soon as practicable.)

Contending for the Faith Goes to Computers!

The so-called "Computer Age" finally has caught up with *Contending for the Faith*. Or is it *vice versa*?

In any case, since August, 1974, our typesetting process has been taken over by computers. And, as our circulation continued to grow, we finally were driven to put our mailing operation on computers, too! At least half of our July issue was addressed by computer; and, beginning with this issue, we have our entire mailing list now on computers.

Any time such a major change of operation is undertaken, of course, there is always a possibility of error in making the change-over. Therefore, we are asking all of our readers for your help in effecting necessary corrections. It will be appreciated enormously, if you will call to our attention any error in your mailing

label, such as misspelling your name, incorrect address, wrong zip code, misuse of "Miss" for "Mrs." or the other way around. (Many of our women subscribers do not tell us either way whether they are "Miss" or "Mrs.,"; hence, when we write to them we just have to guess, leading to error. We have no other way of knowing, unless they tell us. We know all about ERA, sisters, but this is ridiculous!)

In any case, brothers and sisters alike, your help in perfecting our mailing list is needed. Once the *corrections* are all in, we think the computer system will be a big step forward. To say the least it will be a lot faster than the old metal plates we were using. So please keep those new subscriptions and renewals flowing. *Contending for the Faith* rapidly is becoming one of the major papers of the entire brotherhood.

Special End-of-Summer Sale!

(Sale Prices Effective through September 30, 1981)

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Notes & Quotes...

Glenn Jobe, minister, Elk Grove church of Christ, Elk Grove Village, Illinois June 22, 1981: "The plea to help the Elk Grove congregation in the May issue of *Contending for the Faith* is tremendous. You did an excellent job; far better than I could imagine! I do not know how many times I have reread the first column of your article. I believe you have the readers' attention . . . Thank you so much for your interest and help.

"So far, the support has been very slow coming in. We have about \$2,000 more than I reported to you last time. This small congregation has written 900 hand-written personal letters to leaders of congregations. Very few have even responded to say that they would not be able to help. I sincerely believe that many congregations intend to help but have not forwarded their assistance yet. We must have the funds if we are to secure that much needed Schaumburg property. As Paul wrote, 'But now complete the doing also; that as there was the readiness to will, so there may be the completion also out of your ability.' (II Corinthians 8:11). The apostle finishes the chapter by concluding, 'Show ye therefore unto them in the face of the churches the proof of your love, and of our glorying on your behalf.' Brother Rice, you and I know there are many, many small rural congregations in the Southern States that do not feel they have the resources to support an evangelist in a difficult field. However, many are able to muster \$1,000 to help a mission work be firmly planted. (Your suggestion in the article for \$1,000 loans is a good one.) Will these congregations allow another year to pass without helping support a good work?"

"In the 3½ years I have been working with this congregation we have made a concerted effort to establish a congregation that is indigenous to the Midwest. This past month we have baptized two more through planned Bible study. One is a young lady who grew up in Elk Grove and now

lives with her husband in Schaumburg. She was raised Eastern Orthodox and her parents still live here in Elk Grove Village. The other is a wonderful Presbyterian Woman about 65 years of age. She was born in Scotland, but has lived in the Chicago area most of her life. She is living with her son next door to the building here (you can see the house in the photo you printed). Both ladies are very excited and want us to help their friends and relatives. Admittedly, this is a difficult work, but we feel we are obtaining quality results. For so many years the congregations in Chicago have been transplanted southern congregations. We are doing our best to correct the situation. We love to see people from the South come and work with us. But now many are retiring and moving back South, and with them has gone the church. . . ."

NOTE: Brethren, those of us who have not as yet responded to our tremendous opportunity to help brother Jobe and the Elk Grove congregation gain a stronger foothold in the greater Chicagoland area, please go back to our May issue and read that special article once again. Somehow we just MUST help these brethren secure that Schaumburg property. Let it not be said of us again, as it has been so truthfully said in the past, "TOO LITTLE, TOO LATE." IYRJR.)

Betsy Ciuffo, Fort Lewis College, Durango, Colorado, January 28, 1981: "I read your No-

ember issue (1980) of *Contending for the Faith*. I am a Junior at College in Durango, Colorado, and have been through everything you described in the paper and more. It took me about a year of 'total commitment' to see where the Durango church of Christ and my life were leading. Let me tell you, it was no less than the worst experience of my life, and continues to plague me even though I no longer attend church there.

"The college group is 100% into the Crossroads Movement and is growing fairly rapidly. Would you please send me about 10 copies or more of your November issue? I would like to send copies to the elders, to the college campus minister, who is the leader of the movement, and to some of the college students who have 'excommunicated' me and others who would not go along with their ideas. I will pay for them if you just let me know how much. I think it is very important.

"This is very hard for me because I have many bitter feelings. But I feel that if they are truly Christians, they will open their minds to what the article is saying . . ."

C. Wayne Stewart, Jr., Gainesville, Missouri: "Please send a subscription of your great magazine to . . . The money is enclosed for this subscription. Please also send reprint copies of the Crossroads editions to him and me. Please bill me for these . . ."

Oscar Price, Springhill, Louisiana: "Please send me 12 copies each of the March 1980 and August 1980 issues of *Contending for the Faith*. \$6.00 check is enclosed."

Rusty Maynard, of Clarksridge, Arkansas, ordered 12 copies of our "Crossroads" issue for March/1980.



CHARLIE N. WILSON APPROACHES 80

One of the truly great elders of our time is brother Charlie N. Wilson, of 5518 South Walker, Apt. 143, Oklahoma City, Oklahoma 73109. On September 11, 1981, brother Wilson will be 80 years of age. We'll have more to say of him, Lord willing, in our September issue; however, wouldn't it be a beautiful gesture on the part of our readers to favor brother Wilson with a card or letter congratulating him on his 80th birthday! If an elder was ever worthy of "double honor", surely Charlie N. Wilson is the man.

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

The Ending of the Book of Mark

Wayne Price

In what way did the original copy of the gospel by Mark actually conclude, as penned by the inspired Mark himself? What credence is to be given to non-traditional endings such as the following:

"And they excused themselves, saying, 'This age of lawlessness and unbelief is under Satan, who by his unclean spirits does not allow the true power of God to be understood. Because of this reveal thy righteousness now.' Those spoke to Christ, and Christ answered [replied to] them that the limit of the years of Satan's authority has been fulfilled, but other terrible things are drawing near, even to those sinners on whose behalf I was handed over to death, that they may turn to the truth and sin no more. In order that they may inherit the spiritual and incorruptible glory of righteousness in heaven. . ." (*Codex W* — insert between verse 14 and "Go ye. . ." of v. 15)¹

"But they reported to Peter and those who were with him all these things which had been commanded them. And after this, Jesus Himself also appeared to them and sent through them from the east even to the west the sacred and incorruptible message of everlasting salvation."

The abrupt "no ending" ending of Mark following v. 8, as found in *Sinaiticus*, *Vaticanus*, and certain other Mss.¹

What we are dealing with is more than a "battle of the versions", for most Christians have no quarrels with scholars who want to improve modern man's understanding of the Bible by making translational changes such as "behavior" for "conversation", "love" for "charity", "Holy Spirit" for "Holy Ghost" and "passover" for "Easter" (Acts 12:4). Our concern is directed, in most part, toward those English renderings of the Greek that have come from changes in the Greek text itself. Burgon states: ". . . if the underlying Greek Text be mistaken, what else but incorrect must the English Translation be?"² The first edition of the *Revised Standard Version* relegated Mark 16:9-20 to the footnotes, having the book of Mark end on this abrupt note: ". . . for they were afraid."³ This was done primarily because two 4th-century mss. (B and Aleph) omit vv. 9-20, hence presenting man with the textual problem concerning the genuine ending of the book of Mark.

The curious insertion (see the 2nd paragraph, above) of

the Washington Manuscript between Mark 16:14-15 occurs nowhere else in its entirety, with the exception that Jerome did know of it as far down as the words "**Because of this reveal. . .**" in certain copies and especially in Greek codices.⁴ The alternate ending as seen in the 3rd paragraph of p. 1 is found in a few Greek mss. but mainly Coptic and Ethiopic mss.⁷ There is little support for the genuineness of the former, and Kenyon says that no one would suppose the passage of Codex W to be authentic, "but shows how additions were liable to be made in copies of the Gospels. . ."⁸

The issue can be reduced down to a contest between two views: 1) Is the longer ending the original, as represented by the *Textus Receptus* (Byzantine) in the Greek, and found in Mark 16:9-20 in our *King James Version*, or 2) are Westcott-Hort and others correct in asserting that it was a later addition, and not a part of Mark's original work? Put another way, the issue is: "Is Mark 16:9-20 a non-inspired addition inserted by some scribe after the 1st century, or did some copyist perhaps of the 3rd century leave a copy of Mark's Gospel unfinished, which copy became the source of mutilated copies of later years, including mss. such as Aleph, B, *et al.*?" We now present the evidence, both for and against, these last twelve verses of Mark!

TESTIMONY OF EARLY CHURCH FATHERS

That some of the *patristic* quotations did not include Mark 16:9-20 is not to be denied — but does such an omission indicate that a particular church father doubted its authenticity, or does it merely show that he did not quote a specific verse? One critic argues that **Clement of Alexandria** never mentioned it! The only reply needed to show the absurdity of this argument is to understand that neither did he make reference to the last chapter of Matthew, nor *any* of the last chapter of Mark! The same writer argued that Clement of Rome never refers to Mark 16:9ff., therefore it must not be genuine. However, the reader needs be aware of the fact that Clement of Rome does not quote from the gospel by Mark *at all!*⁸ If this type

(Continued on Page 3)

Contending FOR THE Faith

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Ira Y. Rice, Jr., Editor

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OUR TROUBLE WITH THE 'VERSIONS' MAY GO DEEPER THAN WE THOUGHT

It is not now and never has been my view that the *King James Version* was "good enough for Paul, therefore it is good enough for me." The apostle Paul had been dead for more than 15 centuries before this much-venerated translation into English ever came along!

Nevertheless and notwithstanding, from the first time that I ever noticed (as a young preacher almost 50 years ago) that the *American Standard Version* had cast doubt on the last 12 verses in Mark, had tampered with I John 5:7 and had eliminated Acts 8:37 entirely, this troubled me.

Yet, brethren whom I considered far more scholarly than myself kept assuring me that "the *King James* is the most beautiful, and the *American Standard* the most accurate" of all the versions in the English language; so, for the most part, I held my quandaries inside, mentioning them hardly at all even in private.

A. G. HOBBS AROUSES MY ATTENTION

Some three or four years ago, brother A. G. Hobbs, of Fort Worth, Texas, who probably has written, published and circulated more gospel tracts than any other among us (some 15-million in all) began writing to me that we needed to take "another look" at the old Westcott-Hort Greek text from which the *American Standard Version* was translated.

Brother Hobbs cited me to several studies that had been made, which cast doubt on Westcott's and Hort's scholastic integrity and justification for advocating the *Vaticanus* and the *Sinaiticus* texts to the subversion of the *Receptus*, upon which the *King James* translation was based.

The further I studied the more I came to see why brother Hobbs was so concerned—that instead of Westcott and Hort being accepted practically as "Bible" on the Greek text, there was reason to wonder if they had not perverted their own scholarship in order to make the *Vaticanus* and the *Sinaiticus* codices the basis for the *American Standard* translation contrary to the *King James* based on the *Receptus*.

FORT WORTH BIBLE CONFERENCE HELD

In order to initiate fresh studies into the inspiration, preservation and translation of the Holy Scripture, brother Hobbs and others arranged with the elders of the Las Vegas Trail church of Christ, of Fort Worth, Texas, for a special Fort Worth Bible Conference to be held there July 7, 8 and 9, 1981.

Included on the program were A. G. Hobbs, on "Is There Not A Cause?"; Ray Brisbon, on "History of the Greek Text"; Tom L. Bright, on "Erasmus"; John T. Polk, II, on "Karl Lachman"; Richard E. Black, on "The Westcott-Hort Conspiracy" and "Doctrinal Errors of the NIV"; Polk, on "Westcott's Views"; Wayne Price, on "Mark 16:9-20"; Polk, on "Hort's Views"; Byron Denmon, on "Burgon's Criticism of Westcott and Hort"; L. W. Mayo, on "Recent Versions"; J. T. Marlin, on "Why We Reject the RSV"; C. B. Short, on "The Simple English Bible"; G. D. Phillips, on "The Easy to Read Bible"; Henry McCaghren, on "The New KJV"; Hobbs, on "The Conclusion of the Matter"; and Ira Y. Rice, Jr., on "Much Ado About Something—or—The Bottom Line."

—Ira Y. Rice, Jr., Editor

THE ENDING OF THE BOOK OF MARK

(Continued from Page 1)

of argument be valid, then *each* of the 31,102 verses in the Bible must be quoted by *each* church father, and *any* verse omitted by any *one* father would be considered as spurious by that particular writer. What kind of methodology is this?

Other critics contend that Eusebius rejected the authenticity of Mark 16:9-20; but this is erroneous. Nowhere does he offer such an opinion. Rather he does just the opposite when he labors to show that the contents of Mark 16:9-20 are not inconsistent with Matthew's and John's account! Instead of Eusebius being a hostile witness he ought to be lined up with those who support the traditional ending of the book of Mark.

Some like Tregelles state that Jerome's not quoting from Mark 16:9-20 attests to the fact that it was not written by Mark. Such is not the case, for Burgon shows that he merely quotes Eusebius, instead of offering his own opinion concerning this contested section, and as we have seen, Eusebius himself was misinterpreted as being opposed to Mark 16:9ff. What did Jerome himself think of this question? Suffice it to say that in two different places in his writings, he quotes the 9th and 14th verses, and has all twelve in his *Vulgate*! This shows he was convinced of their genuineness rather than the other way around.¹⁰

In our attempt to determine the text of the New Testament, we are dependent upon three sources: Greek mss., ancient versions, and the early church fathers. Since our object is to determine whether or not a given text is genuine, the testimony of the church fathers is no less important than 4th century Greek mss.; in fact, they are by far much more valuable witnesses since they antedate our earliest Greek mss. by hundreds of years in some cases! Any objection to such use of patristic quotations must apply only to the FORM of their quotations, NOT TO THEIR SUBSTANCE.¹¹ Now, let us take a look at the evidence in support of Mark 16:9ff. derived from the church fathers.

Ambrose (A.D. 374-397) freely quotes this section of Mark, citing v. 15 four times; vv. 16, 17, and 18 three times each, and v. 20 once. Chrysostom (A.D. 400) quotes vv. 19 and 20, and then adds this conclusion: "This is the end of the Gospel. Mark makes no extended mention of the ascension." Jerome (A.D. 331-420) not only gives these last 12 verses a place in his *Vulgate*, but also elsewhere in his writings quotes Mark 16:14, as well as v. 9. Augustine (who flourished about A.D. 395-430) not only quotes this section, but does so time and again, and informs us that Mark's account of the resurrection was publicly read in the church of his day." Irenaeus (ca. 125-200 A.D.) issues a plain statement which clearly shows the existence of Mark 16:9-20 in the second century, and the belief that Mark was its author.¹²

TESTIMONY OF THE ANCIENT VERSIONS

The Greek New Testament was quite early translated

SIMILAR STUDIES NEEDED ACROSS BROTHERHOOD

Instead of just closing our minds to available evidence and saying "all that was settled 100 years ago", it seems to us that studies similar to the one described in our editorial on Page 2, might well be conducted every 150 miles or so all across the brotherhood. After all, it is the TRUTH that makes men free, is it not?

As for those desiring to know what was said at Fort Worth on this subject, brother Everett Wooten, of the Brentwood congregation, made tape recordings of all the speeches. His telephone number is Area Code 817/451-4587.

into other languages, and these versions serve as another means of checking the genuineness of Mark 16:9ff. and its antiquity. The ancient Egyptian versions (the Coptic — 4th or 5th century; and the Sahidic — 2nd or 3rd century) survive in mss. nearly as old as themselves, and the Coptic contains Mark 16:9-20, while one of the Sahidic's fragments which remains has v. 20 of this disputed section.¹³

The Syriac versions give added testimony to the integrity of Mark 16:9-20. The Curetonian Syriac (5th century) was evidently copied from a text which dates back into the 2nd century, thus placing it within a generation or two of the apostolic age. The antiquity of this witness to the text of the New Testament is more ancient than any Greek copy of the Gospels in existence. The Peshitta (meaning "simple" or "common") was made by Rabbula about A.D. 411, and survives in some 250 mss.¹⁴ The Syriac Peshitta also contains Mark 16:9-20. The Syriac Sinaitic does not contain it.

Perhaps the most valuable of all, as far as antiquity is concerned, are the Latin versions. We have already noted that the verses are contained in Jerome's *Vulgate* (ca. 382-400 A.D.), but we need to remember that Jerome himself, a first class linguist, made use of earlier mss., his *Vulgate* being but a revision of the *Old Latin*. The Old Latin originated sometime in the 2nd century, is represented by some twenty copies, excluding fragments, and even these copies are as old as the celebrated *Vaticanus* and *Sinaiticus*, yet the parent copy from which they come dates back to about 150 A.D.¹⁵

What consensus can be drawn from the evidence of the versions regarding Mark 16:9-20? If the testimony of these versions, some of which antedate the earliest Greek codex extant, be accorded its rightful place in the weighing of the evidence, their support of Mark 16:9-20 is of the highest type.

TESTIMONY OF THE GREEK MANUSCRIPTS

Mss. evidence is tilted heavily in favor of these verses, with the opposing mss. composed of the two oldest (*Aleph* and *B*), the Old Latin *Codex Bobiensis*, the *Sinaitic Syriac*, some Armenian and Georgian mss. Two Greek mss., both of the 12th century (304 and 2386) also lack verses 9-20, however the Ms. 2386 clearly indicates that the original ms. from Mark did not conclude at this point, according to Metzger¹⁶. Obviously, the most important evidence offered against the genuineness of Mark 16:9-20 is reduced down to the two oldest extant Greek mss., the *Vaticanus* (*B*), and the *Sinaiticus* (*Aleph*), both 4th century documents.

Were it not for the antiquity of *Aleph* and *B*, it is most probable that the primacy of these two mss. would have dwindled quickly following Westcott and Hort's time. Antiquity is the most potent weapon in the arsenal of these two Greek mss., yet even Bruce¹⁷ admits that some have gone too far in judging the value of mss. exclusively by their age. Carl Lachmann launched this criterion for judging mss., and Tischendorf, and eventually Westcott-Hort followed suit, until today it is deemed un scholarly to support the Byzantine Text.

A word or two is in order concerning the character and integrity of these mss., especially since so many entertain such an inordinate affection for them as witnesses to the true text. Burgon¹¹ points out that these two continually contradict each other. He states that it is easier to find two consecutive verses where these two mss. differ from

each other than it is to find two verses where they entirely agree! Aleph, for example, not only omits the last twelve verses of Mark, but it also omits v. 24 of John 21, thus both gospels are left without an ending according to Aleph (*Sinaiticus*). Codex B omits a number of verses too, such as Luke 22:43-44. *Vaticanus* also omits Luke 23:34, but here again parts company with Aleph, which contains it. Conversely, Aleph omits the confession of the man born blind in John 9:38. These few examples are sufficient to illustrate that these two codices are not deserving of the infallibility often attributed to them. Valuable witnesses — yes! Infallible witnesses — no!

We have seen that the theory of “the oldest is the best” can not be set down as an absolute rule. Other things being equal, earlier manuscripts probably suffered less from copyists’ mistakes, but what about a 10th century manuscript which was copied directly from a 5th century ms., now lost? What weight should be accorded its witness to the text? Why is it that this theory of antiquity (“the oldest is the best”) applies only to Greek manuscripts which omit Mark 16:9-20, but does not apply to older witnesses which include it?

Most students of the original language in which the New Testament was written, students knowledgeable of textual variants recorded in the apparatus of various editions of Greek texts, are aware of “the blank space” of Codex B (*Vaticanus*) after Mark 16:8. The scribe left an entire column (each page had three columns) blank, a space large enough to contain the verses he withheld. The older ms. from which Codex B was copied must have contained these twelve verses. “Never was blank more intelligible! Never was silence more eloquent!” By leaving room for the verses it omits, it brings into prominent notice a more ancient witness than itself! Here again Aleph and Codex B are at odds, for Aleph refuses to know anything at all about these verses, while Codex B indicates that it knows that Mark 16:9-20 was in its parent codex. This brings to head another vital issue: Of the four oldest codices, two (B and Aleph) do not have these twelve verses, but two nearly as old (5th mss.) do have them, and these are A (*Alexandrinus*) and C (*Ephraemi Rescriptus*). Question: Are these twelve verses an unauthorized addition to A and C, or are they an unwarranted omission from B and Aleph? Codex B itself by this eloquent blank space, declares plainly that from itself they are an omission!¹¹

As stated earlier, the evidence for the genuineness of these twelve verses is overwhelming. Both A and C (above) are within fifty years or so of being as old as Aleph, and they both contain these verses. Codex *Bezae* (D), a 6th century ms. in both Latin and Greek, has these verses in its text. Other early uncials, all late uncials and cursives, Old Latin mss., one old Syriac, the Peshitta, the Vulgate, plus the plain statement by Irenaeus (some 200 years before B and Aleph) shows the existence of these verses in the 2nd century! Again we ask why the argument from antiquity only seems to apply to Greek manuscripts? It would seem that only evidence of the weightiest sort could dislodge these twelve verses from their rightful place in Mark’s gospel, especially since the evidence from the Versions and from Irenaeus show that these verses were a part of Mark’s account within a century (more or less) from the date of the inspired autograph penned by Mark himself!

THE STYLE AND LANGUAGE ARGUMENT

A further attack against the integrity of Mark 16:9-20

is that the style of writing does not match the style in the previous part of the gospel. Terry¹⁸ points out that four objections have been raised concerning the break between vv. 8-9, and answers each argument. It is alleged that the connection between these verses is awkward (Question: Is it as awkward as the abrupt ending of Aleph and Codex B which concludes with the remark “*ephobounto gar*” meaning “for they were afraid”?) Because of the following reasons: 1) the subject of v. 8 is the women, whereas Jesus is the presumed subject of the next verse 9; 2) other women of verses 1-8 are forgotten in verses 9-20; 3) in verse 9 Mary Magdalene is identified even though she has been mentioned only a few lines before; and 4) while the use of *anastas de* (“now rising”) and the position of *proton* (“first”) are appropriate at the beginning of a comprehensive narrative, they are ill-suited in a continuation of verses 1-8.

Regarding the first two objections, there are at least five verses (2:13; 6:45; 7:31; 8:1; and 14:3) which begin a new section with Jesus as the presumed subject and which drop the subject of the previous verse. These two stylistic features, far from denying Markan style, are rather *proofs* of it!

In regard to the 3rd objection, it should be noticed that

Brethren, We Need A Few More Like Amos

Mark K. Lewis

I recently have been telling myself that if I ever have a son, I’m going to name him Amos. If there was ever a man of God on this earth, Amos was that man. The Tekoan herdsman had a commission from God to leave his homeland (Judah, the Southern Kingdom) and go preach the word of the Lord to a wicked, rebellious, materialistic people — Israel (the Northern kingdom). He pulled no punches; he did not “avoid the issues”. Amos told the idolatrous, worldly Israelites what they needed to hear. There was no “fear of the brethren” in this man.

God had taken care of the children of Abraham, especially blessing them (Amos 2:9-10; 3:1-2). [All Scripture references in this article are from Amos unless otherwise noted.] But under Jeroboam II, the nation had expanded, and prosperity abounded. The people had gotten rich (3:15; 4:2-3; 6:4), and because of that, they were worldly and did not want God’s Word. They “**commanded the prophets, saying, Prophecy not.**” (2:12). As in the days of Isaiah, they did not want “right things”, they wanted “smooth things.” (Isaiah 30:10). What an uncanny parallel to the world and the church today! Our people are so entangled with the affairs of *this* life — pleasure, sports, money, sex, and the like — that time for God is at a minimum. Temptations so surround us and bombard us that we get frustrated and give in too often. The answer to worldliness today is the same that Amos gave to the people of his day: “**Seek the Lord, and ye shall live . . . seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you . . . hate the evil and love the good and establish judgment (justice) in the gate.**” (Amos 5:6, 14-15). There is hope yet for us; but the choice is ours (Joshua 24:15), and no

“from whom he had cast out seven demons” is not, strictly speaking, an identifying phrase; it is rather a type of flashback which gives additional information about Mary Magdalene. Neither is this unusual at all, for Mark uses similar flashbacks in Mark 3:16-17, Mark 6:16, and Mark 7:26.

Regarding the 4th objection, suffice it to say that verse 9 is not a continuation of the previous eight verses, but the start of a new section. These two sections give two great proofs of the resurrection: 1) vv. 1-8 relates the empty tomb episode, and 2) v.9f. relates the appearances of the risen Christ. Hence it is apparent that none of these four objections are valid.

It is further argued that the vocabulary of the last 12 verses is non-Markan because there are words used here that are not found elsewhere in the gospel. In the *Baptist Quarterly*, July, 1869, John Broadus, a Southern Baptist Seminary professor, ably refutes this stylistic argument. He used the preceding 12 verses (Mark 15:44-16:8) for an analogy, and discovered within these verses 17 words not found elsewhere in Mark!¹⁹

Tregelles admitted “that arguments on style are often very fallacious, and that by themselves they prove very little, but when there does exist external evidence” that

these two coupled together possess great weight.²⁰ It has been shown that no such external evidence exists, hence this argument of style proves nothing except to be an exercise in grasping at straws to save a drowning theory. Since John nowhere else in the gospel describes Christ as the *Logos*, does that make John 1:1-14 suspect? Evidence, both internal and evidence, show Mark 16:9-20 to be genuine.

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- ³⁴Metzger, Bruce. *A Textual Commentary on the Greek New Testament* (no city listed: United Bible Societies, 1971), p. 122.
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- ³⁶Terry, Bruce. “Another Look at the Ending of Mark”, an article taken from the *Firm Foundation*, Sept. 14, 1976, p. 580.
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—211 North Fifth
Marlow, Oklahoma 73055

amount of excuse-making will spare us from the wrath of God.

AT EASE IN ZION

“Woe to them that are at ease in Zion . . . that lie upon beds of ivory . . .” (6:1, 4). There has probably never been a richer, more prosperous nation than America. And that richness also is in the church. We obtain anything and everything we want. And whatsoever our eyes desire, we keep not from them. (Ecclesiastes 2:10). Worldliness has reared its ugly head in the church so much that we are comfortable, we are at ease in our plush, fine buildings and we do *not* want the “boat rocked” by some “fire breathing” preacher who talks about the justice of God. Too many preachers “divine for money . . . and say Is not the Lord among us? None evil can come upon us.” (Micah 3:11). Don't count on it. “Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps.” (Micah 3:12).

Brethren, when are we going to learn that God means what He says, that He is as much a God of justice (II Thessalonians 1:6) as He is a God of love! And God's justice demands punishment for the sins of the unrighteous. What have we become? Do we now accept the Calvinist doctrine of “once saved, always saved”? “I punched my ticket at baptism, now I can relax in a pew and slide into heaven.” Is this what we now believe? Whence cometh the idea that God will stomach such nonsense? Hear the Lord through His preacher: “I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs.” (Amos 5:21-23). Their worship was not pleasing to God; indeed, it was just so much “noise” in His ears. God's people today are flourishing, nonchalantly and inactively, in their “houses of ivory” (3:15), involved in sins that would cause the heathen to mock and blush (2:9), and “God's

prophets” of today are *still* telling Amos “O thou seer, go, flee thee away” into another land “and there eat bread, and prophesy there.” (Amos 7:12). Why? Because “the land is not able to bear all his words”! (7:10). Brethren, we will not escape the Lord God. (5:19). “Prepare to meet thy God, O Israel.” (4:12).

WHERE ARE THE AMOSSES?

Where are the Amoses today that will fearlessly proclaim what the people need to hear? They aren't preaching in pulpits that avoid the sins of the people, and condone ungodliness and rebellion from others. They aren't preaching in the pulpits that shout “we need to preach more love and grace, and remember that, regardless of the sin, these are still our brethren, God's children.” (Indeed, they are. And who did Amos prophesy to? *God's children!*) They aren't preaching in the pulpits that compromise and “backslap,” that say “you believe what you want to and I'll believe what I want to and we will all get along just fine.”

The Amoses of today are like the Amos in the Bible — they realize that sin is *wrong*, and if unrepented of (in other words, *stopped*), God will come in justice. (Amos 2:13-16; 3:1-8, 3:11-15; 4:2-3, 12-13; 5:16-17; *et al*). We need to quit overlooking, excusing, and justifying our sins and the sins of the world, and return to godly preaching, and godly living, as true Christians ought. As one man well said “If you are going to be a Christian, act like it!” Yes, brethren, we need a few more like Amos!

Let us humbly and sincerely pray that God will send us some more like Amos. A few more who will say AND DO like Micaiah: “As the Lord liveth, what the Lord saith unto me, that will I speak.” (I Kings 22:14). “Let justice run down as waters, and righteousness as a mighty stream.” (Amos 5:24).

—Central church of Christ
1320 South Church Street
Visalia, California 93277

Ernest Underwood Terms Crossroads As "A Most Dangerous Movement"

About the only way one can earn the right to speak or write on any subject is either through experience or through deep study of that subject. Having lived for several years through the rise of "Crossroadism" in Gainesville, Florida — and having had to contend with the wreckage wreaked by that cultism during all those years — if anyone among us has "earned the right" to be heard on this subject, it just has to be **Ernest Underwood**, who formerly preached to the 39th Avenue congregation, in Gainesville, Florida, and until recently, was preaching to the church at Covington, Tennessee.

"This week I begin a series of articles dealing with the movement in the brotherhood known as the 'Crossroads Philosophy,'" brother Underwood wrote in his regular weekly church bulletin which was called "The Newsletter", under date of December 2, 1979, at Covington. "At first thought I determined not to print these articles, but realizing the immense danger this movement poses to our young people, I decided to go ahead. The reader may judge my motives in printing these articles to his own liking and notion. However, if I know my own heart, these articles are published to sound the ever needed alarm against all false teachers.

"I have written the articles in the first person because that is the way I know them. I lived in the city where the Crossroads church is located. I dealt with them on a first-hand basis. I was involved in the correspondence and the meetings with them in attempting to get them to forsake their heretical ways. Having been so closely associated with the leaders of the philosophy, and knowing first-hand the fruit of the thing, I believe brethren should be warned. Brethren in our own West Tennessee area should be warned because the philosophy had made its inroads into this area. Truly it is 'A MOST DANGEROUS MOVEMENT'."

Brother Underwood's original presentation of this material was in three separate, successive articles appearing in his church bulletins for December 2, 9 and 16, 1979. For the purpose of brevity, *Contending for the Faith* is combining all these articles successively into one article, which please read, as follows:

A MOST DANGEROUS MOVEMENT

Ernest S. Underwood

In the past few months there has been a good deal written about the heretical movement in the brotherhood known as the "CROSSROADS PHILOSOPHY". There are those who endorse it, and there are those who oppose it. Then there are those who because of lack of information, or ignorance, or indifference, simply don't seem to bother about it. I believe that no one who *knows* the facts in the case can be indifferent toward the movement.

From its very beginning I have opposed it. This opposition has not been taken just to be negative, but because it is a most dangerous movement, especially as it concerns our high school and college age young people. There is abundant evidence which proves to any rational mind the validity of this statement. In fact, one must completely overlook and disregard the hard core evidence in order to endorse the movement and its leaders. Such action is quite similar to the denominational world endorsing a practice even though we show them mountains of biblical evidence to the contrary.

LITTLE RESPECT FOR BIBLE AUTHORITY

The first time I heard the leader of the movement, *Charles*

(*Chuck*) *Lucas*, back in the late '60s I recognized him as one who had little respect for biblical authority. Interestingly enough, so did many other Florida based preachers. In fact, many of them called brother *Lucas'* hand in some of his teachings and practices. Brother *B. C. Carr*, who now serves as the director of the fine Florida School of Preaching, was one of the first to do so as far as I know. There were many other preachers and elderships who joined in the battle as they recognized the dangers of this insidious movement. From Pensacola to Miami they rose up to do battle for the cause of truth.

Let's now look at a short history of the movement.

When the then Gainesville, Florida based *Campus Evangelism Movement* gave its own death notice in the April, 1970 issue of its own publication called "GO" many of us who knew the situation breathed a sigh of relief. Such breathing of relief was, however, premature. The movement simply went underground.

"CAMPUS EVANGELISM" RESURFACES AS "CAMPUS ADVANCE"

Some time later it emerged with a new name — *Campus Advance*, and a new leader — *Chuck Lucas*. The basis for the organization still remained. In the aforementioned issue of *GO* magazine the following statements appear:

"*Campus Evangelism* outreach has spread unto 350 campuses in the U.S."

"More than 4,000 students have been trained in special seminars (emphasis mine, ESU) to prepare them for their work of teaching and witnessing for Christ on their campuses and in the world."

"On more than one hundred campuses, cadres of highly trained student Christian workers have been identified or organized." (Emphasis mine, ESU).

Thus, the foundational basis was there. All that was needed was a leader with a magnetic personality and ability to move in and take over. Such a man was *Chuck Lucas*. Brother *Lucas* is a personable sort of fellow who has that magnetic ability to draw people to himself. He is a man who can preach a good sermon when he wants to. In fact, on any given occasion, one might attend where he preaches and hear a doctrinally sound sermon. However, he uses his ability and personality in a most effective way, much the same as do *Oral Roberts*, *Billy Graham*, *Herbert W. Armstrong*, and the late *Jim Jones*.

SAME TACTICS; SAME FALSE TEACHERS

When the *Campus Advance Movement* emerged under the leadership of *Chuck Lucas* there was little change from the now defunct *Campus Evangelism Movement*. The same tactics were used in recruitment and policy. The same false teachers were used on its seminars. The line-up of speakers for both movements included the rankest of liberals and digressives. Men like *Roy Osborne*, *Don Finto*, *John Allen Chalk*, *Lynn Anderson*, and *Jim Bevis*. Then there were such men as *Alonzo Welch*, *Reuel Lemmons*, *Floyd Rose*, *Richard Whitehead*, and a host of the "highly trained Cadre."

In 1974 I attended the *Florida Evangelism Seminar* at the request of the elders of the 39th Avenue church in Gainesville, where I was preaching at the time. I was assigned a discussion group led by brother *Windam Shaw* who now works with the church in Raleigh, North Carolina. This group session proved to be nothing more than a period of "witnessing and testifying." Brother *Shaw* became highly upset with me when I would not cater to his childish suggestion to sit on the floor instead of in a chair. He also stated that we should feel free to discuss anything on our minds. However, when an elderly gentleman stated that he was having trouble with some premillennials and would like to find some good answers on the subject brother *Shaw* cut him short and told him that he would not allow such discussions since "it might inhibit some in the group."

In that seminar I also heard the speeches of *Roy Osborne*, *Lynn Anderson*, *Chuck Lucas*, *Harold Hazelip*, *Richard Whitehead*, and

others. Every single one of them highly praised all the happenings there.

SEVEN SPECIFIC ERRORS NOTED

It was on the basis of these speeches that I wrote an exposé of that seminar. Seven specific charges of sin and false doctrine were noted. These charges were made to the elders of the Crossroads church in a hand delivered letter to their office. A call for repentance was given. After several months of attempting to gain them back to the truth, without any success, the members of the 39th Avenue church refused to any longer extend fellowship to the members of the Crossroads church. Many other churches in the Florida and surrounding area followed suit.

Later, a meeting was arranged for the purpose of trying to renew the now broken fellowship. The meeting was held in Gainesville, and was attended by several well known brethren. In this meeting the seven charges were brought forth. The Crossroads brethren freely admitted the charges and confessed sin in the matter. This point should be noted carefully, because while these brethren were admitting sin in the matter, there were other brethren giving their full endorsement to the seminar and to the "Crossroads Movement."

FEIGNED WORDS AND DECEIT

One could wish that the account ended here with the restoration of fellowship, sin repented of, with attendant fruit thereof, and brethren being truthful. However, such was not the case. It is now a known fact that the Crossroads brethren, and at least two of the other men in the meeting used feigned words and deceit in that meeting. Their actions after the meeting prove this beyond any doubt to any rational mind.

Wherein the Crossroads brethren stated in the meeting that they had sinned and would change, the very next church bulletin sent out from that church stated that there would be *no changes in policy*. From that day to this present day that policy is still in effect. Because of their deceit and false doctrine many faithful churches have been torn asunder. I have in my files insurmountable proof of this. It should be noted that this proof does not consist of just a few letters from a few disgruntled preachers, but from elderships, preachers, and churches whose reputation, soundness to doctrine, love for lost souls, and fidelity to the truth of God is simply above reproach..."

REUEL LEMMONS' FALSE ENDORSEMENT

In spite of the reams and reams of evidence of the ungodliness of the "Crossroads Philosophy" there are today those who still ape it and give it their support. One such person is brother Reuel Lemmons.

In the editorial of the September 18, 1979 issue of the Firm Foundation periodical, brother Lemmons gives his full and whole-hearted endorsement to Lucas and the Crossroads church. Such endorsement is not a new thing with brother Lemmons though. Several years earlier he came into Gainesville, spent a few hours, boarded a plane back to Texas and wrote another editorial highly praising the seminar. Just here it should be noted that the Crossroads brethren admitted that sin had been previously committed. Yet, in his usual "papal" style, brother Lemmons gave his stamp of approval. But then, this is the same brother Lemmons who gave full support to *Don Finto* and the apostate *Belmont* church in Nashville, and to *Pat Boone*. It is for such actions by brother Lemmons that sound brethren no longer pay him much attention. In fact, I do not personally know of a single person who still loves and respects the truth and doctrinal purity who still gives any serious consideration to the ramblings of brother Lemmons' confused pen. Why, even the now apostate *Fifth and Highland* church in Abilene, Texas, has recognized and admitted the falseness of the "Crossroads Philosophy" — and they haven't been concerned for truth in years.

CAN IT HAPPEN HERE?

Does, or will the Crossroads Philosophy affect us? Just as surely as a church has young people who go to college and return home it will! In my files are letters from many parents who were either ignorant of the movement, or indifferent to it, who awa-

kened too late only to find their sons and daughters brainwashed beyond hope of recovery in this cultic movement. It literally brings tears to the eyes to read these sad accounts.

The "CROSSROADS PHILOSOPHY" movement is a most dangerous movement. It robs the individual of his self-esteem and individual character. It is cultic in its nature, and doctrinally false. Its leaders and supporters are truly those who have "crept in privily", and deserve the divine appellation of "ungodly men." We must ever be on guard against those who would poison the minds of our young people in such fashion. We must arise in unison and combat such movements. May God grant us the courage to do so."

—Post Office Box 9
Covington, Tennessee 38019

GREAT NUMBERS CONTINUE ORDERING 'CROSSROADS' ISSUES TO ALERT LOCAL MEMBERS TO CULT DANGER

We continue to be amazed at the enormous number of orders coming in for BUNDLE ORDERS for ALL of our "Crossroads" issues. Literally thousands upon thousands of copies are going forth each month. We now can supply you with the following Crossroads issues: August/1979; March, August and November/1980; April, July, August and September 1981. Bundle order prices are listed in masthead on Page 2. Please address all orders to: **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226.

Park Avenue/Indianapolis Elders, Present Minister Clarify That They Do *Not* Endorse Chuck Lucas, Crossroads or "Soul Talks"

In a time when deception is practically a way of life with certain brethren, often things are made to appear *one way* when, in fact, they are *another way entirely*.

With all sincerity, and with the facts apparently backing him up, brother **Guy F. Hester**, former minister to the church at *Garfield Heights/Indianapolis*, Indiana, who now preaches to and is one of the elders of the church in *Nesbit, Mississippi*, in our issue for July/1981, reported that the *Park Avenue* congregation, in Indianapolis, was one of two churches in that city endorsing the Crossroads Movement, the other one being *Fountain Square*, where **David Bobo** preaches.

Inasmuch as **Benny Stephens** was the preacher at Park Avenue, when brother Hester wrote his earlier report — and Benny Stephens did then and still does endorse Crossroads — it is now coming clear that the church for which brother Stephens preached at that time (Park Avenue) was being mis-led by him — also, that the statement he published in the Park Avenue bulletin was 1) without the elders' consent, and 2) before they had been enlightened enough to reject Chuck Lucas as one of the speakers in the Mid-America Workshop.

"Dear Bro. Rice," the Park Avenue elders wrote under date August 8, 1981, "We wish to correct the statement you published about us in the last issue of *Contending for the Faith*. Please make this correction:

"We, the elders and minister of the Park Avenue Church of Christ, Indianapolis, Indiana, along with the congregation do not endorse Chuck Lucas and Crossroads with their soul talks.

"Benny Stephens did publish an article in our church bulletin without our consent recommending him for the Mid-America Workshop. Many churches in this area supported the workshop, but they had not been enlightened enough to reject Chuck Lucas as one of the speakers. Benny Stephens is no longer with this congregation. Our new minister is **Don Short**. Thanks! (Signed) Elders: **Jesse Speight** and **Charles Dubree**."

(NOTE: Brethren, this is wonderful! Perhaps there are still others who should like to set the record straight. We never intentionally misrepresent anyone — not even our enemies, much less faithful brethren. Should other elderships wish to make such clarification, your statements will be most welcome. —The Editor)

Thomasville

92nd Year No. 155 — 50 Pages

Tel. 226-2400 — P.O. Box 450
Newsroom — 226-6872

Thomas

AMONG THE DREADFUL "fruits" by which *Crossroads*/Gainesville, Florida, rapidly is becoming "known", are the great and growing "divisions and offences contrary to the doctrine" practically everywhere they have gone—brotherhood wide.

When *Crossroads*' cultish doctrine and practice divided the church, early last year, at Thomasville, Georgia, the elders there decided that a comprehensive statement was in order on "THE TOTAL COMMITMENT PROGRAM OF THE CROSSROADS HERESY." They supplied a copy of this statement to *Contending for the Faith*, and we published it, *en toto*, in our "Crossroads" edition for November/1980. It appeared on Pages 6 through 12 of that issue, which was distributed to every church of Christ in the U.S. for which we had an address.

After allowing several months to pass, we got back in touch with the Thomasville elders, who informed us that, resulting from the foregoing, they had received correspondence from 28 states, covering a wall some 10 by 13 feet, at the church building. When the Thomasville *Times-Enterprise* heard of it, they sent out a reporter and photographer, resulting in their top-front-page story, photo-reproduced at right and on following pages.

Because this is a photo-reproduction, we have made no attempt to edit the *Times-Enterprise* material. We reject, of course, their reference to the church as a "denomination", and such; however, basically, we appreciate their running the two articles by Jane Ray, as well as her for writing them.

Churches Of Christ

By JANE RAY

A Church of Christ minister and an elder here have brought into the open a factional rift in the denomination by publishing a 16-page document denouncing a trend toward "total commitment."

Letters from 28 states have poured into the Clay Street Church of Christ over the last three months requesting copies of "The Total Commitment Program of the Crossroads Heresy."

Minister Charles Atnip said he continues to fill requests for up to 100 copies of the document because he wants to "protect innocent young people" against a trend which he terms "cultic," "coercive" and "binding."

In the meantime, he urges members of the denomination to "mark and avoid" the "Crossroads Heresy," which he terms "the most poisonous thing since Catholicism."

He said the trend began at the



Atnip Has Received Letters From

Crossroads Church of Christ in Gainesville, Fla., and has spread across the United States and to England. Florida is the state that has been "hardest hit," he said, followed

by South Carolina, Ohio, Massachusetts. The Cornerstone here is a "sat

(Continued on

Much Appreciation to Our Readers for Introducing *Contending for the Faith* to Your Friend:

Although our circulation continues to grow, the way it spreads, primarily, is by enthusiastic readers introducing *Contending for the Faith* to their friends, signing up as many as possible as new subscribers.

From time to time, we try to recognize this valuable help with an expression of our heartfelt appreciation to those who have signed up others. Since publishing our last such recognition, we are grateful to the following for helping in this way:

Mr. & Mrs. Jerry Nash, of Centerville, Tennessee, sent in a dozen subscriptions, including their own renewal, enclosing an "extra" \$100.00, saying, "Use the rest of the money for publication and distribution expenses."

Artie Collins, of Hohenwald, Tennessee, turned in 11 new subscriptions.

Jeffrey N. Wesson, from Kaiserslautern, Germany, enclosed six new subscriptions, with an additional \$10.00 support for our work.

James Alan Brown, of Sparta, Tennessee, 10 new subscriptions.

Pauline L. Flynn, of Victorville, California, sent in three new ones together with her own renewal, adding "a little bit extra to help with postage."

Mickey D. Pendergrass, of Gamalael, Arkansas, renewed his own and sent five new subscriptions.

Mrs. Pete Sweet, of Clovis, New Mexico, renewed for three years and turned in two new ones.

Jack Lowrey, of Paducah, Kentucky, three new ones.

Lucy Thomas, of San Antonio, Texas, two new subscriptions.

Mrs. Sadie M. Lowry, of Santa Ana, California, sent four renewals and three new ones.

Calvin E. Grimes, of Centre, Alabama, sent in three.

Ruth F. Sawyer, of Vero Beach, Florida, renewed two and sent in three new subscriptions.

Pete Staggs, of Homer, Louisiana, turned in ten new subscriptions, saying, "I am fearful *Crossroads* is becoming a problem in parts of North Louisiana; however, we are prepared to fight it."

Earl Madden, of Crossett, Arkansas, signed up ten new readers.

Mrs. Charles Frisbee, of Dyess, Arkansas, renewed her own and sent in one more.

Bob McGoldrick, of West Plains, Missouri, turned in six new subscriptions, adding another \$10.00, "to use as you think best. Keep up the good work."

Eudelia H. Battle, of Warner Robins, Georgia, renewed her own and signed up one more, adding \$2.00 extra to "use as you see fit. Wouldn't miss your magazine for anything."

K. T. Jordan, of Rogersville, Alabama, renewed his own and sent in five new ones.

Joe C. Turbeville, of Dresden, Tennessee, sent in 11 new subscriptions, adding a few dollars "extra" for us to send the paper to one of our choosing.

Robert L. Lewis, of Lucedale, Mississippi, sent two three-year subscriptions.

Tom Harrison, of Elkins, Arkansas, renewed his own and turned in four more.

Bob McGoldrick, of West Plains, Missouri, who had sent in others earlier, turned in five more, adding \$2.00, saying, "use the rest as you think best."

Times-Enterprise

Albany, Georgia 31792, Tuesday Afternoon, June 30, 1981

Daily Except Sunday

25¢

It Here Dispute Practices

By JANE RAY

Cornerstone Church of Christ's young minister, Jim Patterson, says he doesn't understand why Charles Atnip, minister of the Clay Street Church of Christ, has launched an attack on his church.

"Why go look for what others are doing and blow it out of proportion?" he said in an interview last week.

"Atnip has never been here and his source, Tom Vail, was not even a member of Crossroads. All of his (Atnip's) information is second and third hand."

Vail was one of a number of authorities quoted in a document Atnip and an elder in his church have published denouncing what they term a "total commitment" movement within the Church of Christ. They cited the Crossroads Church of Christ in Gainesville, Fla., as the church from which the movement began.



JIM PATTERSON

Cornerstone Church here is a "satellite" of the Crossroads church, Atnip said.

"I was active at the Clay Street Church of Christ for a year. I taught classes and conducted personal evangelism. But I was disturbed by what I saw in the lives of the



TOM ARNETT

children," said Tom Arnett, a physician who left the Clay Street church to form Cornerstone several years ago.

"After high school you never saw them again. I ached inside to see it.

(Continued on Page 10)

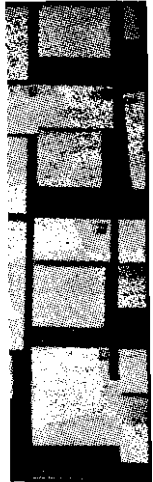


Photo - Jane Ray

3 States

Illinois, Indiana, and Virginia. Church of Christ "lite" of the (page 10)

Signing Up All You Can as New Subscribers. Keep It Up!

Hubert Holmes, of Morrison, Tennessee, renewed his own and sent in five more.

Mrs. Ransom Boone, of Fort Morton, Colorado, who had sent in earlier, turned in six more new subscriptions, ordered a bundle of 60 copies of our July/1981 issue (re: Crossroadism), and added another \$20.00 to her check to help us in our work.

Benjamin W. Olson, of Newark, Illinois, renewed two, turned in five others.

Doyle Bloomer, of Drumright, Oklahoma, sent in ten new ones.

James R. Boling, of Memphis, Tennessee, renewed his own, sent in one more.

James S. Jones, of Kalkaska, Michigan, renewed for three years, and turned in three new ones.

Charles M. Smith, of Dittmer, Missouri, sent in his own subscription and one more.

Mrs. Karl D. Eddy, of New Matamoros, Ohio, turned in her own and two others.

Glen Waldron, of LaVergne, Tennessee, renewed his own and sent in nine more.

Harry Word, of Memphis, Tennessee, extended his own subscription for three years and added one more.

Bobby Liddell, of Winfield, Alabama, renewed five and sent in one new subscription.

John Sandhofner, of Fresno, California, renewed his own and signed up five new ones.

Don Killen, of Killen, Alabama, renewed his own and sent in five new names as gift subscriptions.

Bill Crabb, of Tupelo, Mississippi, turned in one new one.

Ruth Miller, of Shock, West Virginia, turned in four renewals.

Dolly Gullo, of Magnolia, Texas, renewed for three years, and signed up five new ones.

Presley Lawson, of Warren, Michigan, renewed his own and signed up two new ones.

Ernest A. Sauser, of Thayer, Missouri, sent three new three-year subscriptions.

Thurmond Dull, of Mocksville, North Carolina, renewed his own and sent one new subscription—each for three years.

Margaret Spear, of Canon City, Colorado, subscribed for six Colorado churches.

Glover Colvin, of Andalusia, Alabama and Carolyn Jones, of Pace, Florida, subscribed for one year each.

Bill X. Morgan, of Dallas, Texas, renewed his own, turned in five new ones, and contributed \$100.00 for our contending for the faith fund and another \$100.00 for our Far East/World Evangelism fund.

Besides these, the following have turned in their own subscriptions for six years: **Dub McClish**, of Denton, Texas; **Edwin Percy**, of Spearman, Texas; **L. E. Wright**, of Huntsville, Alabama; **Don L. Hicks**, of Dallas, Texas; **Leroy H. Baldwin**, of Rector, Pennsylvania, adding an extra \$10, saying, "use the balance as you prefer"; **William L. Harrell**, of Murfreesboro, Tennessee; **Raymond G. Hayes**, of Memphis, Tennessee; **Cecil R. Brookshire**, of Arkansas City, Kansas; **Ernest Madrey**, of Murray, Kentucky; **Arley P. Jarrell**, of Green Cove Springs, Florida; **Sam G. Hill**, of Ocala, Florida; and **Paul W. Hosse**, of Nashville, Tennessee.

In addition to which **Gene Nesler**, of Paducah, Kentucky, renewed for NINE YEARS!

NOTE: Much appreciation to all the foregoing for helping us build the large and growing circulation that *Contending for the Faith* now enjoys. Others who may see fit, "go thou and do likewise," God bless you for caring. — *The Editor*.

Churches Of Christ Here Dispute Practices

Atnip Says

(Continued from Page 8)

Crossroads church, Atnip said.

Material Atnip has compiled from newspaper articles and personal accounts depict a church whose members are young, insecure and looking for love and acceptance.

The churches recruit new members by "smothering them with love," Atnip said. "But when they see they won't get you, they drop you like a hot potato."

"Real love seeks for the highest good of the individual, but they use love as a tool to keep members in," he continued.

He said "withdrawal of love" is a tactic leaders commonly use to pressure members to do as they are told.

The middle-aged minister, who came to Thomasville two years ago, used a blackboard to describe the pattern of authority within the Crossroads Church.

"It's like a military operation. There is a commander, then his lieutenants and the people," he said.

Atnip drew a pyramid to illustrate the hierarchy of leaders within the church. A minister and a youth minister were at the top of the formation, with three "prayer partners" underneath them. Under each prayer partner were three members, and under each member, three more members.

The prayer partner serves as a "choker collar" by which the ministers and other top leaders force members to conform to a rigid code of behavior, Atnip said.

"Even the most intimate details of one's life have to be confessed" to the prayer partner, he said. "What is so bad about this system is that it's binding. It is diametrically opposed to the New Testament, which says that a person

should be left to bloom out on his own."

Members of the Crossroads Church and others like it are subjected to a "grueling" schedule of a daily personal devotion, four weekly church services and a weekly Bible study called "soul talk," Atnip said. They are expected to report in to their prayer partners on a regular basis and to fill their spare moments with evangelism.

Members are isolated from their families and friends because they "get so involved they don't have time for others," he continued, claiming that church leaders encourage isolation, even to the point of divorce if one party to the marriage is not a member of the church.

"Eight couples who were involved with the Cornerstone Church here have either divorced, separated or had serious marital problems that grew out of the church environment," Atnip claimed.

"The cumulative evidence speaks too loudly and the odds are too great to deny the church had a role" in the divorces, he said. "One member told me he and his wife separated because 'she was gone all the time.'"

"They say the New Testament justifies one Christian leaving another," Atnip said, "but Matthew 19:8 says 'whatsoever God put together let no man drive asunder.'"

The minister said Thomasville saw the first of the total commitment — or Crossroads — movement when a couple who were newcomers to the Clay Street Church of Christ tried to institute changes in the church that went against members' traditional habits of worship.

"They came here (several

years ago) with the intention of either taking over the church or using it as a springboard. But things didn't work out, so they began meeting elsewhere," Atnip said.

The couple formed the Cornerstone Church of Christ, he said.

"No one is as upset about this movement as we are," Atnip said of members of old-time Churches of Christ such as the church on Clay Street. The minister fears the public will confuse churches such as Cornerstone and Crossroads with more traditional churches.

He says he is concerned about young people whose personalities could be "broken" by church leaders who would isolate them from old friends and family ties.

He is equally disturbed by what he sees as "an artificially supported Christianity."

"They take something reciprocal and make it into a forced ritual. Ritual takes the spontaneity out of prayer," he said.

By "something reciprocal" Atnip said he meant the process of praying with another Christian, or "prayer partner," which he said Crossroads leaders had derived from a passage in the book of James saying "therefore confess your sins to each other and pray for each other so you can be healed."

Church leaders go against Christianity by assigning one prayer partner to another and placing one partner in a "superior" role, he said.

They also emphasize a religion of "works" rather than "grace," Atnip claimed.

Crossroads ministers withhold baptism from would-be members who do not prove themselves worthy of the act, Atnip said in the document he has published.

"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 person's sincerity as they are with whether that person can be brainwashed, broken, and made into putty in their hands. Until that one is pliable enough to be molded, that person is not ready for baptism," he wrote.

Patterson Says

(Continued from Page 9)

was a personal decision to leave."

The former Clay Street member, who is now a trustee of Cornerstone, said members of the newer church exhibit "daily dedication to the will of God."

"Members of a lot of churches are Christians only on Sunday," Patterson said. "They sin it up for the rest of the week. But we don't have that kind of member. None of our congregation are on drugs or are sexually immoral. Most are leaders at school."

Patterson said one-third of the members of Cornerstone are high school or junior high students.

He called Atnip's accusations "ridiculous" and "not logical."

"Would we have 27 new Christians this year if we made

people feel guilty?" Patterson asked.

Members attend morning and evening services and a Bible study on Sunday, a service on Wednesday night, another Bible study on a weeknight and a "sing and share" on Thursday night, Patterson said. Devotionals are held every other week.

The minister denied Atnip's charge that the schedule is "grueling."

"The humorous thing is that nobody does anything they don't want to do," he said. "They can stay home, but this is the place they want to be."

He said as many members attend the Sunday and Wednesday night services as come on Sunday morning.

The church has no "rules and regulations" for its members, Patterson claimed.

"I get up and pray every

morning," he said. "I encourage others to do so, but I don't force them. Each one who calls himself a Christian needs to do that (engage in daily prayer)."

The minister said the prayer partner system at Cornerstone is "optional" and "based on mutual love and understanding."

"We encourage our members to be part of the world," he said to the accusation that church leaders attempt to isolate converts. "One of my neighbors is Catholic, and another a Baptist. We might disagree in beliefs, but I don't shun or reject them."

Cornerstone avoids having members "join just on emotion" by a process of pre-baptismal counseling, Patterson said.

"I sit down with anyone who wants to be a Christian and we talk about faith, sin and repentance," he said. "You don't see a lot of hypocrites here because people know what they are getting into. The decision (to be baptized) is based on fact and faith."

He denied setting standards for members to meet before being baptized.

"I've had people say 'I'm not

good enough to be a Christian,' and I've told them 'you'll never be good enough unless you become a Christian,'" he said.

Patterson said charges that the church promoted divorce were "totally ridiculous."

"Sexual immorality is the only reason for divorce condoned in the New Testament," he said. "Even then divorce is not a command from God, but an option that is right in his eyes."

Arnett said two of four couples that critics have said divorced during their time at the church were not members of the congregation.

"Stuff like this scares me," he said.

Cornerstone's members are "not anti-Crossroads," Patterson said, but they view themselves as autonomous from the Florida church.

"We support them (Crossroads), but there are no strings attached. They're doing a tremendous job and they are respected among Churches of Christ," he said.

"Crossroads has been referred to as a cult, but they have doctors and lawyers as members. Members are not brainwashed," Arnett said.

Georgia Elder Reduces Crossroads' "Prayer Partner" Fallacy To Tract Form, Exposing Such As Basis For Crossroads Hierarchy

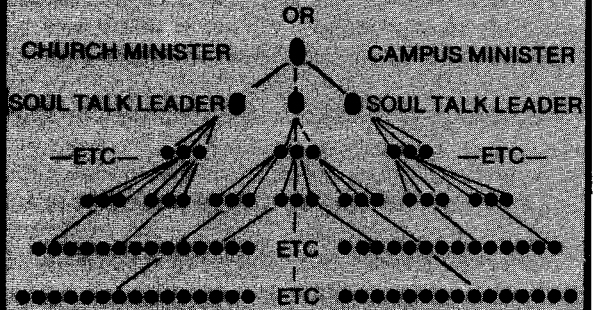
Elders, at least in our view, most of the time are so slow to speak out that error can march around the world, as far as they are concerned, while truth is still getting its boots on.

The elders at Thomasville, Georgia, where Crossroadism divided the church, are notable exceptions to this rule. And one of these elders, brother Charles Atnip, now has produced a six-page tract, reducing to simplest terms, the basic doctrinal fallacy of Crossroads' so-called "prayer partner" system.

Entitled, "THE CROSSROADS PRAYER PARTNER FALLACY, THE BASIS FOR THE CROSSROADS HIERARCHY (see front cover photo-reproduced, on right), this tract is suitable for widespread distribution among the churches of Christ. Among the points it discusses are 1) the "prayer-partner" system as such and 2) Crossroads' mis-use of James 5:16 - including Crossroads' unscriptural use of superiority, selectivity, regular frequency, binding, denial of personal freedom, and factiousness.

Please address all orders for this excellent, effective tract directly to: Charles Atnip, elder, Thomasville church of Christ, Post Office Box 441, Thomasville, Georgia 31792. Including postage, prices for this tract are 25, \$3.20; 100, \$8.00; 500, \$30.00; or 1,000, \$55.00. At these prices, brethren, let us order them by the 1,000s and distribute them everywhere - brotherhood-wide!

THE CROSSROADS PRAYER PARTNER FALLACY THE BASIS FOR THE CROSSROADS HIERARCHY



CHARLES ATNIP

When the fallible and finite views of men crystallize, sects are born. The new Crossroads heresy of Gainesville, Florida, with its satellite congregations is no exception. Not only is it a sect, but it is a full-fledged cultic sect. It is another case of a man, a mere human being, who has taken the simple and pure message of Jesus Christ and has used it to build a monument to his ego.

In order for him to do this, not only must the word be mishandled and abused, but people must be miserably exploited, as in the ill-fated Jim Jones incident. Exploitation, thought control, and coercion are the very basis for the Crossroads hierarchy.

Reader, read well this material; be warned, and warn others of the deception and gross error exposed herein.

(NOTE: When Crossroads/Gainesville and Crossroads-oriented preachers, elders, campus ministers, counsellors, soul-talk leaders, senior prayer-partners, and the like try to deny their general practice of causing divorce, separations and purposely breaking up homes, instead of going to Crossroads or to a Crossroads-oriented church (the roots) for evidence, brethren need to inquire of individuals and places where this has happened (the fruits). Did Jesus say, "By their roots" (or was it "by their fruits") ye shall know them! (Read Matthew 7:20.) IYR Jr.)

Douglas & Shirley Willis Express Deep Appreciation to 16 San Diego County Churches For Their Action

When the elders of the Poway church of Christ, in the San Diego area of California, in responding to the Escondido *Times-Advocate* articles, of March 1, 1981, tried to make it appear that Crossroads is accepted and respected by churches of Christ in general, 16 of the San Diego County churches found that the general public was wrongly concluding that the churches of Christ in general were *just like Crossroads*—hence cultish in doctrine and practice.

Practically in self-defense, in two of that-area's leading newspapers—the Escondido *Times-Advocate* and the San Diego *Union*—these 16 churches finally saw fit to publish an almost-full-page disclaimer, fully reported on Pages 10 through 14, in *Contending for the Faith* for August, 1981.

No sooner had those two big advertisements appeared in the *Times-Advocate* and the *Union*, under date of July 25, 1981, than, three days later, Douglas and Shirley Willis sent a letter of personal appreciation to each of the 16 San Diego County congregations, as follows:

32nd Street Church of Christ, San Diego
Allied Garden Church of Christ, San Diego
Alpine Church of Christ, Alpine
Bostonia Church of Christ, El Cajon
Dehesa Valley Church of Christ, El Cajon
Eastside (Oak Hill) Church of Christ, Escondido
El Cajon Boulevard Church of Christ, San Diego
Linda Vista Church of Christ, San Diego
Mira Mesa Church of Christ, San Diego
National Avenue (3102) Church of Christ, San Diego
National City Church of Christ, National City
Pacific Beach Church of Christ, San Diego
Palomar Street Church of Christ, Chula Vista
Ramona Church of Christ, Ramona
Santee Church of Christ, Santee
Vista Church of Christ, Vista

Gentlemen:

We are pleased and grateful for the full-page advertisement that appeared in both the San Diego *Union* and the Escondido *Times-Advocate*.

Our trust in the name Church of Christ led to the loss of our daughter and has now cost us much mental anguish and thousands of dollars. Our bitterness was assuaged when such morally upright members as Archie Luper, Ira Rice, Martha Craig, Dan Jenkins, Tom Vail, Chuck Gatton, Lynne Packer, and Walter Wagner, living in six states, came to our aid.

Then nine of you appeared on Channel 8 News, and again, we were very grateful.

Now the sixteen of you have published this advertisement, which is extraordinarily thorough and well done. We received a number of calls from people whose children were or still are involved and they all thought that the advertisement was just splendid.

We must say, however, that the following statement is an insult to the integrity of the victims of this cult:

We have no reason to doubt that some distortions and untruths have been circulated about these churches and their leaders (as mentioned in a recent newspaper article). We have been no party to these and deplore such actions by anyone.

As we read this statement, we believe we know how rape victims must feel when they go to court and find themselves, as well

as their rapists, on trial. We would appreciate your telling us of any story you have heard circulating about these men that is untrue. For our part, we can bring forth the witnesses to testify in support of anything we have repeated.

We are enclosing a copy of a letter that we submitted to the San Diego *Union* and also a copy of a letter by David Koo, which will clearly illustrate just who the people are who are guilty of untruths and distortions.

In addition, we are enclosing a letter from Mack and Donna Hammond to the Editor of the San Diego *Union*, which supports our contention that Crossroads deliberately alienates young people from their families.

Like the Hammonds, we have had periods when we did not even know where our daughter was living or how, even though she is only eighteen years of age. After the San Diego *Union* article appeared, we learned that she was living in the home of Ray and Barbara Gentry and, so far as we know, she is still there. She does not respond to our letters. We have let the Gentrys know in no uncertain terms how unhappy we are about their stealing our daughter from us. This excruciatingly cruel, immoral act is something they apparently think they are doing for Jesus. How incredible!

Parents who picket in the burning sun and even once in the driving rain for four hours every Sunday morning for five months (since March 1) are not parents who do not care about their children. Henrietta Crampton, secretary of the Citizens Freedom Foundation, said:

The hardest thing for fathers and mothers who have lost a child to a cult to swallow is their own guilt. Most are ashamed. Many see themselves as failures. But because the cults recruit mainly from the ranks of the idealistic and committed, the loss of their child is, in fact, a kind of horrible personal compliment.

Our daughter did not inherit her idealism and commitment from any strangers. For so long as the Crossroaders have our daughter, we shall be "totally committed" to fighting them. Make no mistake about it.

Although we objected to one statement in your advertisement, we must re-emphasize that we were extremely well pleased with the rest of it and consider it to be a definite plus for our cause. You did the right thing. So we thank you very, very much.

Sincerely,


(Signed)

Douglas and Shirley Willis

Copies to:	Walter Wagner	Gregory Metten
Archie Luper	Andy Lindo	Dick Bailey
Ira Rice	Ron Brumley	Aura Powell
Martha Craig	George Havins	Pat O'Rourke
Dan Jenkins	Ray Gentry	Dennis Dawson
Tom Vail	Jim Mays	And other members
Chuck Gatton	Phil Hurtado	of the Poway Church
Lynne Packer	Charles Dougherty	of Christ

(NOTE: Archie Luper and I spent six heart-rending hours in the home of Douglas and Shirley Willis; the heart-break of losing their daughter to this cult is real. Why not write or telephone? (Their address: 13655 Sagewood Drive, Poway, California 92064. Or phone Area Code 714/487-2015). Walter Wagner, a former elder, who now preaches to the Slater-Marietta church of Christ, knows the heart-break of having his home broken up over Crossroadism; why not write him! (His address: Post Office Box 152, Slater, South Carolina 29683. Or you could telephone him: Area Code 803/836-8309.) Our sister in Christ Mrs. Paul Tidwell, of 6233 Vosswood Drive, Nashville, Tennessee 37205 (telephone: Area Code 615/352-4976) knows the heart-break; why not get in touch with her and find out! And while you are at it, why not write or call the Mack Hammonds, of 303 Fox Valley Drive, Longwood, Florida 32750? They have spent more than \$14,000 trying to get their daughter back from Crossroads, to no avail — and now he has developed cancer and it is terminal! IYR Jr.)

Beville Road/Daytona Beach, Florida Elders Resort To Newspaper Advertisement to Dissociate Themselves From Crossroads Cultism In Public Mind, Suggest Similar Immediate Steps by Others.



Beville Road Church of Christ
"Where every visitor is an Honored Guest"

GENTRY M. STULTS, MINISTER

PHONE 252-2746 850 BEVILLE ROAD
Daytona Beach, Florida 32019

July 9, 1981

Dear Brethren:

In view of the newscast segment, "Save our Children", June 28, 1981, Channel 2, WESH-TV, the Church of Christ was reflected upon as a cult because of the teachings and practices of the Crossroads Church of Christ, Gainesville, Florida. This is not the first time this has happened. Because of questions that have been asked by those outside the church in our city, we placed the following two-column by six inch ad in our daily paper to be run July 10 and 11:

SPECIAL NEWS RELEASE

In view of the recent newscast segment--"Save our Children"-- Sunday evening, June 28, 1981, Channel 2, WESH-TV, and questions that have arisen relative to same, we believe it is in order to make the following statements:

We do not believe, teach, practice nor condone the erroneous teachings and practices of the Crossroads Church of Christ located in Gainesville, Florida. We are opposed to cults--religious or otherwise. We have no fellowship in the "Crossroads Philosophy" nor any other philosophy or "ism" contrary to the Bible. We believe in the family unit--parent-child relationship--as taught in the Bible. We teach and practice New Testament Christianity. Our only standard of authority--rule of faith and practice--is the Bible. To this end we invite you to investigate any and all of our teachings and practices, and to attend any and all of our services. A warm and cordial welcome awaits you.

BEVILLE ROAD CHURCH OF CHRIST
850 BEVILLE ROAD
DAYTONA BEACH, FLORIDA

If you are not in agreement with the "Crossroads Philosophy" and its reflection on the Lord's Church, we hope that you will take similar and immediate steps in your city.

Faithfully yours,
Gentry M. Stults
Gentry M. Stults,
for the ELDERS

GMS:sh

Because of growing confusion in general that the cultish philosophy and practice of the Crossroads church of Christ, in Gainesville, Florida, are representative of churches of Christ, as a whole, more and more congregations are re-

sorting to unusually effective measures in order to dissociate themselves from Crossroads in the public mind.

One of the best ideas to come to our attention recently, along this line, is that described by Gentry M. Stults, minister, writing for the elders of the Beville Road congregation, in Daytona Beach, Florida.

Something of this sort might well be emulated by elders

and churches wherever "Crossroadism" becomes a problem—brotherhood-wide.

Crossroads Movement Reaches Phoenix, Arizona

Ted Cline

Sadly, the problems of the Crossroads Movement have reached Phoenix, Arizona! The two campus ministers at Arizona State University (at Tempe), Ken Burford and Cathy Williams, were dismissed by the elders of Broadway church of Christ at the end of May, 1981. The latter was a convert of the Crossroads Church and received her training there before coming to A.S.U. as "women's counselor" some six or seven years ago. Ken was my co-worker here at Southwest back in the early 1970's while finishing his masters program at A.S.U. Subsequently, he became campus minister under the direction of the Broadway congregation. We all love them so very much. While with us, Ken married the youngest daughter of one of our fine elders, and I performed their wedding. So, you can imagine how this turn of events has grieved so many of us.

The elders of Broadway should have terminated these two ministers two or three years ago when it became apparent that they were patterning their program and methods after Crossroads/Gainesville, Florida. But they bore along patiently, hoping things would get better. They had many talks with them, requesting that they discontinue Crossroads tactics—all to no avail.

What did Ken and Kathy do after being terminated? You probably guessed it. They "dug in" right here, took the student group up to Metro Church (some 30 miles from A.S.U.) and now Ken is Metro's "campus minister to A.S.U." The elders at Broadway have engaged a young man, sound in faith, to continue the campus work which is supported by Southwest and other area congregations. Now we have two campus ministries at Arizona State University, both claiming to represent the church of Christ!!

Thankfully, our elders have stood firm and united in all of this time of turmoil. Some of our members received *Contending for the Faith* and some read *The Gospel Advocate*; so, they are not in the dark. Some, of course, did not know what was going on and were shocked to hear that Ken and Cathy had been terminated. Our elders asked me to work up two special lessons on "Cultism in the Church." I presented these lessons about a month ago, and

several from Metro church came down to hear my lessons. Almost 200 at the Metro Church are either going to "clean house", dismissing their five ministers; or, if this fails, they will be pulling out and starting a faithful congregation up in the extreme northwest part of the Valley — a rapidly growing area.

Wayne Monroe is the "chief minister" at Metro. It is reported that he has caused problems everywhere he has been. He came to Phoenix in 1977, got in with this new congregation, and literally took over. He is like a growing number who continually harp against "the authority of the elders." He has associates from Williamstown, West Virginia, and Tulsa — high-pressure-salesmen type, who know how to deceive and bilk gullible members out of thousands of dollars. They call themselves "the only evangelistic church of Christ in Phoenix." Over one-half of their 650 or 700 in attendance are children who are bused in. It's a numbers-ego-money game for the ministers, who set their own salaries, run the business meetings, and continually teach against "the traditional concept of elders." You get the picture!

—Southwest church of Christ
3849 West Encanto Boulevard,
Phoenix, Arizona 85009
July 28, 1981

(NOTE: Indeed I do get the picture! It is the same old, cultish, heretical divide-and-conquer plan of action that characterizes the so-called "Crossroads Movement" everywhere it goes. They do not limit themselves of course to areas having some sort of college, university or other institution of so-called "higher education", but such areas are made to order for exporters of this heresy from Gainesville, Florida. Usually travelling under the banner of what they call "Campus Advance", in fact they are simply the old, so-called "Campus Evangelism", supposedly dead, raised to life again under a new guise. They have all the mailing list and inter-campus apparatus that movement put together (devastating the churches with it years ago) at their disposal. It seems more than some elders and preachers can (or are willing to) do to put two and two together; however, if it was wrong then, it is wrong now. And the principal question is: ARE THE CHURCHES OF CHRIST GOING TO WITHDRAW FROM CROSSROADISM AND PUT IT OUT OF BUSINESS OR LIE DOWN IN ITS PATH AND BE PUT OUT OF BUSINESS? It's as simple as that! IYRJR.)

Notes & Quotes...

James W. Boyd, preacher, Tupelo, Mississippi, July 30, 1981: "Those who are determined to stand against the digressive trends in the church today have to make some hard choices. Preachers are pressured to 'go along' with almost anything in order to 'get along' with liberals. Elders, bowing to liberal pressure, sometimes get abusive. Preachers are hated by some who cry 'love' the loudest. There is the urging to cooperate with programs featuring digressive teachers, to ease up, pull back, keep quiet and drift with the sinful current. But no eldership or membership has the right to demand that any preacher submit to such things.

"Personal insult and abuse can be absorbed for a while, but to compromise and surrender to error cannot be accepted for a moment. The preacher may have to resign and shake his raiment (Acts 18:6), knowing that efforts may be made to discredit him with vindictive and spiteful actions because of the inability to withstand the truth for which he stands. But truth is not always what is wanted most of all among many. Peace and 'getting along' is the primary thing with some because they are too cowardly to stand alone if needs be.

"Ira, I deeply appreciate you, *Contending for the Faith*, your demonstrated love for souls near

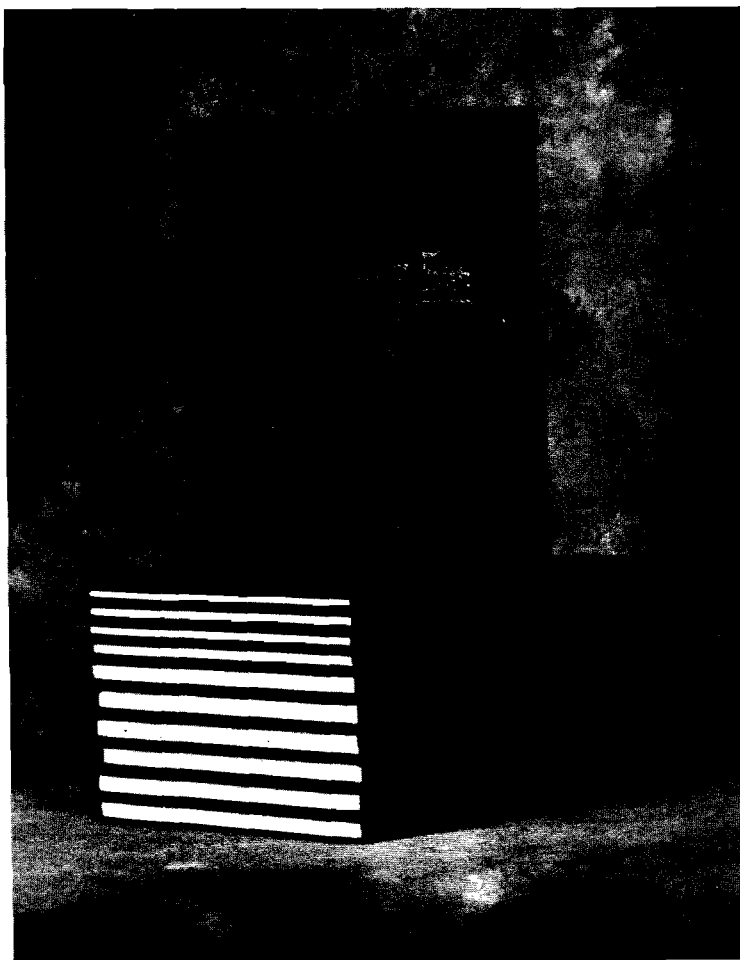
and far, the church, and the preservation of soundness among brethren. I pity those who can only condemn those who condemn digression. Churches that have had reputations of *standing firm* have that reputation because the *preacher* stands firm. But churches are turning under the lordship of elders who defend worldliness, support false teachers, try to silence the trumpets of watchmen, who fear to be identified with those who contend for the faith, preferring to change directions in order to accommodate the digressive elements in the church.

"But gone of that changes the truth, nor our task to preach it and defend it. Nobody has stood more firmly and faithfully than you. Brethren everywhere, even your enemies, are indebted to you.

"I began a new work this morning with the East Main church in Tupelo, Mississippi. Pray for us as we continue without wavering in the paths of truth."

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(Bound Volume XII Available Early in January.)

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In Present
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Over
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Pentecostalism,
Calvinism,
Crossroadism,
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Evolutionary
Creationism
And All
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As They Arise!

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Volume I..... (Out of Print)	(Out of Print)
Volume II..... (Out of Print)	(Out of Print)
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Volume IV..... \$4.00	\$6.95
Volume V..... \$4.00	\$6.95
Volume VI..... \$6.00	\$6.95
Volume VII..... \$6.00	\$6.95
Volume VIII..... \$6.00	\$6.95
Volume IX..... \$6.00	\$6.95
Volume X..... \$6.00	\$6.95
Volume XI..... \$6.00	\$6.95
TOTAL @ Single Vol. Rate..... \$48.00	\$62.55

(NOTE: Set of Volumes III through XI, ordered all at one time at OLD RATES (cash with order) — \$36.00 (plus \$3.00 for postage and packaging). NEW RATES, beginning October 15 — \$47.00 (plus \$3.00 for postage and packaging.)

To:
Contending for the Faith
2956 Allshore
Memphis, Tennessee 38118

From:
Name _____
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Date: _____
 I inclose \$39.00 (including \$3.00 for cost of postage and packaging) for which please send Bound Volumes III through XI, as a set.)

Reserve Volume XII, when available, @ \$6.95.

Standing order for each volume as it becomes available. (I understand I may cancel this order at any time.)

(NOTE: Special 20% discount on future bound volumes, if you purchase a set now and place a standing order.)

Appreciation Expressed to Contributors to Our Contending for the Faith Fund. All Such Gifts Are Tax-Deductible. Let's Make '81 Our Best Yet!

Although contributions to churches are tax-deductible — and our Contending for the Faith Fund is received and disbursed by the Bellview church of Christ, in Pensacola, Florida — it seems slow to dawn on some of us that we could be helping contend for the faith and get deductions on our income taxes all at the same time!

As will be seen from the following reports of the middle months of 1980, quite a number of our well-wishers and true yokefellows took advantage of this not only to help us, but to take their legitimate tax deductions, too.

As 1981 rapidly is drawing to a close, we are fully confident that large numbers would contribute to our Contending for the Faith Fund if they but realized they could take it off as a deduction when income tax rolls around again. Tax-deductible receipts were sent to each one of those who contributed. Let's make 1981 our best year yet!

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING MAY, 1980:

Marco A. Aquiluz	8.00
Kenneth C. Atkieson	10.00
Ed Ballard	7.00
James W. Berry	10.00
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Contending FOR THE Faith

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A Sermon Outline

Who May Remarry After A Divorce For Fornication?

Donald E. Davis

(EDITORIAL NOTE: When brother Davis and the brethren at South Barre, Vermont, had me there for a gospel meeting in late September, 1979, I kept wishing it might have been two weeks later so that I could have seen Vermont's glorious fall colors in all their splendor. If I had had my wish, I might have seen the beautiful leaves, but I should have missed brother Davis entirely; he died (from cancer) the following week! It was the first experience I ever had holding a meeting where the preacher was dying — and he, the congregation and I all knew it. Though his cancerous arm and shoulder had been amputated, he tried not to miss a service. It was with death staring him in the face that the following, heretofore unpublished article was written. Knowing that he knew he must soon meet his maker when he wrote it, lends poignancy to what he had to say. — Ira Y. Rice, Jr. Editor.)

INTRODUCTION:

Over the past few months I have become involved in several discussions on the question: "May the divorced fornicator (guilty party) remarry without living in sin?" I frankly found it shocking that such a thought should ever be suggested. In succeeding weeks I have become astonished to learn that at least two sources of this false doctrine are none other than two of our schools of preaching!

I went back over some of my notes and tapes from a class I attended while I was attending one of our schools of preaching, and I came across a lecture in 1971 taught by a brother whom I love dearly; and I realized (I did not then) that this doctrine was clearly taught as his *position*. He is still teaching at this school and I have verified that as late as January, 1977, he was still teaching this error to young students. This error has now surfaced in the Northeast through another one of our schools. *These brethren are not novices.* (Matthew 7:15).

Both of these schools are permitting teachers who hold this position to continue teaching (though neither eldership espouses it as truth). They may not be openly teaching this error, but, in comparative studies they wittingly do not call it false teaching. I have written the men and have received no answer.

One thing I have noticed is, that it is hard, or it seems so, to get a clear and precise defense of this doctrine from its proponents. As far as I am able to ascertain, the defense

of this doctrine for the divorced fornicator remarrying without living in sin is reducible to the following points:

1) A SERIES OF QUESTIONS: In holding this position its proponents usually will attempt to assume the posture of defending an evident truth. If we are to maintain our *integrity* as followers of the King, and the *credibility* of the Restoration Principle, we *must* affirm that a doctrine is *false* in the absence of any clear biblical authority to support it. If this is not so, then the church *must* recant its teaching on instrumental music in order to be consistent. (I Corinthians 4:6).

Clear biblical authority is not constituted of a series of difficult hypothetical questions which obscure or evade the *real* question; is there clear biblical authority for this teaching? These questions are asked in such a way so as to solicit a conclusion based on emotion after only a superficial examination of the text.

Such questions will catch the unsuspecting and the unearned off guard; not knowing what the scriptures say, they are overwhelmed by the persuasiveness of their *apparent* logic. It is not eloquence of scholarship to silence people with questions not sustained by scripture; it is sophistry.

The questioning process generally begins something like this: "Who can remarry after a divorce for fornication?" No one will deny that the innocent party can. Right?" "The guilty party is no longer married. Right?" If so, to whom

(Continued on Page 3)

Contending FOR THE Faith

Volume XII, No. 10

October/1981

Ira Y. Rice, Jr., Editor

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Crossroads Not Only Source Of Doctrinal Error; Other Sources Need Attention, Too!

Because churches are being divided and/or offended all over the brotherhood *re: Crossroadism* — and particularly because *Contending for the Faith* has had so much to say on this major source of apostasy of late — some may erroneously conclude that all that is wrong with churches of Christ as a whole these days is *Crossroadism*.

Far from it. In fact, so much *other* error desperately needs to be dealt with that it is editorially frustrating to have to devote so much space to *Crossroadism* that we can hardly find room to squeeze in articles on other important subjects edgewise. Therefore, for a few issues at least, we are determined to get several of these other matters before the brotherhood, as well.

DIVORCE-REMARRIAGE ISSUE STILL HOT

Not long before he died two years ago at South Barre, Vermont, **Donald E. Davis**, our faithful gospel preacher there, sent in a fully developed sermon outline for publication on "Who May Remarry After a Divorce for Fornication?" Just because we have had little on this of late does not mean that interest in this issue has subsided. It is still hot. We wish we might have carried it before he passed. But it is an exceptionally fine article, and we recommend it to you, starting on Page 1.

Even before that, we had received something from **J. Leonard Brimberry**, then of Rapid City, South Dakota, which he had titled, "A Preacher's Resume." We had it type-set and planned to run it five years ago, as it had quite a few things in it that we thought cogent. Some of it is now "dated", for which we apologize; but still are determined to run it and only hope brother Brimberry doesn't die, too, before it appears! Lord willing, you should find it on Page 10.

SPECIAL REQUEST FOR LUCAS, CROSSROADS

As you read these two fine articles, as well as those by **Rod Cicchetto, Dave Collier, G. Shannon Smith, Ed W. Loyd II** and **Pat McGee**, you will find there are any number of topics needing space for discussion just as much as *Crossroadism*. The reason we have devoted so much space to the latter of late, of course, is that *Crossroadism* was dividing churches and breaking up families unnecessarily all over the brotherhood and seemed to require more immediate attention.

It may be a forlorn request, but if Chuck Lucas and *Crossroads/Gainesville* just *have* to teach false doctrine, divide churches and wreck homes (all in the name of the Lord, of course), it would help *us* a lot if they could slow down the pace a bit until we can catch up some of these other subjects that must be dealt with, too. After all, we still have a pile of material just on *Crossroadism* alone some 30 inches deep that we have not gotten to as yet. In this issue, we are relegating "Crossroads" to our "Notes & Quotes" section. Future developments will govern when we should bring out another "Crossroads" issue; however, we plan to do so when a little time has passed and conditions warrant.

— Ira Y. Rice, Jr., Editor.

WHO MAY REMARRY AFTER A DIVORCE FOR FORNICATION?

(Continued from Page 1)

are they now married?" "If an unmarried person cannot rightfully marry, why not?"

2) "IF NOT, WHY NOT?" Those who affirm that the divorced fornicator may remarry **sustain the obligation to show from the scripture authority for the guilty party to remarry**, and not just from human logic alone.

The "why not" is very simple; Jesus gave *no authority* in the New Testament, and taught just the opposite when He said: "he that marrieth one that is **divorced**" and the **implicit** implication of the scripture teaching that regardless of the cause, he is continuing to commit adultery. (Luke 16:18). However, Jesus **gave the authority** to the one **divorcing** the fornicator to remarry. (Matthew 19:9).

A "reasonable doubt" may be acceptable in the courts of our land, but it is not admissible as evidence for discerning what is biblical authority, and what is opinion or Christian liberty. Because, what Jesus taught is God's will on the matter, and the *law of exclusion* (the silence of the scripture) precludes anything else as God's will. Opinions are valid only in the areas of the incidentals to the carrying out of a command, and not in determining doctrine.

3) "TO WHOM IS HE MARRIED?" This question makes several assumptions: a) that being severed from a partner is the sole criterion for remarriage; b) that there are only *two* parties involved which is not true, for in a marriage, there are *three* parties: God, a man and a woman; c) that the guilty party is released from both mate and God's covenant.

We can say from what Jesus said that the innocent party is released from both the divorced fornicator and God's witness to that covenant (marriage); and that the law of exclusion, makes no exception for the guilty party to remarry whatsoever without continuing to live in sin. (Matthew 5:31-32, 19:9; Malachi 2:14-17).

However, the proponents will respond: "but, to whom are they married?" **Obviously, to no one, as a widow or widower.** However, God gave the widow and widower the authority to remarry. (Romans 7:1-3; I Corinthians 7:39). But, he did not give the divorced fornicator this authority (the implicit teaching of Matthew 19:9). This is how they "are bound to God": that is, his will **does not release them to remarry.**

Therefore, we must conclude from scripture, that the fact a person is not married does not, in and of itself, constitute the authority to marry or remarry.

We must conclude from scripture, that the following persons do have the authority to marry: a) one who has never been married (I Corinthians 7:36-38); b) a person whose mate has died (Romans 7:1-3, I Corinthians 7:39); c) the innocent party who divorces a fornicator. (Matthew 19:9). However, these are all predicated on the fact, that the person whom they are remarrying is eligible before God to marry, namely: a) not one divorced for just any cause for such are still bound to their mate (Mark 6:18; Luke 16:18); b) not one divorced for fornication (Matthew 19:9; Luke 16:18); and c) not of the same sex. (Matthew 19:4).

It is not the question: "Does God join fornicators (having sexual relations before marriage) in marriage?" — because, he *does*, except for the divorced fornicator whom he does not give the authority to remarry. Hence, there are fornicators who are not to marry.

"Why then does God not give the 'guilty party' the authority to remarry?" The Bible does not say. "Then, are

you saying God is arbitrary?" I would not dare say that God's will is arbitrary. I will say that, if it is, it is not subject to human challenge. God's will may at times *appear* to be arbitrary. (Matthew 20:9-15; Romans 9:6-26). However, we should never lose sight of the majesty of the Lord's all-pervading wisdom and power. (Romans 11:33-36). He is not a man that he should answer us. Can we say that we have a right to know, or could we begin to comprehend all of God's reasons? Believe!

Although "to whom is he married?" seems reasonable and a question most urgent, it misses the whole point. God by his laws on marriage, divorce, and remarriage is protecting the sanctity of marriage and the home. Therefore, anything which violates his will is justly punished.

It is my judgment that the divorced fornicator, who has dared to flaunt God's will for the sanctity of sex, marriage and the home, has duly reaped what he/she has sown in not being given the authority to remarry. He/she has, in effect, proven himself/herself unworthy of the honorable state of marriage. (Hebrews 13:4). Marriage is honorable only when the man and woman are faithful to God's will for marriage. **Marriage is an eternally serious matter!**

Repentance and forgiveness do not necessarily mean one will not reap what he has sown. (David in the Old Testament, II Samuel 11-18.) For example, if the church treasurer should abscond to Rio de Janeiro with the building fund, and subsequently return without the money, but full of repentance, he should be forgiven. However, I would strenuously object to him being reinstated as church treasurer!

4) "IS IT NOT TRUE THAT ALL UNMARRIED PEOPLE BEFORE GOD ARE BEFORE GOD ELIGIBLE TO MARRY?" This sounds persuasive, but it makes the same invalid assumptions as the preceding question. It evades the truth, that God has forbidden certain ones to remarry.

If it be true, that the divorced fornicator has been released from God's covenant with him in marriage and thereby has the authority to remarry, why did Jesus not understand this? And why did he teach that "he that marrieth one that is divorced committeth adultery"? (Luke 16:18). Why did he plainly make the exception apply only to the innocent party? (Matthew 19:9). Why did he not mention the exception equally applying to the guilty party? From the law of exclusion, we must conclude, that it is not God's will that the exception apply to the guilty party. To say otherwise is to argue against both plain scripture and the silence of the scripture which reasoning has always opened a Pandora's box of error.

Jesus said, that one who married one who was divorced committed adultery, and was therefore living in adultery. (Luke 16:18). He was therefore confirming the existence of *a class of people who cannot remarry*. Who are these people? Certainly not the innocent party.

Yet, the proponents will still respond and argue that this is not "logical and reasonable." We must remember, that, except in areas of opinion (when the law of exclusion is not applicable), our reasoning must be *from scripture and not from its silence*. (Acts 17:2, I Corinthians 4:6; I Timothy 6:3; I Peter 4:11). Its silence can only affirm what is not God's will. Logic and reason are indispensable tools for arriving at the truth. However, for logic to be authoritative, all component premises must first be scriptural. Our rea-

soning must be from what is written. (Romans 10:17; I Corinthians 4:6).

We can authoritatively deduce from the silence of scripture that it is not God's will that the guilty party remarry (God did not tell Noah do not use pine; he said use "gopher wood"). **This simple law cannot be violated without the entire Restoration Principle being destroyed. The very existence of New Testament Christianity depends upon our faithfulness to this principle. To violate it is apostasy!** Brethren, this is a Trojan Horse. Cloaked in human reasoning it is *not what it seems*.

5) "DOES NOT ANY DIVORCE AND REMARRIAGE EQUAL ADULTERY EXCEPT FOR FORNICATION?" This question assumes in fact that God has authorized the guilty party to remarry.

It is not just a question, to whom is the guilty party married or bound after a divorce — or in what way are they bound to God? But rather, the simple fact that God in His written word **did not give them the authority to remarry**. Also it violates plain teachings of Jesus. (Luke 16:18).

This question implies that *any* divorce for fornication eliminates any further adulterous relationship by remarrying for *either* party.

It also implies that we must understand God's reasons or logic at all times. Because, when one says, "No, the guilty party cannot remarry", the proponents respond, "With whom are they committing adultery?" Since it is assumed they are no longer married to their mate, Jesus is plainly teaching what God's will is — and not an in depth discussion of God's *motives* or *reasons*. It is true because the Bible *tells* us so, whether we understand it or not. Jesus *said* they are committing adultery with the one they marry. (Luke 16:18).

We may not fully and clearly (to everyone's understanding) be able to explain in detail all of God reasons involved in his marriage law. But, we *can* know what is *written*, and we are not to "go beyond that which is written" in our reasoning from Scripture. (I Corinthians 4:6, I Peter 4:11). Even the apostle Paul by inspiration used the mystery of the "two shall become one flesh" to illustrate the oneness of Christ and His church. (Ephesians 5:31-32). If by inspiration Paul did not understand all this, should we be perplexed today to learn we are at least equally as ignorant?

With God there just might be some mysteries about marriage which we cannot know; but, what we *need* to know and what His will for us *is*, are clearly given for us in the scriptures. (Deuteronomy 29:29). We have therein "all things that pertain to life and godliness." (II Peter 1:3)

CONCLUSIONS:

Therefore, to say that the divorced fornicator may remarry without living in sin is a violation of the scriptures. (Luke 16:18).

It is also a simple lack of authority. God plainly did not give the divorced fornicator the authority to remarry. The exception is clearly applied only to the innocent party. (Matthew 19:9).

It also is a violation of the *silence* of the scriptures by going beyond that which is written. (I Corinthians 4:6). It is based upon what the Bible does *not* say.

No matter how many hard situations may be proposed — perplexing as they may be — God's authority will not be altered in the least.

Jesus made two points indisputably clear: 1) if a man or woman divorces his mate "except for fornication" and

marries another, they are continuing to live in adultery (Matthew 5:31-32, 19:9, Mark 10:11-12); 2) whosoever "marries a person divorced" is continuing to live in adultery. (Luke 16:18). Therefore, we must deduce from these scriptures: 1) that only the innocent party who divorces a fornicator may remarry without living in sin; and 2) the law of exclusion prohibits us from making the one exception applicable to the guilty party since Jesus did not do so. **What he did say is God's will.** Hence, one cannot logically reason: "Since he did not expressly address the guilty party I may conclude it is a matter of opinion or Christian liberty; I may say it is equally applied to the guilty party and be just as right." Should not this horrendous reasoning be exposed?

Even *practical* reasons, heart-rending situations — as the passions of the flesh and the real need for support and companionship — are not overriding exceptions to Jesus' one exception; and cannot validate a marriage which is not according to God's will. (Mark 6:15, I Corinthians 7:8-9). If this is not so, then why did John the Baptist take the matter so seriously? Take, for example, the African chief who is in no less a heart-rending situation when he is told he must divorce his sister or his last seven wives.

People "hurt" for a lot of reasons; and Christian compassion and mercy mandates that our hearts go out to them and do what we can to provide relief. But, sometimes there is relief and sometimes there is no removing the "thorn." However, we should never forget, and encourage those so "hurting" that God's grace is sufficient to sustain us — if we want to go to heaven enough. (II Corinthians 12: 7-9; I Corinthians 10:13).

I am afraid, that all too many of our brethren are trying to "broaden our base" by so applying the scriptures that they will "encourage" *everyone* and offend *no* one — and by allowing almost any thing into the church in the hopes of being able to "love it out" later.

As Christians, we simply must face the fact that some people **will not** be saved, because they will not pay the price of faithfulness to God's will. (Matthew 23:37). The way is "narrow." (Matthew 7:12-14). Therefore, if we cannot persuade people to follow Jesus from his will, then we cannot stop them from leaving by attempting to change the Scripture to make it easier for them to follow. (John 6:50-68; Matthew 15:1-13; Proverbs 13:15; Matthew 11:28-30).

Repenting of what some are calling the "cycle of divorcing" does not in any way change Jesus' one exception, nor invalidate its implications. This practice indeed is condemned by Jesus in Matthew 19; but he did not make it an exception. Ignorance is no excuse. (Luke 12:47-48; Acts 17:30). Neither is repenting of fornication subsequent authority to remarry. The divorced fornicator is not released to remarry.

To be faithful to God, a Christian must take strong exception to the allegation that it is a lack of love or compassion to insist that what Jesus taught, be taught. Nor is it "legalism", but "contending for the faith." (Jude 3). It is not heresy or a "hobby" to insist even strongly — that we are "not to go beyond that which is written." (I Corinthians 4:6).

The proponents that teach that the divorced fornicator may remarry without living in sin in reality are saying: "Since the New Testament does not say in so many words they *cannot*, then they *may*." This is the same type of reasoning used by Martin Luther and other Reformers

("whatever the Bible does not *expressly forbid*, may be *used*"). The fruits were denominationalism and many other types of modernism. This error must be vigilantly opposed.

Remember, the fact that some brethren cannot (or will not) see this error does not mean it is a matter of "interpretation." Nor does it mean that it should silently be tolerated as a matter of opinion or Christian liberty, **which it is not**. It is **error**, and it must be exposed as such **with** those who teach it. Faithful brethren are commanded to "mark" such brethren. (Romans 16:17).

I have grave concerns and doubts about the motives and purposes for one teaching this error. Why? There are reasons for this doctrine too numerous to discuss in this article. However, I think that several are most obvious:

One would be that a person has serious doubts about his/her own marital status and is, so to speak, "covering" his/her own tracks.

Another would be the pride of life, manifested in the intoxicating quest of acquiring the reputation of "scholar" or "intellectual." To assume this guise, one must always have something innovative and revolutionary to teach.

The third (and unfortunately I am afraid the most likely reason) is that so many in adulterous unions have already infiltrated the church and are now in full fellowship (some in places of authority), that it is impossible to revert to previous convictions without catastrophic results, not the least of which would be financial crippling. For money we may not be able to do what God commanded! "Unity" at the cost of truth. The shepherd who "ignores" the wolf in his flock in order to be "loving" and "compassionate" would be cruel indeed!

So, you see, taking *no position at all* is a *most definite position*. The person who refuses to *oppose* error is resigned to its *propagation*. The sailor faced with a leak at sea knows when to start bailing. The doctor faced with an outbreak of a contagious disease knows when to take steps to isolate it. I would that God's people could have some of the world's wisdom. (Luke 16:8).

The last reason I will discuss is cowardice. Lack of heart, fear of being unpopular. Opposing *any* error will bring retaliation from those involved. They will accuse you of a lack of love, intolerance, and contentiousness. Some will invariably believe them, and will at least consider you opinionated, controversial, and at worst divisive. This is, of course, an unpleasant experience and will be avoided by some at *any* cost. (John 8:59; II Corinthians 11:23-28; Matthew 16:24-26).

It is my conviction, that the warning is this: This error has been (and is continuing to be) quietly and inexorably introduced into the brotherhood (through young preachers for the most part, whose knowledge and experience does not give them an over-view of the Restoration Principle and its history). This is both unscrupulous and a betrayal of trust. So many of the proponents I have met are young — very young. This, too, is very dangerous. (I Kings 12:6-11). And they readily have a lot of answers — but, not to the right questions!

It seems to me that the proponents' argument is built on the eloquence and rhetoric of human logic and reasoning. This is very dangerous. (I Corinthians 1:18-21).

Likewise, while it is acclaimed that it is being taught as "my opinion" (until numbers are sufficient to say otherwise), "my opinion" will not allow me to defile my conscience by taking action against adulterous unions in the church.

If a brother suddenly held the "opinion" that God's strictures against fornication applied *only* to women, his "opinion" would not allow him to participate conscientiously in the withdrawal of fellowship from a male fornicator. Therefore, he would not do so. Know them by their fruits. (Matthew 7:19-20).

I would like to make this suggestion: That our schools teaching men to preach be truly instructors in the word, and not "concept droppers."

What about fellowship? Proponents imply, if not actually saying it, a "you-did-it" attitude. Just like the brother who brings an organ into the church building, and when you object says: "you split the church." To reiterate, this is taught as an *obvious truth*, and when you object, *you* split the church or cause division.

I have been told (never first hand) that the brethren who espouse this doctrine base much of their position on the original Greek. While I have had courses in Greek, I am not, and will not pretend to be, a Greek scholar. I have nothing but respect for brethren who have persevered and who excel in languages. I will leave any treatise on Greek to them. However, I would like to make the following observations: 1) I do not believe Jesus intended that we should or would all need be scholars in order to understand who we can marry; 2) our major English translations were made by *many* Greek scholars of impeccable credentials — men who were, for the most part, scholars of the first rank. These men, if we are to be honest, possessed a command of the original languages far exceeding that of our current run-of-the-mill brotherhood Greek "expert."

My point is simply this: Brethren who base their defense of this false teaching on *their* translation of the Greek are asking us to believe that the major translations of the Bible evidently are so spurious that not only do the English renderings *obscure* the true intent of what Jesus said, they actually impact a *complete reversal* to his teaching!

I will only say that this is a very tenuous position at best, and at worst, a position which smacks of arrogance and a conceit for skills not in evidence. Were all of these scholars *wrong*? Or were they *co-conspirators* in the most incredible fraud in the history of the world? Are our major translations so fraught with error that sound doctrine no longer can be extracted from them? Are we no longer perfectly furnished unto every good work if we use the American Standard? It cannot be that this is so. I shudder to think what new scriptural perversion awaits the next revelation of interpretation.

A few years ago I would have assumed that such a position would have been dismissed by the brotherhood as ridiculous. Tragically this is not the case today. My greatest fear is that this may be a barometer of the churches' present scriptural knowledge. (Judges 2:10; Hosea 4:6-9; Jeremiah 6:16). I pray that this is not true. If it is, then let us put all our strength into reversing this trend. This is not something we can ignore and hope it will go away. The question is: **ARE WE GOING TO ALLOW ADULTERY IN THE LORD'S CHURCH?** What great thing have we achieved if we fill the pulpits with men who teach error?

It is a matter of *respect* for the authority of the Scripture — "that which is written" (I Corinthians 4:6) — and for its silence. (I Peter 4:11).

A comparative study to expose students to various views is an excellent tool of learning, provided each is clearly labeled as truth, error or opinion. We must emphasize the

truth over error. Not to do so is unconscionable and horrendous.

Those of us who are elders, deacons, preachers, and teachers sustain grave responsibilities in such matters. (Hebrews 13:17; James 3:1; I Timothy 4:1-4; II Timothy 2:2; 4:1-3).

When wolves are among the flock it is *not* the fault of the sheep. Is it not an indictment against us that such *rank* error was not permitted to flourish with God's men of the Restoration era, or even just a few years ago?

The continuing spread of this error now potentially threatens the unity of the brotherhood. Those who teach it must be stopped and their influence minimized. (Titus 1:10-11).

—Post Office Box 287,
South Barre, Vermont 05670

"You Just Can't Warn Some Brethren"

Rod Cicchetto

Without a doubt *Contending for the Faith* stands in the mainstream, if not the forefront, of exposing religious error and calling erring brethren to repentance. This journal may cease but we pray that the third verse of Jude shall never be abandoned by us. In "Notes and Quotes" we sometimes read where a Christian asks to have his name removed from the mailing list. This is sad yet it is expected. Some people simply cannot (will not) accept error being pointed out. They will not do it; they do not want others to do it. After all, it rocks the boat and upsets people!

Error does not come only from Gainesville, Florida or Searcy, Arkansas although much of it does and is spread by men and women trained at these localities. False teaching also comes from little-known towns. Errors and those who teach them must continue to be exposed.

Even though false teaching is laid open and false practice is brought to light, as brother Ira Y. Rice, Jr., says, **YOU JUST CAN'T WARN SOME BROTHERS**. And when we refuse to be warned we are bound to go on to departures (sometimes into the exact same departures) of our brethren in the past. Here is a case in point: brother Jeff Martin, who preaches to the church of Christ at Manila, Arkansas, is heading straight into the heresy of the last century — the missionary society. No new "twists" of error; just the plain old missionary society apostasy.

ARE MISSION SOCIETIES SCRIPTURAL?

In *The Manila Light*, under the heading of "The Church in America" brother Martin says, "Although mission societies were not specifically authorized by the Scriptures, these men (Campbell, Burnett, Pendleton — RC) did not see any contradiction with the spirit of Christianity. There are many Scriptural things which are not specifically mentioned in the Bible (e.g., Sunday schools, Christian colleges, and orphan homes).

"Since there was no Scriptural objection to the society, the American Christian Missionary Society was established in 1848." He then says "Although mission societies were not actually unscriptural, they were strongly opposed by some. The major argument against the society was the danger that it may become too large and attempt to establish itself as a governing body over the church."

Here is a brother leading a church into the same heresy

our brethren have already fought. If brother Martin were right then we would need to apologize to the Christian Church for all the heartache and tears which we caused. I deny this. Brother Martin was asked by me to debate the subject, but he declined. There also is no correspondence because brother Martin refuses to answer any letter if there be a duplicate copy sent to someone else. What does one do in such cases? Expose the error; inform people! There is no authority for the missionary society. If something is practiced without scriptural authority where is the stopping point? The truth is there is no stopping point.

WHERE IS ALL THIS COMING FROM?

The Central church of Christ, in Ada, Oklahoma, can be used as an example. Gleaned from her bulletins these leaps and bounds of apostasy are evident: "For Christians, every day should be Christmas! . . . During our Christmas in July Fellowship, we will reveal our secret prayer pals." "Make time to witness. Make witnessing a daily habit of life. 'For Thou Shalt Be His Witness Unto All Men.' Acts 22:15" "A dream come true." — It seems like yesterday when a handful of families first conceived the idea of building a complex that would enrich church fellowship, family life, and expand our educational ministry. Today, two years later, and after many drops of blood, sweat, and tears, the dream is a reality. Next Sunday is the Grand Opening of the Family Life Center."

Brethren, it just gets worse. Read on: "CHRISTIAN CHARM COURSE — Starting next Sunday, March 15, we will begin an 11 week course for 7-9 grade girls. The course is specially designed to teach young ladies how to be both physically and spiritually beautiful." "Barbara Barrett (Rick's better half) will be teaching the 'Christian Charm Course' for 4th - 6th grade girls. Being a professional beautician, Barbara is an ideal teacher that can combine lessons on how to be physically and spiritually beautiful as a Christian woman."

For those of us who will be warned, do we see? You just can't warn some brethren. "Seeing, they see not; hearing, they hear not, neither do they understand . . ." Thank God for men like Ira and journals that contend for the faith.

—605 South Byrd,
Coalgate, Oklahoma 74538

* * * * *

(NOTE: We appreciate deeply the stand that brother Rod Cicchetto has taken for the truth of the gospel as it is in Christ Jesus. The frustrating thing about all this is that when error is so obvious, why do supposed-to-be-faithful brethren *have* to be warned against it! Why cannot they *see it for themselves* without someone else having to practically rub their noses in it before they can see!

IF brother Jeff Martin's statement in *The Manila Light* is right, then all the brethren who debated to the contrary down through the decades were entirely wrong—brethren such as David Lipscomb, Joe S. Warlick, J. D. Tant, C. R. Nichol, Early Arceneaux, N. B. Hardeman, Foy E. Wallace, Jr., Cled Wallace, G. K. Wallace and Guy N. Woods. Were these polemic giants of past and present all wrong? Were all those who failed so miserably to vanquish their arguments in open, public discussion right after all? It appears to us that instead of brother Martin trying to instruct others — at Manila, Arkansas, or anywhere else — he needs to get into some good preacher-training school a few years until he can at least learn the basic principles of the Restoration Movement.

As for *Central/Ada's* allowing all that drivel in her bulletins, where are her elders! Christmas in July Fellowship? Secret "prayer pals"? "Witnessing"? Family Life Centers? Christian "charm courses"? Where is the Biblical justification for *any* of these things? Such may seem all right to those for whom the cause of Christ is just a matter of personal excitement, like rooting for your favorite team and jeering the opposition. But for those who are serious about the consequences of doctrine, nothing should be built without a sound foundation. It is *still* right for Christians to follow Peter's injunction: "If any man speak, let him speak as the oracles of God . . ." (I Peter 4:11). IYRJR.)

Baseball, Hot Dogs, Apple Pie — *And What?*

Dave Collier

I would venture to say that 50 different bulletins, throughout the brotherhood, pass over my desk each week. As time goes on I find myself pondering the question as to what is going on in the hearts and minds of many preachers, and elders as well, as I read many of these articles. I make reference to this subject because of what I read, more often than not, in many bulletins. (I Thessalonians 2:4; I Peter 4:11; Titus 2:1).

Through the years we have seen more and more of our brethren prove **WRONG**, the once proven theory, that the earth is not flat. I say this because many of my brethren (and friends), appear to be falling off the earth into the depths beyond. The only difference today, than in long years ago, is they are heard from again. Think of all the apostasy that we are seeing today among our own. (II Peter 2:1).

Brethren, we are in the midst of a social gospel epidemic. The church of our Lord is in danger of becoming just another denomination. In fact, some congregations are already there. Is this new? Of course not! Recall our Lord's words to the seven churches of Asia. (Revelation, Chapters 2 & 3). The question is: Who is going to speak up and defend the Lord's cause? I am afraid that this group is getting smaller and smaller. (II Corinthians 12:19). Do you find yourself in or out of this group? Well, read on and you will see where you are. (Acts 5:29).

ARE WE INDEED A PECULIAR PEOPLE?

The Bible says we are to be a *peculiar* people. (Titus 2:14; Deuteronomy 7:6; Deuteronomy 14:2). Are we, as a whole, that peculiar people? I am afraid we are not, at least not as much as we once were. Supposedly we are those who have been buried with Christ in baptism, and raised to follow our Lord's steps as a new person. (Romans 6:4; I Peter 2:21). Those peculiar people found in *my* Bible are missing from many of these bulletins I read weekly. Do we have the right or authority to pick and choose when we will or will not be this peculiar people?

Paul told Timothy to be an *example* in his speech, conduct, love, faith, and purity. (I Timothy 4:12). I now ask, do this inspired scripture and those previously mentioned, come forth in the following excerpts from four different bulletin articles that I read (in shock), this past week?

No. 1: "CHURCH-WIDE FUN NIGHT, FRIDAY, AUGUST 14, AND EVERYONE IS INVITED TO ENJOY **FELLOWSHIP** (my emphasis), **POP CORN**, **SOFT DRINKS**, AND A **WALT DISNEY MOVIE** . . . IN THE **MULTIPURPOSE ROOM OF THE FAMILY CENTER** (my emphasis), . . ."

No. 2: "**VOLLEYBALL 'BREAK-IN': HELP BREAK IN THE VOLLEYBALL EQUIPMENT AT THE FAMILY CENTER** (my emphasis), **WITH A TOURNAMENT BEING ORGANIZED FOR SEPTEMBER** . . . **REGISTER A TEAM THROUGH THE YOUTH OFFICE** (my emphasis)."

No. 3: "**TEACHERS . . . THERE WILL BE A WORKSHOP SATURDAY, AUGUST 29, THAT WILL BE**

CONDUCTED BY (my emphasis), **THE SEVENTEEN LADIES** (my emphasis), **THAT WENT TO THE . . . WORKSHOP . . . IF YOU ARE NOW TEACHING, HAVE TAUGHT, OR WOULD LIKE TO TEACH . . . PLEASE COME AND SHARE WITH US . . .**" (Realize this was written to both men and women).

No. 4: "**THE SPORTS SCENE**" (The article's title), "**_____ 'S SOFTBALL HAS COME TO A CLOSE FOR THE 1981 SEASON. THE MEN CLOSED OUT THE SEASON WITH A THREE GAME WINNING STREAK . . . THE WOMEN . . . HAD A GOOD YEAR. THEY ENDED THE SEASON WITH A 15-6 RECORD, AND . . . WAS NAMED TO THE ALL STAR TEAM . . .**"

WHAT KIND OF LIGHT SHINES?

As you read these excerpts did you happen to think of Matthew 5:16, where we are told to let our lights shine before men? If — and I say **if** — we are open, honest, and above board, we will say that it is certainly not the *Lord's* light that shines forth in these excerpts, but rather *man* and his *secular* lights. Could such things as this be the first step to apostasy from God's divine plan? It always has to begin somewhere! Please read Revelation 2:1-7, and pay close attention to verse 2.

Consider with me, if you will, these four questions: (1) Did Christ die on the cross for pop-corn, cokes, and movies? (2) Did Christ die on the cross for volleyball tournaments? (3) Did Christ die on the cross to have church members and leaders change the role of the woman contrary to his word? (I Timothy 2:11-15). (4) Did Christ die on the cross for his money to be used for family centers, gymnasiums, church-sponsored softball teams bearing his name? (Acts 11:29; II Corinthians 8:4). Brethren, this list could go on and on. Those who read these various church bulletins if honest, will agree. If everyone would be honest with himself and others, we would all see that logic alone shows how abusive these examples are to our Lord's word, his authority, and his cause. They simply are not right! But, Oh, how popular these happenings are becoming today in the church!

NOT AGAINST ACTIVITIES PER SE

Let it be understood that I have nothing against these activities in themselves. I enjoy a *good* movie. I *like* pop corn, cokes, and such, as my waistline will show. I am an ex-coach and athlete myself. But can any of these things be done as an activity of the church? If we **TRULY** want these activities let us do them correctly, and not be abusive in them.

If we want to play softball — let's go! But, should the Lord pay the expenses? **NO WAY!** Would you like to see a good movie? Me too! But, is the church to sponsor this event by using the Lord's money? Again I must say — **NO WAY!** On the first day of the week who do we lay by in store to? Is it to the members and their activity fund or to the Lord and his cause? You're right, and it's so clear. Yet, look around at all those who abuse such! Is it any more or less fun and relaxing to do these things as Christian

individuals, and we share the expense, than if the church picks up the tab? Remember now we are being HONEST with ourselves. Doesn't logic demand an honest answer of us?

As I close, I know of no better way than that of going

to God's Word. Recall Paul's words as he wrote: "HAVE I THEREFORE BECOME YOUR ENEMY BECAUSE I TELL YOU THE TRUTH?" (Galatians 4:16).

—5001 Garland
El Paso, Texas 79924

Dangers In Unwarranted Recommendations

G. Shannon Smith

Having recently read the article "Caution and a Recommendation", I am compelled to pen this response. In this article the author recommended the use of the New Testament version by Charles Williams. May I insist at this point that this so called "New Testament" is one of those "modern speech Bibles" that ultimately will destroy one's faith in God as the writer himself insisted (paragraph one, line 9). Thus his article was an unthought and unwarranted recommendation of this pseudo-version.

The New Testament by Charles Williams is injected with his theology from beginning to end. This "Bible" (?) disregards the inspiration of the original words, casts reflection upon the deity of Christ and the purity of Joseph and Mary, promotes the false doctrine of salvation by faith only, and perverts the subsidiary position of women to men restricting the application to husbands and wives. How then can one endorse and recommend such a perversion? Let us carefully consider these accusations in the order of their occurrence.

I. IT DISREGARDS THE INSPIRATION OF THE ORIGINAL WORDS. Beginning with Matthew 1:1 and ending with Revelation 22:21, Williams strictly adheres to the "removal and insertion" method of translation. A typical example of this slipshod manner of rendition is seen in the consistent removal of the word "begat" and the insertion of the word "father." More than 30 times the word "begat" is deliberately removed and the word "father" intentionally inserted. Why such an alteration? Was there difficulty in finding a corresponding English word for the Greek word used in the text? Are the words "father" and "begat" translations of the same Greek word? Nay! The word "begat" (*gennaō*) and the word "father" (*pateres*) are two different words. If the word *gennaō* is properly, accurately and easily translated *begat*, why the change?

The awkward and clumsy rendering of James 4:4 likewise disregards the inspiration of the original words: "You faithless wives!" Can you beat that! He arbitrarily removes adulteresses (*moichalis*) and inserts "faithless wives." In the context "adulteresses" figuratively describes those who are unfaithful to God. They were apostates, guilty of spiritual adultery. Yet Williams conveniently ignores the context to promote personal convictions. This is the old reliable "removal and insertion" method of translation. Unusual isn't it!

II. IT CASTS REFLECTION UPON THE DEITY OF CHRIST AND THE PURITY OF JOSEPH AND MARY. Amazing and alarming is the unbearable and inexcusable rendering of Matthew 1:18: "... before they had LIVED TOGETHER she was found to be an expectant mother through THE INFLUENCE OF the Holy Spirit." The REMOVAL of "came together" and the INSERTION of "before they had lived together" is inaccurate, misleading

and intolerable. The expression "came together" translates from *sunerchomai*. This compound word is derived from *sun* (together) and *erchomai* (to come). Thus the basic thrust is to "come together." The word was commonly used to denote conjugal cohabitation, sexual relations (See Thayer's *Greek-English Lexicon*, p. 604).

Furthermore Mary was found with child OF the Holy Ghost; not "found to be an expectant mother THROUGH THE INFLUENCE of the Holy Spirit." Such wording is broad, vague and indecisive. Unrelenting and unrestrained, Williams again has robbed this beautiful text of the miraculous element.

Concerning Joseph he says, "but he did not LIVE WITH her as a husband until she had a son; and he named him Jesus." The Bible says, he "knew her not" Williams says, "he did not live with her. "Now, brethren, there is *nothing miraculous* about a woman having a child before living with a man! The word "knew" (*ginoskō*) depicts a sexual union between male and female. The word "knew" was chosen by God to reveal the miraculous nature of Christ's birth, Williams deliberately inserts "lived together" for the Greek word *sunerchomai* (verse 18), and intentionally inserts the similar expression "live with" for the Greek word *ginoskō* (verse 25). The original words are not even similar in meaning to the rendering he gives! His rendition of this precious passage reflects upon the deity of Jesus and casts doubt on the purity of Joseph and Mary. But then again, this is the "removal and insertion" method. Interesting isn't it!

III. IT PROMOTES THE FALSE DOCTRINE OF SALVATION BY FAITH ONLY. The term "works" was frequently used by New Testament writers to depict the Law of Moses: "Where is boasting then? It is excluded. By what law: of works (*ergon*)? Nay: but by the law of faith." (Romans 3:27). We are again informed that by the "deeds (*ergon*)" of the law no flesh shall be justified. (Romans 3:20). Paul says, "For as many as are of the works of the law are under the curse:" (Galatians 3:10a). Williams, conveniently ignoring this distinct New Testament usage, removes the expression "not of works" replacing it with "it is not the result of what ANYONE CAN DO." (Ephesians 2:9). The expression "of works" distinctly signified Moses' Law, but the wording "it is not the result of what anyone can do" is without such distinction! Now don't forget, this is the "removal and insertion" method! Amusing isn't it?

IV. IT PERVERTS THE SUBSIDIARY POSITION OF WOMEN UNDER MEN RESTRICTING THE APPLICATION TO WIVES UNDER HUSBANDS. One fundamental lesson gleaned from I Timothy, chapter two, is the subordinate position of women under men. Men (*aner*; males) are to pray every where (verse 8). In contrast women

(*gunē*) are to adorn themselves in modest apparel (verse 9, 10). Men (*aner*; males) are to teach. In contrast women (females) are to be silent; they are forbidden to “usurp authority” over man (*aner*) (verse 11). The vivid contrast of the functions of male and female is seen from beginning to end in this chapter.

It should furthermore be observed that even though males are to pray, they are to pray for all men (*anthropos*; both male and female, verse 1). God desires that all men (*anthropos*; male and female) be saved (verse 4). There is one mediator between God and men (*anthropos*; male and female, verse 5). These passages make clear that women, like men, are recipients of the blessings of God; but God has placed woman in a subordinate position under man.

There is no contextual reason to restrict the application to husbands’ authority over their wives. Nevertheless Williams’ translation (?) reads: “A married woman must learn in quiet and in perfect submission.” (I Timothy 2:11). This reading is unreasonable and against the basic thrust of the text. But be thou not alarmed; this is the impeccable “removal and insertion” method of modern speech translation. Damnable isn’t it!

—Post Office Box 14
Dahlonga, Georgia 30533

“We’re Looking For A Moderate Preacher!”

Ed W. Loyd II

I am more concerned about the church my Lord died for than I have ever been before. I have just received a phone call from a congregation in Illinois that is looking for a preacher. I am sick to realize that they actually claim to be a congregation of the church of Christ. The brother introduced himself and told me they were looking for a preacher and were wondering if I might be interested in the position. He then proceeded to tell me that the congregation there was looking for a “moderate” preacher — one who was neither liberal nor conservative. Yet in the course of our conversation I found out that what he meant by “moderate” was what most faithful Christians would call “liberal” or even worse, “unscriptural.”

I appreciated the “brother’s” frankness as he proceeded to tell me some things the congregation there would not put up with in a preacher. First, he said that the preacher they hired had to realize that he was in subjection to the men of the congregation. (The congregation did not have elders.) While this is right, up to a point, and a preacher does not have the right to dictate all the policies and procedures a congregation will follow, especially when there are elders (Hebrews 13:17), still, a preacher *does* have a God-given authority when it comes to preaching “the whole counsel of God.” (Acts 20:27). Paul told Titus, “These things speak, and exhort, and rebuke with all authority!” (Titus 2:15). I could not help but feel that this brother was saying that the preacher had to bow to the whims and wishes of the congregation (no matter how unscriptural) as far as *what* to preach and teach and *how* to preach and teach it. This brother said that the preacher had to realize that he did not have the authority, but rather he would be under the men of the congregation.

A DIFFERENT STAND FROM THE BIBLE

Still this did not concern me too much yet until he then told me some things that they did not want the preacher to make an issue out of. First, he told me that the congregation there was not opposed to girls praying out loud in their Bible classes. (mixed classes up through the teen-age class). This even extended beyond the Bible classes to youth meetings. This congregation was not opposed to girls praying in the presence of young men. (even Christian young ladies in the presence of Christian young men). That’s strange because God’s Word is opposed to it. I Timothy 2:8 says “I will therefore that men (from “aner” — males) pray everywhere.” This means very simply that wherever there is a gathering of Christian males and Christian females, the males are to do the praying. It is tragic that this particular congregation (I wonder how many others) took a different stand than the Bible takes. I wonder how long it will be before they are no longer opposed to women praying out loud in the worship assembly?

Next, this brother told me that they did not want the preacher to get upset with the fact that from time to time they liked to have group singing (quartets, choruses, duets, and the like) in place of the regular Sunday evening worship service or midweek Bible study. If they are already replacing some of their regular worship services and Bible study periods with special singing groups while the congregation sits and watches, how far off could the day be when the congregation feels it would be good to have a special singing group during the worship service? Paul said we were to speak, teach and admonish one another, with every Christian singing. (Ephesians 5:19; Colossians 3:16). Will the day soon be here when others do our admonishing for us during the worship service?

INSTRUMENTAL MUSIC NO ISSUE

Finally, this brother told me that the congregation there did not want the preacher making an issue over the subject of instrumental music. He said that while the congregation never used an instrument during their services, there were several in the congregation who did not feel that it was definitely wrong to use it or that a person would be lost for using it. Even though he said it was all right for the preacher they hired to preach on “the wrongness of instrumental music in worship” once in a while, they did not want him dwelling on the subject or taking the stand that the members there have to feel it is wrong to use it. Yet Paul said “singing and making melody in your heart” (Ephesians 5:19), and the Bible says not to add to nor take away from God’s word. (Revelation 22:18-19; II John 9). How much more definite can you get?

This man said they were looking for a moderate preacher, but I think you will agree that they are actually looking for a preacher who is willing to *compromise the truth*. I am curious to know what man who claims to be a gospel preacher will accept the position. I also wonder how many other congregations of the Lord’s church are following the same path and leading countless souls back into the same bondage that Christ freed us from. (John 8:32; Romans 6:17-18). If this brother’s definition of “moderate” is accurate, let me be a conservative preacher all the days of my life. Better yet, let me be “scriptural”, which means following a “Thus saith the Lord” (John 12:48) in everything I do and say!

—Post Office Box 388
Clinton, Illinois

"A PREACHER'S RESUME"

J. Leonard Brimberry

I have never looked upon a resume as being too important for the one involved or to the one who may read it. Or even too effective. However, it seems to be the "in thing" these days and such is required from time to time. Especially when a minister begins making application for a new work with the Lord's church. So — for whatever it may accomplish — here goes my idea of a preacher's resumé as it relates to this particular preacher.

In July of 1967 I retired from military service while serving in Ethiopia. I retired from the MSC, Army Branch, after a bit more than 23 years of active service. During this 23-year period it was my distinct privilege to proclaim God's Word in conjunction with my military duties. I was privileged to preach in such places as Okinawa, Korea, Italy, Sicily, and finally for 18 months in Ethiopia. It was in Ethiopia that, along with my family, I was given the privilege to establish the Lord's church at Asmara, Ethiopia.

During my tours of duty in the United States, I was allowed the opportunity of preaching (as fill-in, I suppose that is a good term) in such places as El Paso, Texas; Denver, Colorado; Aurora, Colorado; Killeen, Texas; and other areas. These were wonderful experiences — at least for me — and gave me the opportunity of making ready for what I had in mind upon retirement in 1967.

All the while I was making plans to enter full time into the preaching of the Gospel. I did not know *where*; but I knew the opportunity would come, and that I best should make preparation for it. The Lord granted to me this good and wonderful opportunity. My first "located work" was with the Lord's Church at Lexington Park, Maryland. Our three boys enjoyed that area and that work as much as Sue and I.

We served with that good congregation for five pleasant years. While there the Lord blessed that work with a total of 193 responses. There were 47 baptisms, 47 restorations and 99 placed membership. Yes, the Lord blessed us all in that five year effort.

In September of 1972 we moved from Lexington Park to Lee's Summit, Missouri. What a blessing it was to be involved with the Lord's people there! Some of the best people on earth live



The Church In Asia Suffers The Loss Of A Great Teacher And Preacher

Pat McGee

My heart could not have been any heavier or my soul any sadder than it was when I received word in Abilene, Texas, of the death of brother **Annis R. Yankaya**, a great evangelist and teacher in the Lord's church in Malaysia, Singapore and Indonesia. Very few of those who read these words will know of the departed brother of whom I speak; but if my word and judgment be considered of any value be assured of the uprightness and ability of this great young man.

It is sad to see aged men who have been soldiers of the Cross pass on; but it is far more heart rending to see a great young man pass in the ripe and ready years of his life. So it was with the death of brother Yankaya.

I first met him in Ipoh, Malaysia, in 1969 when he was just a young Christian. Brother **Don Green** and I were conducting daily Bible schools along with nightly gospel meetings; and it was in one of these efforts that I first came to know brother Yankaya. That first meeting left a distinct impression upon me that here was a young man who was going to possess a mighty talent and use it to his fullest in the Lord's cause. That talent died early on the morning of June 11, 1981. His influence cannot and will not die. The churches of Christ in Malaysia feel the absence of a true gospel preacher and defender of the faith.

Brother Yankaya enrolled in Four Seas College

in Singapore and greatly distinguished himself as a devout and able Bible scholar. He graduated from both the regular degree program as well as the post-graduate study program. I had him in classes I taught, and it was a delight to have such a pleasant and eager young man to teach. Many souls will populate heaven due to his brief but dedicated efforts.

A **Scholarship Fund** for Four Seas College in Singapore has been started in his name; and contributions will be used to teach and train young men to preach the gospel in Southeast Asia. All contributions should be sent to the **Bellview church of Christ, 4850 Saufley Road, Pensacola, Florida 32506**, and marked for this fund.

Brother Yankaya's young wife, Lillian, and 22-month-old son need our prayers and love. The churches in Singapore and Johore Bahru, Malaysia, where he was the local preacher, have contributed over \$10,000/Singapore to their support. This in a small way indicates how much faithful brethren in that part of the world esteemed and loved the departed brother as in the long ago brethren expressed their love for Dorcas when she died. (Acts 9:36-39). So, too, all we who knew him loved him for his works' sake. How we shall miss him!

—Church of Christ
North 5th and Grape
Abilene, Texas 79601

in Missouri. Our work was pleasant and fruitful and blessed of the Lord. There were: 101 total responses — 37 baptisms, 35 restorations, and 29 to place membership. The Lord continued to be with us all in this effort.

In 1976 my wife and I moved to begin work with the Lord's church that meets at 1529 West Boulevard, North, in Rapid City, South Dakota. We have continued our work in this area, with this congregation since that date. This has been another wonderful, thrilling

and productive work. We have seen during that time the installation of elders and deacons. We have experienced much satisfaction in the growth of the church in Rapid City, spiritually and numerically. Since January of 1976 to this date — June 14, 1976 — there have been a total of 224 responses — 40 baptisms, 97 restorations, with 87 placing membership. Lest any one should get the idea of boasting, *God forbid!* In each place we have labored *together with the Lord* and if there have

been encouraging results from this labor, in each case, it was because the churches in these areas *have a mind to work*. We just thank God for a bountiful harvest.

Concerning our family. Our three boys are now grown and away from home, but not from our hearts. Our oldest, Michael, serves as Guidance Counselor for the Public School System in Alamogordo, New Mexico. Ron is presently a third-year student at the University of Arkansas Medical School in Little Rock. Upon completion of his schooling he plans to return to Bangladesh to serve out his life there as a medical missionary. Our youngest, Don, is presently living in Austin, Texas in the pottery trade, self-employed. Each of our three sons are members of the Lord's Church. Each attended and graduated from either Lubbock Christian College, Harding College, or Abilene Christian University.

Now my resumé is about finished. On May 10th of this year, after much prayer and meditation, I submitted my resignation to the elders of this good church. I am presently seeking a place to continue in the preaching of the Gospel. I have attained the young age of 60 and though I would not give you my wife's age, she is but five years younger than I. We should like to hear from churches of our Lord who feel that we could still be of service to them and to the Lord. I have *no* hobbies to ride, *please do not* call me if you want *liberal preaching* or *gimmicks* used in spreading the gospel; and I promise you I shall not call you. I believe more than ever that we *must* return to sound gospel preaching! I am convinced of this!!

May God continue to lead us all into the sincere truth of His word; may we study it as though there were no tomorrow (may not be); and let us ever hold fast to the Old Paths as proclaimed and shown in His precious Word. May

NOTE: When we first received the foregoing article from brother Brimberry, it escaped our attention that he was looking for a place to preach. Like great numbers of articles which are sent in voluntarily (at a far greater rate than we possibly can edit and publish them), we placed this article "on file", looked at it from time to time, but never found space for it until this issue of the paper. No doubt, he must have given up on us, long since, and found employment as a preacher otherwise. He may no longer live at the address, per foregoing; however, he may in any case, our apologies for taking this long. I liked what he had to say. — *The Editor*.

He may no longer live at the address, per foregoing; however, he may in any case, our apologies for taking this long. I liked what he had to say. — *The Editor*.

Notes & Quotes...

Burny C. Lee, minister, Midway church of Christ, Sarasota, Florida, March 13, 1981: "Perhaps you did not receive the enclosed 'Garland Roadmarks'. It surely looks like they are developing some 'pot-holes' in the road! Maybe you can tell me the scriptures that relate to a 'different gospel' for singles . . ."

(NOTE: Among the things that brother Lee questioned in the *Garland Roadmarks* bulletin, of the Garland Road congregation, in Dallas, Texas, under date of March 5, 1981, were the following references:

On Page 3, under the heading of "FEMININE FOCUS", it stated, in part, "The PRAYER PARTNER coffee which was held recently in the home of *Jann Skelton* had 50 women in attendance. PRAYER PARTNERS is a great way to grow spiritually and get to know your sisters in Christ." It makes no difference if it is a big church like Garland Road that is using it, the whole "prayer partner" concept is part and parcel with the "Crossroads Philosophy" from Gainesville, Florida. If Garland Road does not entirely abandon such things as "prayer partners", this will be just one more congregation lost to *Crossroadism*.

Farther along on that same page, it was Garland Road's reference to a "SINGLES LEADERS WORKSHOP" which they had slated for March 8, 1981, that disturbed brother Lee. Among other things, the item said, "This workshop will deal with a reiteration of the basic concepts behind the Singles Program, responsibilities towards the single adult, various leadership roles and an overview of the entire Singles Program." We have racked our brains and cannot recall any scriptures relating to a "different gospel" for singles. We do recall something the apostle Paul wrote, in Romans 2:11, about there being "no respect of persons with God." Also, that James wrote, in James 2:1, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." Singling out the "singles" for special treatment, if not outright violation of the latter passage, at least appears headed in that direction.

However, none of these things should particularly surprise anyone, considering the source. When Garland Road's preacher, Gary T. Beauchamp, was in Memphis to speak on the Mid-South Teacher Training series, a year ago last March, he said there was someone in the audience whom he would particularly like to honor. You might have thought it would be some brother or sister in Christ; but, if so, you would have thought wrong. It was a local BAPTIST PREACHER, a Mr. Bailey, who is associated with Adrian Rogers, pastor of the huge Bellview Baptist Church, in Memphis!

Brother Beauchamp said that he and brother Bailey, also from Garland Road, had spent several hours that same morning with Mr. Bailey at the Bellview Baptist Church, and had developed a high regard for him. He said the churches of Christ had a lot to learn from the Baptists in such matters as organization, practice and the like.

After Beauchamp had spoken, Phillip Morrison, minister at *White Station* Memphis, who was in charge of that portion of the proceedings, said that at *White Station* they looked upon *hand-clapping* the same as "Amen", and he called for *applause* for Beauchamp. That's all it took. Instead of remembering Beauchamp's honoring that Baptist preacher — an affront to any faithful Christian — they accorded him what amounted to a standing ovation, something unthinkable as recently as 25 years ago.

What made all this so ironic was that brethren Garland Elkins and Thomas B. Warren had been trying to wangle a *public debate* out of Bailey's Baptist associate Adrian Rogers — and here Beauchamp was honoring Rogers' Baptist associate, saying what all we had to learn from the Baptists! Truly, the legs of the lame are not equal. IYR.Jr.)

Paul Curless, elder, Duluth, Minnesota, March 28, 1981: "Here is the letter I mentioned to you the other evening on the phone. The church here in Duluth appreciates so very much your stand for truth and also your willingness to help us in locating support for the work here.

"Keep it up, Ira. There don't seem to be too many who care about the church our Savior died for and purchased with his blood."

(NOTE: The letter mentioned, a copy of which he enclosed, was written to someone named Edna by someone else named Renee, a new Christian from Cloquet, Minnesota, who now is going to school in Boston, Massachusetts. It read, in part, as follows:

3-15-81

Dear Edna—

I am on a bus now, on my way back to Boston after attending the 1981 Midwest Evangelism Seminar in Chicago. It was such an educational and inspiring weekend — I wish you had been there.

The theme was, "They Had Been With Jesus", and the major lectures were about Thomas, Peter, Judas, Mary, Paul, Timothy and the Pharisees. The speakers were fantastic, and included Chuck Lucas (who was in Duluth last year), Richard Rogers, Jerry Jones, Humphrey Foutz, Marvin Phillips, and Kip McKean (who is the evangelist at our congregation in Lexington).

We were lucky enough to get a bus-load of people to go, so transportation was no problem. The fellowship on the way was great, too — I have written to meet and get to know several of the brothers and sisters that I didn't know before.

I am getting more and more excited about the work that we are doing in the church out here — I feel really fortunate to be here because of the strong campus and community ministries here. We've just started a children's theatre group, which will serve as a family outreach "tool", and I have the privilege of being in it. So, I will be staying here this summer to participate in that. I'm excited. We have our first meeting today when we arrive in Boston. This will also be a great chance for me to get to know some more of the brothers and sisters.

Something really neat that is happening in Minnesota this summer is that a young man named Rich Orlant is going to start a campus ministry much like the one we have here down at the main (illegible) the cities. Another brother named Frank Kim will be helping him for the summer. He (Frank) is a member of our congregation, so will return here to school in the fall. And one more will be at Steven's Point, Wisc., training for the ministry. I have told them all to let you (in Duluth) know what's going on, so I'm sure you'll be hearing from them . . ."

As much as I'd like to share with Renee in her enthusiasm (a quality that I deeply appreciate), yet the fact that it all was tied in with Chuck Lucas, Kip McKean and other devotees of the *Crossroads Philosophy* and similar philosophies after the doctrines and commandments of men makes it impossible to do so. Please note carefully the names of those other speakers thus TAKING PART with Chuck Lucas and Kip McKean — out-and-out

"Crossroaders" — RICHARD ROGERS, of Sunset School of Preaching; JERRY JONES, head of the Bible Department, Harding College; HUMPHREY FOUTZ; and MARVIN PHILIPS, who preaches at Garnett Road, in Tulsa, Oklahoma, and is the main-spring behind the so-called Tulsa Soul-Winning Workshop held in Tulsa every March. They all try to make it seem so innocent and that we are charging "guilt by association" when we point this out; yet they seemingly walk hand in hand with CHUCK LUCAS, KIP McKEAN and CROSSROADISM without a qualm! Keep remembering it is NOT "guilt by association" that we are charging, but, rather, OUTRIGHT VIOLATION OF II JOHN 9-11. And we are going to KEEP RIGHT ON charging this as long as they thus "receive" those who "bring not his doctrine" and bid them "God speed" thus partaking of their evil deeds.

Incidentally, brother Curless wrote a note on that copy of Renee's letter that *wherever* Chuck Lucas was in Duluth last year, it was NOT at the Trinity Road congregation, the only faithful congregation there! IYRJR.)

Gary Anderson, Anoka, Minnesota, October 20, 1980: "... Our congregation is currently showing the Dobson film series on the family. One Sunday I noticed a poster concerning this work. I knew something was coming up such as that so I mentioned it to the minister. My concern as stated to him was the term 'Christian' applied to this servant of Satan and that we would allow a false teacher (even on film) to appear and teach in our midst. The reply was that he tended to agree but did not want to hurt the brother's feelings and enthusiasm who had put this together. I attended the first film (after warning others) and heard this man bring into his lesson the thought of 'inborn sin.' Nothing was said later to denounce such belief.

"... a group of young men/ladies came to work with us this past summer. They were college kids and were filled with enthusiasm. All of a sudden many members from a nearby congregation placed membership at our congregation. I talked to a couple of leaders at this other congregation to find out what is going on. To make it short this group of young adults have some Crossroads background (I don't know how much). One of them now wants to come here and start a campus ministry. One good thing is that the committee checking this out has come in contact with your paper and tapes. My prayer is that they decide against the program. They know how I feel.

"... I have been out of full-time work for the Lord for nearly four years. We had to leave a congregation because of their false belief on marriage/divorce/remarriage. The clincher was when I replied to a question that 'I will not immerse any one who is an adulterer and who will not repent and depart from an adulterous situation.' There were other false tendencies involved. My wife was severely hurt internally and for that reason we decided to go back to secular work. I must now return to full-time service. My heart is heavy with concern over the false teachers in our brotherhood and the hurt they are doing to congregations. I want to fight against this. I would like to find a congregation with sound and fearless elders and/or with another man. If you know of any places needing a worker (rusty but sound) please let me know ASAP. I have enclosed a resumé.

"... Our prayers go with you and all those concerned with 'fighting the good fight'."

(NOTE: Brother Anderson is a graduate of York Christian College, attended one school year at Harding, graduated from Bear Valley School of Preaching in 1975. Having served as full time evangelist at Bismarck, North Dakota, he also has assisted works in Idaho Springs, Colorado, and at Sioux Falls, South Dakota, and has participated in numerous campaigns in South Dakota and in Montana. Congregations who might be interested in such

a man.. please write him: 1041 Madison Street, Anoka, Minnesota 55303.)

John H. Fenton, Blue Springs, Missouri, June 17, 1981: "It is sad indeed to hear those we know and love say they see nothing wrong with the use of the phrase 'Soul Talks' and to imply we are only crying wolf... I pray you will have the health and support to continue the fight against false teachers."

Mrs. D. B. Hollyfield, Jr., Wise, Virginia, April 28, 1981: "Please send a bundle of 12 copies for each of the following months: August, November, and April, of the 'Crossroads' issues. I am enclosing a check for \$12.00 for the bundles. Also \$2.00 for you to use in furthering your work against 'Crossroads'."

"My husband would like to know how many congregations this man-made idea has divided in the last several years. We both have been members of the church for at least 30 years and it wasn't easy for us to see when it crept into our congregation here at Wise. But we are alarmed about our young people who seem to be the ones who are being misled. Thanks for your work in the April issue. Many young people are realizing that something is not right with the 'Crossroads' teachings.

We have left the congregation here at Wise where my husband was an elder for eight years. About a year ago he warned the two deacons (one, the minister) who had been slowly adding different programs that they were dividing the

congregation. One of them has 'life talks' which are similar to soul talks. Anyway, we left with about 20 others and now meet at Norton, Virginia. We are going to use your bundles to try to get more back into the faith."

(NOTE: "You mentioned that your husband wanted to know how many congregations this man-made idea has divided in the last several years," I replied, in part. "I cannot say precisely. However, one brother, a friend of mine, said he had counted at least 43 congregations thus far that have split over the Crossroads Philosophy. That was some time ago; so it may be more now...")

Perhaps it would be a good thing if we might compile a list 1) of the names of these young so-called "Campus Ministers" who are going all over the country infiltrating and splitting churches over their Crossroads Philosophy; and 2) the names and locations of churches that have been either divided or deeply disturbed over this philosophy. Any who may see this suggestion, please supply us with what information you have. IYRJR.)

Steven D. Cline, Nashville, Tennessee, May 21, 1981: "I picked up a copy of *The Master Plan of Evangelism* to see what Crossroads is up to. Out of all the 'personal work' books, I don't know why that one was chosen to be used. By the way, the Timberville, Virginia congregation (small in number, large in faith) had an area-wide

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preachers' meeting in which brother Bill Heinsel-
man, from Florida, spoke and warned the Shen-
andoah Valley churches of Lucas and Crossroads,
some of which *already* defend the movement. The
Valley is where I'm from, originally . . . "

In an envelope post-marked from Chicago,
Illinois, someone sent us a copy of the church
bulletin from Worth, Illinois, entitled, *WORTH
WHILE READING*, for October 20, 1980. On
page 3, bottom of left-hand column, appeared
the following:

"LADIES DEVOTIONAL/SOUL TALK this
Sat. evening, Oct. 25 at 7:00 at Deb Zawodniak's
Apt., 7215 W. 110th Pl. Apt. 1-C (2nd floor),
Worth."

Whether the brethren at Worth are conscious
of it or not, the very mention of "SOUL TALK"
is evidence that they *already* have been invaded
by Crossroadism. Brethren who have NOT been
so invaded just DON'T TALK THAT WAY!

Helen St. John, Opa Locka, Florida, May 7,
1981: "The six copies we ordered for our own
use are in hand . . . We spoke with our elders
and they said to order 100 copies . . . bill the
church of Christ here at Miami Gardens for
them . . ."

"We just had a young lady who had been
'converted' under the Crossroads system at
Westside, where Bruce Williams preaches (he
is a Crossroads man) phone us, ready to give up
on the church, etc. . . . We had her come into
our home and talk to us. She is faithfully attend-
ing here at Miami Gardens (even though they say
we are not a 'totally committed church!'). Praise
God, she did come our way and we were able
to teach her and reach her . . . By the way, she
is Jewish, which made it even more diffi-
cult . . . this girl is not a 'dummy' . . . She is a
college student getting her degree in caring for

Downes Syndrome children. . . . in her third
year . . . While she was taking a course on how
to handle children, there was a section on 'mind
control' and she sat there appalled, because as
she told her college professor: *'That is what they
are doing to me!'*

"My husband had a phone call from a preacher
who is sympathetic towards Crossroads and he
advised us not to have this young lady make a
tape concerning her experience with the
Crossroads cult, and he said my husband was
causing division!

"Over two years ago my husband tried to get
some of the 'powers that be' in other places to
see the dangers of this group and they laughed
at him! . . . I am glad they are being exposed for
what they are! . . . God bless you in your efforts
to get this message across."

Donald J. Binley, evangelist, Deckerville, Mi.

David A. Bass, Hazel, Kentucky, January 8,
1981: "I appreciate your good work and may
God continue to bless your work. I am preaching
full time now at New Providence, which is only
four miles from Hazel, Kentucky, and four miles
from Dean Crutchfield."

Benton H. and Dorris Kemp, Indianapolis,
Indiana, March 4, 1981: "Just a note to say we
appreciate your good work and the stand you are
taking against false teachers, and the work you
are doing in the Far East. Also if things go as
planned we will be able to continue our support
at the rate of ten dollars a month all of this year."

Joyce Judd, West Palm Beach, Florida:
"We've been encouraged to subscribe by Kerry
Cain and many others."

Linwood E. Bishop, minister, Santa Anna,
Texas, March 7, 1981: "As a Crossroads heresy,"

(NOTE: Even though we are trying to consider other issues, too, this does not
mean that interest in the Crossroads heresy is any less. We not only have had to
reprint our Crossroads issue for August/1979 (another 5,000 copies are now ready),
but the 25,000 copies we printed originally of our July/1981 issue just ran out, so
it looks like we'll have to reprint that one, too. And heavy orders for our August/1981
issue (30,000 copies printed) continue unabated. The Crossroads issues which are
currently available are those for August/1979; for March, August and No-
vember/1980; and for April, August and September/1981. You will find our "Bundle
Rates" listed in the masthead on Page 2. Please inclose payment and address all
orders to: CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham,
Alabama 35226. Let's not give this threat to the Restoration Movement any rest.
Instead of waiting until Crossroadism already has taken over and become entrenched
where you are, order our Crossroads issues by the dozens, hundreds and thousands
and forewarn others how pernicious this false doctrine really is! — *The Editor.*)

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and forewarn others how pernicious this false doctrine really is! — *The Editor.*

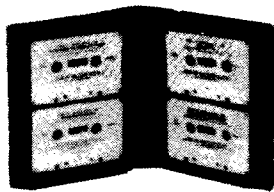
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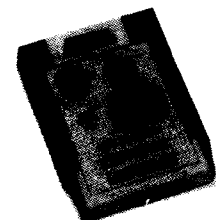


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NOTE: These taped sermons were made with the approval and under the direct supervision of Brother Wallace. No individual or publishing company,
other than the Foy E. Wallace, Jr. Publications, is authorized to publish any recording of Brother Wallace's sermons. —

Holy Spirit, Liberalism Are Respective Themes of November Lectureships in Muskogee, Oklahoma, and Fort Wayne, Indiana

Two major lectureships have been announced for Muskogee, Oklahoma, and Fort Wayne, Indiana, respectively, to occur during the month of November.

The Eastside church of Christ Lectureship, of Muskogee, Oklahoma, is scheduled for November 6 through 8, 1981, under the general theme of "The Scriptures teach that in conviction, conversion and sanctification the Holy Spirit operates only through the word."

Opening at 7:30 Friday night, November 6, Garland Elkins will speak on "The Baptism of the Spirit."

On Saturday, November 7, the schedule will be as follows:

- 9:00 a.m. — "The Intercession of the Spirit"—Garland Elkins
- 10:00 a.m. — "The Spirit and Tongues"—Garland Elkins
- 11:00 a.m. — "Present Day Illumination of the Spirit"—James Boyd
- 1:30 p.m. — "Pentecostalism in the Church"—Franklin Camp
- 2:30 p.m. — "The Arguments by Hardeman in His and Bogard's Debate on the Work of the Holy Spirit"—James Boyd
- 3:30 p.m. — "The Design and End of Miracles"—James Boyd
- 4:30 p.m. — "The Indwelling of the Spirit"—Roy Hearn
- 7:00 p.m. — "Witness of the Spirit"—Franklin Camp

On Sunday, November 8, the closing lectures will include—

- 9:30 a.m. — "The Spirit in the Old Testament"—Roy Hearn
- 10:30 a.m. — "The Gift of the Spirit"—Franklin Camp
- 2:00 p.m. — "The Holy Spirit and Inspiration"—Tom Bright
- 3:00 p.m. — "The Fruit of the Spirit"—Bill Hamrick
- 4:00 p.m. — "The Sin Against the Spirit"—Roy Hearn
- 7:30 p.m. — "The Scriptures Teach that in Conviction, Conversion and Sanctification the Holy Spirit Operates Only Through the Word"—Franklin Camp

David P. Brown is the director of this lectureship. Reservations for housing may be made through Charlotte Morgan, Area Code 918/682-6382, East Side church of Christ, 2141 Kingston, Muskogee, Oklahoma 74401. Cassette tapes will be available through Steve Wimp, 1000 North 10th Street, Leavenworth, Kansas 66048.

* * * * *

With night lectures Wednesday through Friday, then all day Saturday and Sunday, November 11-15, 1981, the First Annual Fort Wayne (Indiana) Lectures will be on the general theme of "Liberalism." The schedule is as follows:

Wednesday, November 11, 1981

- 7:00 p.m. — "Verbal Inspiration"—Garland M. Robinson
- 8:00 p.m. — "Premillennialism—in the Church"—Toby Miller

Kenny Gardner, minister, Manitowoc, Wisconsin, April 28, 1981: "Please send me 12 copies of the April, 1981, issue of *Contending for the Faith* . . . I am enclosing . . . four dollars. I hope we never need this material here, but if we do, I want to have it readily available. Thanks for your work."

David Lemmons, Bedford, Texas, February 19, 1981: "Keep up the good work you are doing. I pray the Lord will bless your efforts."

John A. Carter, of Mayfield, Kentucky, enclosed \$50.00 under date of April 13, 1981 "to

help you get *Contending for the Faith* out to the churches. Use as needed. May God bless you in your work."

James L. Snyder, minister, Stigler, Oklahoma, May 21, 1981: "After a recent division of the church in Muskogee, Oklahoma, our elders at Stigler have decided to furnish the congregation here with a copy of *Are Churches of Christ and the Entire Restoration Movement Literally at the Crossroads?*"

"Would you please send us 75 copies of the November/1980 (Volume XI, No. 11) issue and

Thursday, November 12, 1981

- 7:00 p.m. — "Instrumental Music in the Church?"—John M. Grubb
- 8:00 p.m. — "Pentecostalism in the Church"—James Boyd

Friday, November 13, 1981

- 7:00 p.m. — "Liberalism in Genesis 1-11"—J. Noel Merideth
- 8:00 p.m. — "Does the Gospel Include Gimmicks and Gadgets?"—James Boyd

Saturday, November 14, 1981

- 9:00 a.m. — "The New Modern Versions"—J. Noel Merideth
- 9:50 p.m. — "The Extent of Fellowship"—Melvin Elliott
- 10:40 a.m. —Break
- 11:00 a.m. — "The Total Commitment Movement"—J. Noel Merideth
- 11:50 a.m. —Lunch—Provided by the Ladies of the Congregation
- 1:00 p.m. — "What is Liberalism?"—Roy Deaver
- 1:50 p.m. — "Youth Worship"—Melvin Elliott
- 2:40 p.m. —Break
- 3:15 p.m. —Men's Class: "Grounded in the Faith"—Ben F. Vick
- Women's Class: "The Woman's Role in the Church"—Mike Fox
- 7:00 p.m. — "Bible Preaching is Both Positive and Negative"—Terry Harnden
- 8:00 p.m. — "The Menace of Liberalism"—Roy Deaver

Sunday, November 15, 1981

- 9:00 a.m. — "Marriage, Divorce and Re-Marriage"—Roy Deaver
- 10:00 a.m. — "Marriage, Divorce and Re-Marriage"—Roy Deaver
- 2:00 p.m. — "The Social Gospel"—James Sentell
- 3:00 p.m. — "The Authority and Work of Elders"—Roy Deaver
- 6:30 p.m. — "The Christian's Responsibility to the Local Church"—Bill Hughes

With the Waynedale congregation of 3421 Thurber Avenue, Fort Wayne, Indiana 46809, sponsoring the event, their minister Garland M. Robinson will serve as lectureship director. Limited housing with members will be available—or you can ask about local motels. Robinson's telephone: (219) 747-7786; Office phone: (219) 747-2637. Contact: (219) 447-3266. Tapes will be available at \$1.50 each postage paid or all for \$25.00 postage paid.

For those driving in, the building is located on the corner of Thurber and Baer (Old Highway 3) in southwest Fort Wayne (in the Waynedale Community) just 1½ miles north of Baer Field Municipal Airport and ¼ mile south of Lower Huntington Road from Char-King Restaurant.

bill us for the total cost. We are ever in your debt for this information."

Mrs. Ruth F. Alexander, of Fort Worth, Texas, is always seeking ways and means to strengthen the church. In May she sent \$4.00 to subscribe to *Contending for the Faith* for a young preacher, "who needs to know these false ideas invading the church." Others might well follow her example.

T. Lloyd Cannon ordered 12 copies of our April issue for distribution at Trinity Oaks congregation, Dallas, Texas.

Postal Charges on Special "Bundle Orders" Becoming Drain on, Contending for the Faith Fund; Monthly Contributions Needed

When such major magazines as *Liberty*, *Look* and *Life* were forced out of business several years ago, we were astonished to learn that one of the major factors was the increasing of the postal rates. Since then, of course, these have continued to climb. However, when I say the tremendous outlay for postage we are having to put out each month — especially since the demand for *bundles* of "Crossroads" issues has grown so great — I asked my secretary to run a check on what it is costing us to mail these out. She did so — and the results are rather astonishing.

Whereas our "bundle rates" are based on our enjoyment of *Second Class Rate* mailing privileges, only those bundles on hand at the time of the mailing of any particular issue are accepted by the Post Office for mailing at *those rates*. Bundles mailed *later* (which is *most* of them these days) are charged at the regular *Parcel Post Rate*, which is *much more expensive*.

Take, for instance, a bundle of 25 copies of *Contending for the Faith* mailed to Kentucky (Zone 3), the charge is \$1.73; mailed to Dallas, Texas (Zone 4), that same bundle would be \$1.86; to Miami, Florida (Zone 5), \$2.06; to El Paso, Texas (Zone 6, \$2.30; and to California or anywhere else on the West Coast (Zone 8), \$3.05. It costs *this much* just to mail a bundle of 25 copies! When orders are for 50s, 100s, 500s or 1,000s, the cost is *astronomical!*

Therefore, fellow helpers, it should not take much imagination to see *why* we need to keep those contributions to our contending for the faith fund flowing. This is not *all* we need such for, but it is a *major* and *growing* item. All such contributions are tax-deductible. Please make them payable to **Bellview church of Christ**, earmarked "*Contending for the Faith Fund*" and address them to **Post Office Box 26247, Birmingham, Alabama 35226**. Much appreciation.

The following contributions were made to this fund the last four months of 1980. We'll try to have as much as possible of our 1981 report ready for publication, Lord willing, next issue.

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING SEPTEMBER, 1980:		Dwight Duncan	70.00	Maggie M. Moody	10.00
M. S. Aguiluz	8.00	Harvey K. Edmunson	25.00	Dorothy Muckalvane	10.00
Mrs. Ruth F. Alexander	2.00	Eleanor B. Edwards	17.00	Mr. & Mrs. Jerry Nash	100.00
Fred A. Baker	10.00	Billy R. Elliott	50.00	John M. Orange	15.00
Lowell Bartlett	10.00	Mary Emson	10.00	Mr. & Mrs. Floyd Pierce	5.00
Harold G. Beale	20.00	James A. Green	50.00	William O. Poyner	7.00
Doyla Bloomer	8.00	Andy Harwood	5.00		
Raymond H. Buah	10.00	Harold D. Heath	18.89	Ted Prater	30.00
Roger & Darnie (Elliot)	10.00	Ernest Henegar	7.00	Glenn V. Purdy	10.00
Carter	10.00	Carl Henry	5.99	Charissa S. Roberts	5.00
Claudia T. Clemmons	20.00	W. L. Hertick	30.00	William L. Schwagler	60.00
Mr. & Mrs. James A. Cox	10.00	Mrs. Gardison Latham	10.00	C. B. Short	50.00
George Creel	5.00	James A. Lee	5.00	William E. Simpson	22.00
March Davidson, Jr.	7.00	Graham M. Nicholson	20.94	N. J. (Stan) Stanford	25.00
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		H. L. Meeks	5.00	W. S. Taylor	10.00
		L. A. Miller	15.00	Gladya N. Tune	7.00
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				Jeffrey N. Wesson	10.00
				B. B. Whitshurst	33.00
				Johnny Wyse	30.00

ANONYMOUS	200.00
TOTAL Received Via Contending for the Faith Fund During September, 1980:	\$1,163.63

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING OCTOBER 1980:

M.A. Aguiluz	8.00
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W.L. Hertick	30.00
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L.A. Miller	15.00
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Gladya N. Tune	7.00
Ralph E. Ulm	19.00
Jeffrey N. Wesson	10.00
Johnny Wyse	30.00

TOTAL Received Via Contending for the Faith Fund During October, 1980:

	\$878.00
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RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING NOVEMBER, 1980:

Mrs. R.N. Adams	3.50
J.C. Allinder	10.00
Harold G. Beale	20.00
Louis C. Bell	2.00
John A. Carter	42.00
J. R. Costlow	10.00
Mrs. Oscar T. Driver	10.00
Dwight & Lois Duncan	60.00
Lou Nell Elkins	5.00
James A. Green	50.00
W. L. Hertick	30.00
Leroy Lytle	1.00
H. L. Meeks	5.00
L. A. Miller	15.00
Mrs. Barney Mitchell & Elizabeth Cleveland	30.00
Maggie M. Moody	10.00
Dorothy Muckalvane	20.00
Mr. & Mrs. Floyd Pierce	5.00
Ted Prater	30.00
Glenn V. Purdy	5.00
Charissa S. Roberts	5.00
William L. Schwagler	60.00
Millard Shivers	50.00
William E. Simpson	20.00
W. S. Taylor	10.00
Wendell Tonison	15.00

Gladya N. Tune	7.00
Guy Waddel	7.00
Johnny Wyse	30.00

CHURCHES OF CHRIST: Cicero, IL (Midwest): 3,000.00; Glennville, GA: 4.75

TOTAL Contributions Received Via Contending for the Faith Fund During November, 1980:

	\$3,579.25
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RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING DECEMBER, 1980:

Ruth F. Alexander	2.00
Mabel O. Anthony	6.00
	3.50
Fred A. Baker	10.00
Harold G. Beale	20.00
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H. Truman Boyd	40.00
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Ordel H. Heavin	20.00
W. L. Hertick	6.00
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D. B. Hollyfield, Jr.	2.00
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Helen Moore	15.00
Mr. & Mrs. Guy P. Moss	100.00
Dorothy Muckalvane	10.00
Joe T. Nelson	25.00
Mr. & Mrs. R. B. Patterson	50.00
Mrs. Billie Perry	17.00
Mr. & Mrs. Floyd M. Pierce	5.00
Robert R. Price	10.00
Glynn V. Purdy	8.00
Charles S. Roberts	5.00
Rodney V. Rutherford	10.00
Mrs. Ruth Sawyer	10.00
William L. Schwagler	60.00
William Simpson	20.00
Wesley & Mary Starling	10.00
O.K. Stubblefield	25.00
W. S. Taylor	10.00
Gladya N. Tune	7.00
Mrs. Ollie H. Warhurst	100.00
John E. Wyatt	20.00
ANONYMOUS Colorado	10.00

Dexter Church of Christ, Almo, KY: 50.00

TOTAL Contributions Received via Contending for the Faith Fund During December, 1980:

	\$1,831.50
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Bert E. Harvill, Independence, Missouri, April 23, 1981: "I believe in peace and being a peace maker (Matthew 5:9), but I will not compromise on God's word for the sake of peace. Ira, you are doing a great work, and don't you ever let up on these liberals, for they are leading the majority of the church into destruction and denominationalism."

Wreath Kelley, Rantoul, Illinois, April 30, 1981: "Please send 12 copies of the April '81 issue of *Contending for the Faith*. Enclosed check for \$4.00."

Tommy Settles, of Pensacola, Florida, enclosed \$100.00 for our *contending for the faith* fund, under date of April 15, 1981, saying, "Use as needed for His sake."

Ruby Wilson, of Tishomingo, Mississippi, under date of April 15, 1981, enclosed \$10.00, saying, "I am happy to be able to help get *Contending for the Faith* to as many churches of Christ as I can. Please send it to the church in Tishomingo for a year. Brother Donald Rhodes is our preacher and he is very interested in keeping up with what is going on. He is from the Memphis School of Preaching and is a very sound gospel preacher. . . I baby-sit with three small children and by doing this I am able to do more to help spread the gospel in India and China, also here in the states. . . May God bless every effort to teach all people the truth. I am deeply interested in your effort to get Bibles into China."

Lillian DeVane, of Hot Springs, Arkansas, ordered all our "Crossroads" issues for 1980/81 and subscribed to *Contending for the Faith*.

QUESTIONS AND ANSWERS—OPEN FORUM FREED-HARDEMAN COLLEGE LECTURES

By: **Guy N. Woods**

\$14.95

A collection of questions and answers by Brother Woods drawn from over two decades of conducting the famous Open Forum at Freed-Hardeman College.

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William H. Fugerer is a former *elder* of the 39th Avenue congregation, in Gainesville, Florida. As an instructor at the FAA academy, he was transferred from Florida to Oklahoma City, Oklahoma, in 1979. However, as one who was conversant with Crossroadism right from the start and for many years thereafter, if *anyone* is qualified to speak out on it, surely he is!

"We miss the church at 39th Avenue," he wrote under date of January 19, 1980. "It was a difficult decision to leave Gainesville not only because of the church but because Gainesville was a good place to live and except for the crazy hours I enjoyed the work and the people I worked with were real fine folks. However, I felt that I could not let this opportunity pass for several reasons. First, the FAA academy is noted worldwide for teaching methods in job-centered training. Teaching Bible topics is very much like 'job centered training' so I figure that my experience here will be very helpful in that respect. Also, we had always planned to go into some kind of mission work full time when I retire. Now that I can count on weekends off I may be able to locate a congregation that cannot afford a full time preacher and I can be of some help before I retire.

"I would like to express my appreciation for the work you are doing and have done in the past in connection with the struggle against Crossroads-ism and their attempt to restructure or completely destroy the church. Your August 1979 issue of *Contending for the Faith* was excellent. The brotherhood needs men like you who will continue to stand against the forces of evil. The Crossroads cancer is here in Oklahoma City taking its toll.

"We worship with the Northeast church in Moore, Oklahoma. **Carl Hecker** is the preacher. **Frank Moore**, a recent graduate of the Bear Valley School of Preaching, also is working with the church. They are strong in the faith.

"The OCC lectures are coming up this month. Richard Rogers' name was on the program, so I decided that my time would be better spent by staying home and cleaning my comb.

"In your August issue of *Contending for the Faith* you mentioned **Bob Martin** and his deep concern for the church and the Crossroads problem. Serving as an elder with Bob was an experience that I shall remember and cherish always. There is no question that Bob's concern for the church was always first. Bob was also very concerned about **Parker Henderson's** continued stand in favor of Crossroads. About two months before his death Bob talked with Parker. I was out of town at the time. When I returned, Bob had high hopes that in about a month Parker would be back in Gainesville and we could talk with him about the Crossroads problem. We also planned to have some ex-Crossroads young people talk with Parker. He did not return and the meeting never came to pass. I am convinced that one perplexing unanswered question that Bob had on his mind was, 'Why, in spite of the evidence and the word of faithful brethren, does

Parker continue to defend the destructive Crossroads methodism? Parker is no doubt receiving a good amount of support from Crossroads but surely that is not the reason.

"I realize that you are very busy, Ira, therefore I hesitate to ask you to do anything that will consume more of your time. However, if you have read this letter to this point, you have already consumed time and I will ask for a little more. Please let me know your opinion on the following:

"I have always maintained that the name *Crossroads*, as it is being used, is not only unscriptural, but it is the foundation for the numerous departures from the faith that we have seen over the years. Yet, I have seen nothing written on the subject and some others I have talked with do not seem to share my concern. I believe that the only scriptural precedent for identifying a church is to include the geographical location of the meeting place. Thus we have the church at Ephesus, the Moore church of Christ, the 39th Avenue church, the University Avenue church, etc. You can look high and low in Gainesville and not find a geographical location called *Crossroads*. The Crossroads Church is identified by a *concept* not a *location*. Their bulletin further emphasizes this when they quote, 'Stand at the CROSSROADS and look . . . Jeremiah 6:16.' Why not call ourselves the *Old Paths* church of Christ or the *Strait Way* church of Christ, etc.? I can see no difference. The elders chose the name Crossroads, *not* because of the *location* of the meeting place, but for a *philosophical* concept. It is this same kind of reasoning that brought about other departures from the faith such as the Baptist Church, Methodist Church, the United Church of Christ, etc.

"Again, I believe you are providing a great service with *Contending for the Faith* and in the mission field. I am enclosing \$50.00 for one year's subscription to *Contending for the Faith*. Please use the change as you see fit."

(NOTE: In my reply of April 20, 1980, I said, in part, "Dear Bill . . . Forgive me for having been on the road so much of late that I seemingly could not get back to my typewriter to write again. I did appreciate your letter and phone call. Also your sending those items earlier this month.

"Yes, I am sure that you miss the church at 39th Avenue in Gainesville. They are fine folks.

"What you said of our August 1979 issue was particularly gratifying. Since then, of course, we have brought out another issue on Crossroads. And still another one is being planned.

"Bill, I, like you and Bob, cannot explain to myself why Parker Henderson cannot seem to see through Crossroads. It is almost as if a curtain had been drawn across his eyes. I have hopes even yet that he will come clear on the matter. But, to date, it seems that he has not.

"Your idea about the name Crossroads being based on a concept, not a location, it seems

to me has merit. Certainly "Crossroadism", as an "ism", seems to be spreading all across the brotherhood. So cultish is this philosophy it seems that even **Chuck Lucas** and **Sammy Laing** could see it. However, I get the impression that they, like Parker, don't see it either!

"Well, at least *some* of us see it. And we shall continue trying to get others to see it, too.

"Thanks for the \$50.00 you sent in January, Bill. It really helps. Please encourage others to keep on supporting this work so that we may be able to spread the message as far as we can brotherhood-wide . . ." IYR Jr.)

Mrs. Olive M. Cawyer, Graham, Texas, March 4, 1981: "Thanks for the good paper. May you keep the good work going for many, many years . . ."

J. A. Anderson, Huntingdon, Tennessee, March 9, 1981: "I enjoy it very much and appreciate your courage to stand for the truth. You can use the remainder of the money any way you see fit. (NOTE: In addition to his renewal, brother Anderson enclosed \$6.00 "extra". IYR Jr.)

D. Ray Pippin, elder, Olathe, Kansas, March 2, 1981: "We are most happy to hear of your successful trip to China with the Bible program . . . Our prayers, both individually and congregationally, have been for you and your great work for truth."

John F. Reeves, Stephenville, Texas, March 19, 1981: "I ran across your paper and liked it very much, so decided to subscribe. Keep up the good work."

Dr. John R. Ledbetter, Jr., of Rogersville, Alabama, under date of December 13, 1980, contributed \$25.00 to our *Far East* work and \$25.00 to help our *contending for the faith* effort, for which we are grateful.

Harold O. Cozad, elder, Bellview church of Christ, Pensacola, Florida, April 30, 1981: "Surely enjoyed your latest *Contending for the Faith* . . . Isn't it odd how that some people say we are such trouble makers and yet more and more people want to know what's going on!"

Tom Harrison, Elkins, Arkansas, enclosed \$5.00 to apply on our *contending for the faith* fund, saying, "Wish you every success in this good work."

Melissa Cagle, of Paducah, Kentucky, enclosing \$20.00 to help on our *contending for the faith* fund, said, "I look forward to receiving *Contending for the Faith* each month and hope that my contribution will help to continue this good work. It helps me so much to know that there are others in the world who are willing to stand up and fight for the truth."

Monroe Pruett, San Diego, California, May 17, 1981: "Please send two copies of our April/1981, Volume XII, No. 4, containing the article, 'Poway Church: Flock Gone Astray?' I read one in Arkansas and want to pass it around when we get home. I think it is very good."

Contending FOR THE Faith

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FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Lynn Anderson on the Existence of God

Pat McGee

To my great shock and sorrow, today – June 16, 1981 – I heard brother Lynn Anderson speak on the existence of God and Christian faith which involved a total denial of a *knowledge* of God's existence. What he said was one of the most disturbing things I have ever heard. I knew, of course, from previous experiences, that he was liberal and had taught grievous false doctrines on numerous matters, but I never imagined he would teach the things I heard him teach today on our local radio station. The exact comments are as follows:

“... we are as full of the love of a sporting chance as we are of red blood. And faith, too, is a kind of risk. You can't perfectly prove there is a God. But as Donald Hanke said, 'Faith is betting your life on God.' Now the odds do seem to some of us overwhelmingly on the side of faith, but the romance of real religion is the romance of a risk. And some of us have flung everything we have into it. Now there are only two alternatives here. Either God *is* or He *isn't*. You go one way or the other. And while it's no long shot, it is a risk to believe. But, come to think of it, it is quite a risk not to, isn't it?”

There is no doubt in my mind that the most exasperating experience in my life has been with many of my brethren as I have tried to somehow get them to open their eyes and see actually what is happening here in Abilene at the Highland church of Christ through the efforts of their false teacher and preacher, Lynn Anderson. For some reason brethren refuse to believe the evidence or totally ignore it when I have presented the real facts. I frankly confess that I just don't know what it will take to get the eyes of the brotherhood open as to the present digression at the Highland church.

HOW CAN ANDERSON GET BY WITH THIS?

The above quotation is but an illustration of the kind of teaching and preaching that one can expect from Lynn Anderson. If you want to hear as bad or possibly even worse, write to the Highland church and ask for a copy of Lynn Anderson's sermon tapes on the book of Galatians. Those who know anything about the Bible and sound doctrine will not find it difficult to pick out the heresy and false doctrine.

I suggest you also write to brother Art Haddox and ask

him why they have used *instrumental music* on Highland's "Sonseeker" radio program here in Abilene and why they also let the ladies do most of the preaching and teaching on it. Further, you might ask how a man can be an elder at the Highland church of Christ who believes that Moses did not write the book of Genesis ("Therefore, the date of the present final form of the book of Genesis cannot be earlier than that time (i.e., the period of Judges) although the events that it relates and the oral or written sources from which it was composed are much earlier." *Genesis Commentary*, John T. Willis, Sweet Publishing Company, 1979, page 229), that the book of Isaiah was produced in its final form in three different periods between the eighth and fourth centuries B.C. (*Isaiah Commentary*, John T. Willis, Sweet Publishing Company, 1980, pages 13-20), who teaches that "God cannot be limited to any set of abstract, religious declarations deduced from Scripture by his creature man. Man cannot anticipate how God will behave in any given situation." (*The World and Literature of the Old Testament*, Sweet, 1979, page 7). Do you brethren who support the Herald of Truth endorse these positions and statements? The man is a *rank liberal* – and yet he is an *elder* at the *Highland church* which oversees the *Herald of Truth!* Think, brethren!

So then, if you are wondering how it can be that Lynn Anderson can get by with preaching the kind of sermon that we have quoted above, which is nothing less than disgusting agnosticism, this is why. "Truth is fallen in the streets." (Isaiah 59:14). It seems that anything goes now among those who have the say-so at the Highland church. Even to the extent that we cannot prove the existence of God and that religion itself is but like sporting chance, pure risk or betting and gambling!

WILL BROTHERS LISTEN NOW?

What will it take to get brethren to open their eyes and see that false doctrine, compromise and now raw agnosticism (not to say atheism) is what we may expect from the Highland pulpit? Lynn Anderson is a false teacher and is slowly but surely leading those who follow and/or fellowship him into the pit of digression. (Continued on Page 3)

Contending FOR THE Faith

Volume XII, No. 11

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Ira Y. Rice, Jr., Editor

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How Many Does It Take To Make A Majority?

As a lad growing up in Norman, Oklahoma, I used to hear my mother say, "God and one more make a majority." However well-intentioned as I have no doubt she was, my mother was not quite right. God *by Himself* is a majority. As Paul told the Romans, "...yea, let God be true, but every man a liar..." (Romans 3:4).

In looking through the articles included in this issue of *Contending for the Faith*, it is evident to me that numbers of our supposed-to-be leading brethren have forgotten this.

"FULL ASSURANCE" OR "RISK TO BELIEVE"?

Take, for instance, Lynn Anderson's putting belief in God on the basis of "a sporting chance" or some kind of "risk". (See Pat McGee's article, beginning on Page 1.) How utterly foreign such drivel is from what Paul told the brethren at Colosse, wherein he yearned that they and others "might be comforted, being knit together in love, and unto all riches of the **FULL ASSURANCE** of understanding, to the **ACKNOWLEDGEMENT** of the mystery of **GOD**, and the **FATHER**, and of **CHRIST**; in whom are hid all the treasures of wisdom and **KNOWLEDGE**." (Colossians 2:2-3).

Listening to Roy Osborne (see Keith Marshall's article beginning on opposite page) is no better. When brother Osborne affects to make a distinction between the preaching of the gospel and the history of the early church, in the book of Acts, he makes a distinction where, in reality, there is no difference. And when he contends the church did not have a time it was chartered, this would have been news to Peter and the rest of the apostles on Pentecost.

SCHULLERISM IN THE CHURCH

The more I studied Harold Thomas's fine article on "The 'Schullers' of the Church of Christ" the more I could see that he had a genuine point to make. What advantage is it to the truth of the gospel, if we oppose such things as *Crossroadism*, if we are going to turn right around and swallow *Schullerism* whole!

And then there is that "Left-Handed" Judge, Walter Pigg tells about from Page 7 — and the *Harrison Street* brethren in Batesville, Arkansas, who were so determined to have false-teacher John Clayton for a lecture series that there was just no way to head them off!

Brethren, where is all this studied following after error taking us? Teaching for doctrines the commandments of men made the scribes' and Pharisees' worship "in vain". (Matthew 15:9). If it did so *then*, why *not now*? God's word is *still* true, no matter how many of our false brethren mouth to the contrary.

Yea, let God be true, but every man a liar!

—Ira Y. Rice, Jr., Editor

VOLUME XII NOW COMPLETE; NO ISSUE IN DECEMBER

Inasmuch as we do not publish in December, as this issue goes forth our publication of Volume XII is now complete. **BOUND VOLUMES** of Volume XII are now in preparation and should be ready for delivery sometime in January. For anyone ordering any single bound volume of *Contending for the Faith*, not as part of a set, please send \$6.95 (plus \$1.00 for packaging and postage) with your order. When ordering Volumes III through XII as a set (Volumes I and II are now out of print), instead of sending \$69.50 (at the single-volume rate), please send only \$55.60 (which is 20% off) together with \$3.00 for packaging and postage, or a total of \$59.60. Those who *already* have purchased a set of Bound Volumes may deduct 20% from the single-volume rate, when ordering Volume XII or any other available volume to complete your set.

Lynn Anderson on the Existence of God

(Continued from Page 1)

For years I have been trying to get brethren, friends of mine, churches and all to see what this man is doing here in Abilene. I have been called many things by many people, some even close former friends and brethren. What will I have to show them more than this that will persuade them that every word of my warnings has been true? Lynn Anderson has compromised the gospel, the Lord's church and the sound reputation of the faithful churches of this area. **We have had enough of it!** We will not stop in issuing forth these warnings and pleadings. Some day enough brethren and churches are going to sit up and listen. Perhaps that time is now.

Until that time Lynn Anderson will continue to have open and continued fellowship with the sects and denominations here in Abilene while brethren aid and abet this compromise of the gospel by supporting the Highland church and their Radio and TV programs. If you cannot endorse the teaching, preaching and actions of Lynn Anderson then **stop your support** and let the Highland elders know *why*. If you continue your support all must assume that you endorse all of the error and compromise that has gone on and, yes, even the radio sermon that you have read above.

If you would like a copy of the tape which is above quoted write to brother **Jack Burford, 1226 Sayles Boulevard, Abilene, Texas 79605** and order one to hear for yourself.

The Christian can know *perfectly* and prove *absolutely* the existence of God. True religion does not involve any risk or chance. Jesus said, "**Ye shall know the truth . . .** (John 8:32). I'll take the truth any day over Lynn Anderson and his theology. Give me the Bible!

—Church of Christ
North Fifth and Grape
Abilene, Texas 79601

Listening To Roy Osborne

Keith Marshall

As **Roy Osborne** called it, he was in a "so-called gospel" meeting with the Vandelia Village congregation in Lubbock, Texas, in October of 1980. I sent for the tapes of his sermons, especially his lessons from Galatians, the gospel of Jesus Christ and victory. In all four sermons he ridiculed the church in general, older preachers in particular. He commended the elders of the Vandelia Village congregation for their allowing him to preach on such "unpopular subjects" and the preacher, **Jeff Hood**, for being so different from his upbringing and training. He also made some very bold statements that I believe are completely contrary to Biblical teaching, which I will address myself to in the remainder of this article.

Roy said:

"You have heard that the book of Acts is the history of the early church. It is not! The book of Acts is history of the preaching of the resurrected Lord and the church happened. The church was not created, the church was not established. The church was not built. The church is a fellowship of people who, placing their faith in Christ, suddenly find themselves under a common bond of faith, and in this bond of faith, bound together under the love of God, found in their bond of love that Jesus taught they became a fellowship. The church was not built in 33 A.D. The church is not an organization, that had a time when it was chartered."

Roy is credited with having spent some 30 years in the study of the Bible. From listening to him, it is evident that he has spent a great deal of time studying the writings of denominational men. His terminology and emphasis is in harmony with theirs. The above statement concerning the church evidences that he has been greatly influenced by something other than scripture. He makes several statements about the church, such as: "**the church happened**",

"**the church was not created . . . established . . . built in 33 A.D. . . the church did not have a time it was chartered.**" These statements are in direct contradiction of scripture. Let us give attention to this matter now.

WAS THE CHURCH JUST A HAPPENING?

Roy leaves the impression that the church was just a happening with no pre-planning of its coming. We all know the place of preaching of a resurrected Lord, and that those who put their faith in Him and obey Him will be added to the church. (Mark 16:16; Hebrews 5:8-9; Acts 2:38, 41, 47). This was all predicted many years before it became a reality. Paul said that it had been God's "**intent**" and "**eternal purpose**" to make known His manifold wisdom "**to the principalities and powers in the heavenly places**" by the church. (Ephesians 3:8-13). The church was not just a happening, but rather planned, and that from eternity. The idea that the church is just a happening in the first century comes from the premillennial idea that the Jews rejected the kingdom and thus the church was a substitute for a period of time. The truth of the matter is that Jesus rejected being such a king while he was here in the flesh. (John 6:15).

John many times told the people of his day "**the kingdom is at hand**"; when John was imprisoned, Jesus took up the same theme. After Christ's death and resurrection and before his ascension, he spent the last 40 days "**speaking of the things pertaining to the kingdom of God**". (Acts 1:2). In verse five He reminds the apostles that it was "**not many days from now**" (ten in fact). When Peter and the other apostles preached the resurrected Lord, about 3,000 gladly heard the word, were baptized for the remission of their sins and were added to the church. (Acts 2:41). The church coming into existence was not just a happening or afterthought.

WAS THE CHURCH BUILT? ESTABLISHED?

Roy also said that the church was not built or established, and went so far as to say it was not built in 33 A.D., and had no time when it was chartered. All of these statements are out of harmony with plain statements of scripture. Jesus flatly said: **"I will build my church."** (Matthew 16:18). Does Roy believe Isaiah 2:1-4 prophecy concerning the church? If he does, then Isaiah said, as the Spirit guided him, it (the church) would be established.

The statement that the church did not have a time when it was chartered is really a very dangerous attitude toward the church and its right to exist. His statement that the church was not built or had its beginning in 33 A.D. is showing a lack of acceptance of many scriptures. He may believe it was 30 A.D., but does he? All I could determine in his four speeches was what he said above. Whichever calendar you are going to accept does not change the fact that the church started on the first Pentecost after the resurrection of our Lord, whether it was 30 or 33 A.D. Again: this particular year and day was not just a happening, but fulfillment of many prophecies concerning this fact. Let us look at a few.

(1) Isaiah 2:1-4 and Joel 2:38-32. These inspired men said this would take place in **"the last days"**. Peter said this was **"what was spoken by the prophet Joel"**. (Acts 2:16-21). The writer of Hebrews identified the last days as coming with Jesus and His teaching. (Hebrews 1:1-2) The same writer also portrays the church as a mountain. (Hebrews 12:22-23). Paul called the church the **"household of God"**. (I Timothy 3:15).

(2) Isaiah 11:1-12 can be divided into three areas: Verses 1-5 describes the character of the Messianic King (Jesus); verses 6-9 describe the peaceful nature of His kingdom — the church; and verses 10-12 tell us the WHEN of the happening of these things. Notice, twice the expression **"in that day"**. Paul uses these verses to show that this has already happened and was reality at that time. (Romans 15:8-12).

(3) Daniel is more definite about the "time" of the beginning of the kingdom-church. Daniel says that after the Babylonian, Medo-Persian and Greek dominion would come the Roman rule (146 B. C. - A. D. 476). Now he said it would be within this time period that **"the God of heaven"** would **"set up a kingdom"**. (Daniel 2:44). Now if Daniel is telling the truth, if the Spirit is guiding him right, the church would be chartered within this specific time period.

(4) Luke established that this was the government of the first century. (Luke 3:1-2).

(5) John, coming in the spirit of Elijah, preached the **"kingdom of heaven is at hand."** (Matthew 3:2). After John was imprisoned, Jesus began to preach the same theme. (Matthew 4:17; 10:7; Mark 1:15). As Jesus sent the apostles out to the "lost sheep of the house of Israel", He instructed them to say to them **"the kingdom of God has come near to you"**. (Luke 10:9, 11).

(6) Jesus narrowed the time element down to just ten days in Acts 1:2. Then after 40 days He ascended into the heaven. (vv. 9-11). Matthias was chosen to take Judas' place. (vv. 15-26). Then when the day of Pentecost was fully come, all that Jesus had promised to these Apostles began to be fulfilled. The expression **"had fully come"** (Acts 2:1) indicates a significant time in God's purpose. Pentecost came 50 days after the Passover (Leviticus 23:15-16) so it

always came on the first day of the week, Sunday. The results of the preaching and the faith created in the hearts of thousands brought them to raise the question: **"What shall we do?"** Peter, led by the Spirit, instructed them to **"repent and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you will receive the gift of the Holy Spirit."** (vv. 37-38). Luke records (v. 41) that about 3,000 gladly received His word and were baptized and the Lord added to the church daily those being saved. (v. 47).

Conclusion: Whether this was in 30 A.D. or 33 A.D. makes no difference. The fact is, the beginning or chartering of the church was prophesied, and Acts 2 tells of its fulfillment. All of this is contrary to what Roy said about the church and its beginning. This being the case, it makes him a false teacher and one who is teaching contrary to the doctrine of the scripture, thus should be avoided. (Romans 16:17-18). John says that those elders and congregations that use and encourage such men in their false teachings are partakers in their evil deeds. (II John 9-11).

—Post Office Box 514
Rankin, Texas 79778

What Do You Think About . . . ?

John M. Grubb

We live in an opinionated society. People are interested in knowing what we *think* about politics, the weather, inflation, sports, and yes, religion.

At one time or another every one of us has been asked the question in the area of religion, "What do you think about . . . ?" How should we answer this question?

The Bible tells us we must give answer. (I Peter 3:15; Colossians 4:6). Many prospects have been turned away from Christ because we have not answered questions in the proper manner. For instance,

"What do you think about baptism for the remission of sins?" I think that unless you are baptized for the remission of sins you will be lost eternally."

"What do you think about using instrumental music in worship?" I think it is wrong to use instruments of music in worship."

"What do you think about speaking in tongues and performing miracles today?" I don't think it can be done today."

What is wrong with these answers? Just this: It does not matter what we *think* about these things. The question is: What do the *scriptures* say about . . . ?

"What do you think about baptism for the remission of sins?" The Bible says we must be baptized to be saved." (Mark 16:16; Acts 2:38; I Peter 3:21; Acts 22:16; Romans 6:3, 4).

"What do you think about using instrumental music in worship?" It does not matter what I think about it. The Bible specifies singing in worship." (Ephesians 5:19; Colossians 3:16).

"What do you think about speaking in tongues and performing miracles today?" What I think about it does not matter. The Bible teaches that miraculous gifts ceased in the first century when the revelation of God was completed and confirmed." (I Corinthians 13:8-10; Hebrews 2:3, 4; Jude 3).

What we think about the Bible will not be enough to get us or our friends and neighbors to heaven. It is only when we obey all of the will of God that God's grace will save us. (Matthew 7:21-23; Ephesians 2:8, 9).

Let's make sure in the area of religion that we refrain from giving our opinions where God's word speaks. Let us answer with a "thus saith the Lord." Souls are at stake!

The “Schullers” of the Church of Christ!

Harold Thomas

Recently a preacher friend of mine handed me a copy of *Your Church Has Real Possibilities!*, a book written by Robert H. Schuller and encouraged me to read it.

Dr. Schuller is a well-known denominational minister who has captured the attention of millions of Americans who watch his nation-wide television program, “The Hour of Power.” He is the founder of the Garden Grove Community Church in Garden Grove, California. In 1955, Schuller rented an old out-door drive-in theater and began holding worship services for those who either could not or would not enter the doors of a church building to attend a more conventional style worship service. It wasn’t long until the “come-as-you-are/sit-in-your-car” worship offered by Schuller began to catch on. Today, Schuller is preaching to his followers in a new 18-million-dollar-plus glass cathedral situated not more than a mile from the site of the old drive-in theater where, with only \$500.00 in his pocket, he began his California-based ministry. His “fatherly” personality coupled with his “positive preaching” has continued to swell the Garden Grove Community Church’s membership role.

In his book, *Your Church Has Real Possibilities!*, Schuller outlines certain “growth principles” which he confidently believes in. He unashamedly advocates that any church anywhere can enjoy growth and success *if* the minister and other church leaders will adopt and faithfully practice the principles he outlines in his book. It is Schuller’s opinion that the institutional church in the United States will enjoy a fantastic future contrary to the dark predictions of many of the ecclesiastical theorists. Schuller’s advice and predictions have been viewed by many leading denominational figures as “controversial” but few denominational leaders have sought to argue with what they consider to be his apparent success.

IN SPITE OF SUCCESS, FALSE NEVERTHELESS

In spite of Schuller’s remarkable record, he is, when all is said and done, a false-teacher in light of what the New Testament clearly teaches. Yet, after reading his book and pondering the views set forth, it is perfectly clear that many of my brethren are adopting Schuller’s formula for growth – at least certain cardinal points of Schuller’s formula.

Lest I be accused of not being in favor of church growth permit me to make this perfectly clear at the very outset. I am unquestionably 100% in favor of growth – numerical as well as spiritual. I am in favor of “small congregations” and “big congregations.” I am in favor of small congregations becoming big congregations. I want to reach as many as I possibly can with the truth BUT NOT AT THE EXPENSE OF THE TRUTH. People who are only half-converted or who have been “brain-washed” into getting into the baptistry seldom ever prove to be of any real benefit to the cause of Christ and rarely ever support the truth. It is often the case that such become a thorn in the side of spiritual Israel.

Beginning on page 44 of his book and continuing through page 45 Schuller makes the following comments. “**Contro-**

versy has been a major cause of membership decline in Protestantism. There is a proper time and place for the church to deal with controversial theological, political, social, biblical issues. But the pulpit is seldom the right time or the right place . . .” I have listened to Schuller on several occasions in order that I might ascertain just what he believes. His preaching is void of anything that might even suggest controversy. At the same time it is also completely void of doctrine! He will talk about overcoming personal problems and he will strongly suggest that you can enjoy a fuller and happier Christian life if you will give more – particularly if you will give to the programs *he* runs. But you won’t hear Robert Schuller discuss from the pulpit the plan of salvation, the organizational pattern of the church, the pattern of New Testament worship or any other Biblical doctrine. He is concerned about the various social and physical ills confronting the teeming masses, but he is personally convicted that “confrontation” and “dialogue” from the pulpit is both, in his words, “disastrous” and “crazy!”

PEALE’S PREACHING APPEALING; PAUL’S APPALLING

Thus the “positive preaching” of Schuller deals more with why we ought to be concerned about building “gymnasiums, family life centers, hospitals and crystal cathedrals” and how we can overcome physical and material handicaps than how we can eradicate sin in our lives and defeat Satan’s attempts to steal our souls. Sin is something Schuller very seldom ever deals with! When he does deal with it he is most careful not to speak about its deadly consequences – only its frequent troublesome physical aspects. No doubt Schuller would find the preaching of men like Norman Vincent Peale appealing and the preaching of men like the apostle Paul appalling!

It would appear that over the last 20 years many of our elders and preachers have begun to listen to and subscribe to the views of men like Schuller. Legion are the numbers among us who no longer consider doctrinal preaching suitable for the pulpit. Those who “contend earnestly for the faith” (Jude 3) are looked upon as “radicals” who have nothing better to do than rock an otherwise steady boat sailing on an otherwise calm sea! The mere mention of the word “debate” in some quarters arouses scornful looks as if a Christian and gentlemanly defence of the truth on the polemic platform was something dirty and profane.

The preaching of the Old Testament prophets and that of the apostles would be stoutly rejected by many “growing congregations” today on the grounds that it would be too controversial, too harsh and too uncompromising. After all, when you are aiming for big numbers, you can’t afford to hurt anyone’s feelings and run anyone off!

WILL SCHULLERISM LEAD TO APOSTASY?

I personally am convinced that unless we can somehow stem the growing number of “Schullers” stepping into our pulpits the church undoubtedly will witness another apostasy the likes of which occurred during the so-called Dark Ages. A new generation soon will arise and begin assuming leadership roles within the church. A generation untaught

and unlearned with regard to the "form of sound doctrine" (Romans 6:17) and the "form of sound words." (II Timothy 1:13).

Because this generation can not or will not recognize the "form" of sound doctrine they will see no harm in instrumental music or in allowing adulterers to be coddled openly within the membership of their congregations. This new generation no doubt will openly fellowship anyone and everyone who claims to be religious on the grounds that not to do so would be unChristian and unloving.

Surely if we will but open our eyes and look about us we can see that the "mystery of iniquity doth already work" among us. Congregations are being divided over error. Sin goes unchallenged in many quarters. Discipline is not practiced. So-called "giants" among us are either silent with regard to the present situation or they are heard to argue in favor of tolerating sin. Those who have in times past eloquently defended the truth are now heard to say that we should not "allow controversial subjects like the divorce and remarriage issue" to divide us. These brethren speak of division as if it were sinful under all circumstances when in fact it is not! Granted, sin causes division. (Isaiah 59:1-3). But it is not sinful to withdraw fellowship and sever or divide those who are bent on corrupting the body of Christ from those who are striving to uphold the truth.

DO YOU HAVE A "SCHULLER"—OR A "PAUL"?

What kind of a man occupies your pulpit? Is he a "Schuller" or is he a "Paul"? Will he contend earnestly for the faith or will he bow to the dictates of those who desire

after their own lusts to heap to themselves teachers, having itching ears and who "shall turn away their ears from the truth"? (II Timothy 4:3-4). Does he "speak as the oracles of God" (I Peter 4:11), or is he an oracle for the liberal philosophy advocated by those who want to attract large numbers and build huge bank accounts? Is he a man of God or is he a man God would oppose? Does he speak the truth in love without fear or favor or is his preaching more concerned with the social ills of the middle class? Does he advocate "brain-washing" techniques, such as those of the Crossroads Philosophy, as a legitimate means of leading others to Christ or will he present the lost with the simple but profound facts of the gospel and allow the two-edged sword of the Spirit to convince and convict the sinner? Is he a man of conviction or is he persuaded that he must politic his way to the top? These are serious and sober questions every child of God should be asking himself.

If it is true that the church is suffering in these perilous times and our growth is on the decline perhaps it is because we are forsaking the old paths and allowing the torch of truth, which has attracted countless millions in times past, to burn low. Perhaps we are not growing because our plea is less distinctive than that preached a few generations ago. Perhaps we are not growing because we have turned the pulpits of our congregations over to the "Schullers" among us.

—1112 Bellevue
LaPlace, Louisiana 70068

A "LEFT-HANDED" JUDGE

Walter W. Pigg, Jr.

Judges 3 contains the record of Ehud, the left-handed judge, who delivered Israel from the Moabite oppression. Though physically "left-handed" Ehud was a bold and daring man. He made a two-edged dagger, a cubit and a half in length, which he thrust into the fat belly of Eglon, king of Moab. After killing Eglon, Ehud made a successful escape and went on to lead the Israelites in slaying 10,000 Moabites, thereby freeing Israel from Moab.

At the Freed-Hardeman Lectures, earlier this year, I heard brother Stephen North, a circuit judge, speak on the subject of "Divorce, Its Causes and Consequences." Since hearing brother North I have been continually reminded of Ehud, the left-handed judge. This is certainly not to cast a reflection upon brother North as a circuit judge. As far as I know he does his job well. And, from his statement that he had disposed of almost four thousand divorce cases (including those involving elders, preachers, deacons, teachers, and the wives of each) in seven years, it would appear that he has been very prolific in the judgments rendered. Brother North does not remind me of Ehud because he is left-handed physically. He may be right-handed, or even ambidextrous, as far as I know. But Ehud comes to mind when I think of brother North's speech because "left-handed" can mean *clumsy* or *awkward*. In this sense brother North is left-handed in his religious judgment, as

evidenced by his chapel speech at Freed-Hardeman College.

As to the *cause* of divorce, brother North believes that our very urban and mobile society has contributed considerably, when compared with the more rural society of many years ago when, as he put it, people had so much work to do that they were too tired to "fool around much." He also believes that in times past people stayed married because of necessity, concluding that he doesn't know whether marriages are "any unhappier now than they used to be." Another contributing factor in increased divorce, he believes, is that society now condones divorce to a greater degree. He gives as an example the election of public officials, including a president, who have been divorced. But with regard to the present view of society toward divorce he said: "I'm not saying that's good or bad. I'm not making a judgment on that." Personally, I don't have any trouble concluding that the permissive attitude toward divorce which is so prevalent today is BAD! There is NOT ONE GOOD THING ABOUT IT! How could any God-fearing individual have difficulty in making a judgment in this matter?

"THANK GOD FOR THE SALVATION ARMY?"

Alcoholism is a major cause of divorce, according to brother North. He says about the only thing the church has

done about alcoholism, which he describes as a "terrible, debilitating, progressive, terminal disease" is to "condemn it." He declares that when it comes to helping people afflicted with the disease we've left it up to the Salvation Army. Then he said, "Thank God for the Salvation Army." He does add that he "may not agree with what they preach," but that he cannot disagree with the love and patience they show relative to treating alcoholics.

Now, a question or two for brother North. How can anyone, in harmony with God's will, *thank God for the Salvation Army*? Is it because they do some good deeds? If so, do we then have a scriptural right to thank God for the Baptist Church, the Catholic Church, Judaism, Mormonism, Hinduism, and the like? Those organizations do *some* good deeds. But they also teach error which will result in the loss of one's soul! The Salvation Army is a *religion* just as much as the *Baptist Church* is a religion, but it is a *FALSE RELIGION*, and does not have God's approval. How then could it have *our* approval, or how could we thank God for something which He opposes?

Alcoholism may be called a "disease" by modern definitions, but it is more than that. It is "drunkenness," a "work of the flesh" (Galatians 5:19-21), which may keep one from inheriting the kingdom of God. Call alcoholism a "disease" if you will, but remember that this "disease" will damn the souls of many, and cause no little heartache, misery, destruction and death. It is a "disease" which people get from a bottle, by choice. Alcoholism is a serious problem (as are many other *sins*) which the church should try to deal with, but to conclude that the church can *make no judgment* relative to this sin is certainly not the *Bible* way to deal with it. A failure to treat drunkenness (alcoholism) as sin is but to encourage it.

ARE TARES IN THE KINGDOM OR THE WORLD?

As to what the church can do about divorce, brother North says, "The church needs to get out of the judging business in the area of divorce." He adds: "We need to get the church out of the judging business, and get the church into the loving business, caring business and helping business." He says he knows of a congregation where the young people who get involved in marital problems make a race to the elders to see who can get there first. The one who doesn't get there first "gets withdrawn fellowship from." He also says the elders have some sort of secret meeting, where some sort of trial is carried on and some sort of judgment rendered.

Brother North is making a "left-handed" judgment in his conclusion that the church (including the elders) should not make judgments in the area of divorce, just because some congregation may have failed to handle a problem scripturally (if such was the case). It is unfair to make a blanket charge against the church and the eldership in general on the basis of what a particular congregation may have done, or failed to do.

As brother North continues to emphasize his point that the church doesn't need to get involved in the judging business, but rather in the loving and caring business, he says we are not *qualified* to judge, and that he doesn't think it profitable for the church to get involved in trying to separate the wheat from the tares at this time. He says our function is to "feed the hungry, give water to the thirsty, give love to those that need, companionship to the lonely, support to those that need help." And, relative to judging,

he asks the question, "Is there any one of us that can cast the first stone?"

Obviously, brother North means by his "loving and caring business" that the church should make no judgments relative to wrongs which may exist within the church. But it is a poor judgment which says that even though we may know there are tares in the wheat we must let them alone, and make no judgments nor take any action against them. This is the way things are handled (rather mishandled) in too many instances, but that does not make it right! Such permissive attitudes have caused many of the wheat fields to be literally filled with tares! To imply that there is no one qualified to "cast a stone" against error within the church is a serious charge, which is lacking in proof. There are still Godly elders and members of the church who can "cast a stone" when error rears its head and needs to be dealt with. There is a need for more, and stones need to be cast more often in behalf of the truth which makes men free.

JUDGMENT NOT BASED ON BIBLE

In brother North's concluding remarks he urges those in the churches to work on things like the "Mother's-Day-Out-Program." He also emphasized the need for professional counsellors in the church, alleging that "preachers don't make good marriage counsellors, generally." His basis for this conclusion is that the preacher's background basically is in "right and wrong, black and white, sin and not sin."

Brother North may believe that "Mother's-Day-Out Programs" and "professional counsellors" are the way to cope with the divorce problem, but his judgment must be based on something other than the Bible. We believe a "*Bible-In Program*," where God's word is taught, emphasized, respected and obeyed, is so urgently needed. Getting away from a much needed reliance upon God's instruction book on marriage has helped to bring about the problem in the area of marriage and divorce. Professional counsellors may have their place (at least some of them) but many of them rely upon man's wisdom rather than God's word. Like brother North in his speech, they too often ignore plain Bible teaching and advocate that which is not in accordance with the Book.

Brethren, too many preachers are thinking in terms of a *hazy gray* today and not in terms of right and wrong; black and white; sin and not sin. There is a spirit of compromise in the air today which is contributing to the "divorce explosion" rather than curbing it. Divorce and remarriage for "every cause" is being taught all across our land, and not enough congregations will stand and make judgments in opposing this error.

Brother North's judgment, opposing judgments by the church, is completely without a scriptural basis. And, he did not even *pretend* to call upon *New Testament* teaching to prove his points. Neither did he anywhere advocate a study and practice of the New Testament as a deterrent or solution to the problem. The New Testament does prohibit *some* judging but it also *enjoins* some judging. *Hypocritical* judging is condemned in Matthew 7:1-5, however, in John 7:34 "*righteous judgment*" is *commanded!* That judgment is clearly authorized in connection with sinful deeds or acts cannot be denied. In I Corinthians 5, Paul and the Corinthians made a judgment concerning the man who had taken "his father's wife." And, how could elders "rule over" and "watch" (Hebrews 13:17) for the

(Continued on Page 10)

Harrison Street/Batesville Church J

Elders, Preacher Are Aware of John Clayton's Teaching, Decide to Have Him Anyway

There is no way to have a genuine movement to restore plain, simple, New Testament Christianity only as brethren are willing to reject false teachers and their error and cleave to the truth of the gospel as it is in Christ Jesus. When as much documentation has been published to prove one is a false teacher as has been published concerning John Clayton and his evolutionary creationism — and supposedly sound, faithful brethren keep on inviting him — it seems evident that they were neither as sound nor as faithful as had been supposed.

Take, for example, the church at Harrison Street, in Batesville, Arkansas. Under date of August 27, 1981, in their regard, the following was received from Clinton Elliott, who preaches to another congregation in Batesville:

August 27, 1981

Ira Y. Rice
Contending for the Faith
P. O. Box 26247
Birmingham, AL 35226

Dear Bro. Rice,

It saddens me to make this report for publication in *Contending for the Faith*.

The Harrison Street church of Christ, Batesville, Ar., with her elders Forrest Haley, Jim Turner, Lawrence Williams and their preacher Dean Fugett invited John Clayton to present a series of lectures June 28-30, 1981. Two preachers wrote letters to the elders to no avail (letters enclosed) and neither received the courtesy of an answer.

Dean Fugett had one meeting postponed as a result of supporting John Clayton, however he convinced the elders to re-schedule the meeting by charging that material in Bert Thompson and Wayne Jackson's *"Evolutionary Creationism — A Review of the Teaching of John Clayton"* was taken out of context and that Ira Rice printed material in "Contending for the Faith" about John Clayton without investigation. The results, so far, the elders and preacher of the Harrison Street church come out smelling like a rose.

To stand unwavering for the truth and to oppose error in the church in this area is a certain guarantee of strong and determined opposition. The cry for the old Jerusalem gospel is now but a whimper.

Churches of Christ must stop supporting false teachers and fence straddlers. It is time to take a stand. We must stop retreating in the face of error. Remember ungodliness and error, not the truth, have always been the cause of division and apostasy. We must not shrink back, but unsheath the sword of the Spirit and defeat the forces of satan.

Let us with one voice cry out who are these uncircumcised Philistines that they should be allowed to lead the church into apostasy.

Very Sincerely,

(Signed)

Clinton Elliott
551 Boswell Street
Batesville, Arkansas 72501

What aroused such concern by brother Elliott and others was an item that appeared originally under date of June 16, 1981, in the local newspaper, the *Batesville Guard*, as follows:

Well-known teacher will lecture here

John Clayton of South Bend, Ind., nationally known teacher and lecturer on science and the Bible, will speak here on June 28-30 at 7 p.m. each day.

The lectures are being presented as a public education service by the Harrison Street Church of Christ and will be held in the church auditorium at Harrison and Sidney streets.

A spokesman said the lectures are not designed as worship services. There will be no collections or fees associated with the sessions. Question-and-answer periods will follow the lectures, which will be open to the public.

In 1970 Clayton spoke in a similar series for five nights at Arkansas College. He has appeared in Batesville several times over the years and is well-known throughout the area.

His subjects for the Sunday, Monday and Tuesday night talks are: "What God Can You Reasonably Believe In?"; "The Source — Design or Chance"; "Evolution — God and Common Sense."

A militant atheist until his mid-20s and a public school teacher for many years, he has bachelor's and master's degrees in science from Indiana University and a second master's in geology and earth science from Notre Dame



JOHN CLAYTON

University at South Bend. For years he also was on the staff of St. Mary's Academy and Notre Dame University.

He normally conducts 40 or more lectures annually across the country and in Canada. He appears before 15-20 college groups each year. In addition, he has several thousand persons enrolled in a free correspondence course on "Does God Exist?" He has produced extensive radio and television materials on the subject.

In response to the foregoing announcement, at least two letters were mailed to the Harrison Street elders — one by Johnnie Hutchison, preacher to the church at Concord, Arkansas; the other by brother Elliott. The one by brother Hutchison reads as follows:

June 25, 1981

Elders
Harrison Street Church of Christ
Harrison and Sidney Streets
Batesville, AR. 72501

Dear Brethren:

I'm sure that you are aware of the controversy regarding the teachings of John Clayton. He has been marked by brothers Wayne Jackson, Bert Thompson, Jon Gary Williams, Ira Rice and others as a false teacher. I know brother Clayton claims to have been taken out of context by these men. I have listened to the tape of his response to brethren Jackson's and Thompson's

pins Those Who Cannot Be Warned!

BATESVILLE GUARD

ESTABLISHED 1876

Monday, July 6, 1981 Batesville, Ark. 72501 Vol. 105, No. 131 15c Copy 14 Pages

Reformed atheist tries to make church-goers think



By MARK WOOD
Guard City Editor

John Clayton was a practicing atheist for 20 years until he thought his way into religion.

Now a science teacher in South Bend, Ind., he spends his summers lecturing across the country at colleges and churches — most recently at the Harrison Street Church of Christ — explaining his own blend of pure science and pure religion. Challenging people for whom faith is an effortless, thoughtless thing to try to understand what they believe, and helping those who have thought their way out of religion to think their way back again.

His own path to the religious life was as unusual and as vigorously honest as his lectures.

"Most people, if you ask them why they believe in God, they can't tell you. The answer is, it's because that's how they've been raised," he said. "I was an atheist because that's how I was raised."

In high school, he said, he worked for organized atheism; and while in college, he began trying to piece together from a scientific standpoint his own proof that a belief in a supreme being wasn't credible.

What he found, he said, was the opposite.

"I used to debate the subject," he said, "and I just had to hope the other side wouldn't bring up the arguments I knew they could use. And they didn't. But I decided I wasn't being intellectually honest."

That was the beginning of a 7½-year evolution which he now admits was extremely painful.

"There was an important moral question involved," he said. "I question whether a person as involved in atheism as I was has any reason to be a moral person. And I wasn't. . . I was in the middle of a moral crisis that had put me on the verge of personal destruction."

The end result of that painful transition, however, was a religious faith founded securely in scientific knowledge and deductive reasoning.

"My basic premise is that a person can intelligently, logically, rationally believe in God. That you can prove the existence of God and the validity of the Bible from science."

The message he brings to each town where he lectures is that Genesis and Einstein don't contradict each other, that the instruments scientists use to study the universe have piled proof upon proof that the universe conforms to its description in the Bible.

Modern scientific findings, he said, indicate that the universe had a definite beginning in time, that there is no natural "accidental"

cause which could have set it in motion, that a being occupying all space and all time can indeed exist, that the mechanism of evolution is probably insufficient to explain the development of mankind.

Each point is thoughtfully founded in Einstein and Newton and their more modern counterparts. But he is careful to point out that he intends neither to warp the scientific evidence to suit his theology nor to transform the Bible into a metaphor for a physics or biology text.

"Any time you have a conflict between science and the Bible," he said, "there's either been bad science or bad theology."

Clayton's purpose, however, isn't to preach a new gospel of scientific Christianity; it's to demonstrate that science and religion don't have to butt heads, and to spur complacent believers to think about what they believe.

That makes him a less than welcome guest in many churches.

"A lot of people in churches do not want to have to think," he said.

"They want to follow routine. I want to make people think."

That, he believes, is the only way to narrow the sometimes bitter gap between the world of faith and the world of science.

One example of the destructive results of that emotional conflict, he indicated, is the creationism law now facing constitutional challenge in the state's courts.

He believes the bill was intended to address a real problem, the forcing of the scientific doctrine of evolution upon children in the schools.

"I've been in a classroom where the teacher said, 'If you believe in God, you'd better drop this class, because I'm not going to pass you.'"

But in fact, he said, the bill goes to the opposite extreme, pushing one religious version of creation to oppose the scientific theory. He believes it is bound to prompt suits from members of other religions, from Hinduism to Zoroastrianism.

"It'll almost certainly be declared unconstitutional," he summed up.

The answer, he believes is simply to make sure that evolution isn't taught as dogma, that the arguments for and against the theory are both set forth.

And though he doesn't agree with the theory himself, he believes no one should ever fear an idea.

"I try to stay open to the fact that anything I do can be erroneous," he said. ". . . It's hard to sell somebody else an open-mindedness if you're not."

"Evolutionary Creationism." I have read the letters of these men which appeared in *CONTENDING FOR THE FAITH*, June 1980.

I have a great deal of respect for Wayne Jackson and Bert Thompson. I believe both of these men to be faithful and sound. I do not take their statements regarding the teachings of John Clayton lightly.

Having listened to brother Clayton's response tape to "*Evolutionary Creationism, a Review of the Teaching of John Clayton*" I still have serious doubts concerning brother Clayton. I was told by one brother that as brother Clayton has grown in the faith he has changed his view and thus his teaching on some points. That would be fine except brother Clayton doesn't say that on his tape. Indeed he doesn't repudiate anything he has written or taught in the past. Also, some of the statements he made at the beginning of the tape regarding brothers Jackson and Thompson are not consistent with what I have read in their own letters in the June 1980 issue of *CONTENDING FOR THE FAITH*. Brother Clayton leaves the impression with me from the tape (which was cut January 28, 1980) that none of these brethren had tried to discuss his teachings with him. He did say that brother Jackson

had written him two or three letters, but they were only two or three paragraphs long. And yet, in June 1980 *CONTENDING FOR THE FAITH*, there are three letters dated before January 18, 1980, all several paragraphs long, and all three signed by brothers Jackson, Williams, and Thompson.

Having had some dealings with brethren who are teaching false doctrine in the past I am certainly wary of brother Clayton. My experience has been that when these brethren are put on the spot regarding their error they will never admit their error but simply say it is a different approach to the same truth.

I fully intend to examine further the materials of brother Clayton. However, at this time, I cannot support, condone, or announce your scheduled meeting with John Clayton.

For the Truth,

(Signed)

Jonnie Hutchison

As it turned out, it was on exactly that same date of June 25, 1981, that brother Elliott also wrote to the Harrison Street elders, as follows:

(Continued on Page 10)

HARRISON STREET/BATESVILLE CHURCH JOINS THOSE WHO CANNOT BE WARNED!

(Continued from Page 9)

Elders,
church of Christ
Harrison Street
Batesville, Arkansas
Dear Brethren,

We were deeply concerned when we learned that you were inviting a very controversial man to speak at the Harrison Street church of Christ. This man is considered a false teacher by faithful elders, preachers, and brethren all over the country.

Having read some of his materials and listened to some of his comments, we can not endorse John Clayton's teaching.

Since there is so much confusion and division in this area, we feel like bringing this man in will increase and aggravate this unfortunate condition. We therefore respectfully ask you to reconsider, and for the sake of peace and harmony among brethren cancel or at least delay this meeting.

Very Sincerely,

(Signed)

Clinton Elliott
church of Christ
Highway 25 West
Batesville, Arkansas

If we had had space available in *Contending for the Faith*, when brother Elliott's August 27, 1981 letter was first received, we should have published all this information and documentation before now. However, under date of September 11, 1981, I did write to him, as follows:

September 11, 1981

Clinton Elliott
551 Boswell Street
Batesville, Arkansas 72501

Dear brother Clinton:

Thank you for your good letter and enclosures of August 27, 1981. It appears that we are going to have to make the matter just as public through *Contending for the Faith* as it was made public 1) by having John Clayton to speak publicly at Harrison Street, and 2) by having John Clayton publicized, as they did, in the local paper there.

How strange it is that others just *assume* that I publish this or that "without investigation." For Dean Fugett to say to those elders you mentioned that I printed material in *Contending for the Faith* "without investigation", he would have had to have "investigated" the facts before he could *possibly* know what he was talking about. If he *has* done so, at least he has not done so *with me* – and I am the *only one* who knows if I investigated or not.

I know one thing: I have sat down and listened to a *number* of tapes in John Clayton's own voice enough to know whether those brethren were false charging him or not. Also, I have read enough of *his own writings* to know whether he has taught falsely or not. He keeps saying he is being taken "out of context." This, above all, was why I published that whole, voluminous, tiresome correspondence in June, 1980 – specifically to demonstrate the falsity of such a charge. Anyone who can read all that and still say he was quoted "out of context" either is naive, isn't thinking, or is lying. Besides, many of the things quoted from him are of such nature that *no context* could *possibly* make them true.

More and more it is evident that *some* of our supposed-to-be astute brethren have no idea what it means to "investigate." If they mean have we moved in with John Clayton, ate at his table and sat in his lap, knowing every single thing he ever says, well, of course, no one *ever* does such a thing. But when you hear it in his *own voice* on his *own tapes* and *read* it in his *own*

writings – and everything coming to hand keeps on corroborating the *same error* over and over, you don't have to be an Einstein to deduce that John Clayton is a false teacher. . .

In the cause of truth,

(Signed)

Ira Y. Rice, Jr.

What makes Harrison Street's use of this questionable teacher (and that of others doing the same thing) sadder still is the absolute unnecessary of it. If there were no *true* teachers on subjects John Clayton teaches *falsely* on, using him would be bad enough. However, the fact that a whole roster of speakers is available without having to resort to heretics makes such use most reprehensible.

For a list of reliable brethren whom you might invite to speak on Christian evidences, or even to conduct seminars in this field, you might address your inquiry to Bert Thompson, Apologetics Press, Inc., 5251 Millwood Road, Montgomery, Alabama 36109.

A "LEFT-HANDED" JUDGE (Continued from Page 7)

souls of the flock without making judgments? How could those who "cause divisions and offences contrary to the doctrine" be "marked" (Rom. 16:17) without making judgments?

A LACK OF BIBLICAL CONVICTION

Brother North's speech was a great disappointment to me, in that he showed a great lack of Biblical conviction with regard to the church and its responsibility in dealing with sin. It was also unfortunate that the speech was given before such a large audience of impressionable young people. My disappointment, however, doesn't stop there. For a number of years now I have been disappointed by some speeches given at FHC because of *uncertain* sounds, or sounds of *error*. There are *still* some good men on the FHC lectures but the number of disappointing ones has *increased*.

Because of my concern for FHC, and for the cause of Truth in general, I voiced my disappointment to brother Claude Gardner and brother William Woodson. Brother Gardner acknowledged that he realized that some of brother North's comments had been subjects of criticism, and that he (brother Gardner) thought he (brother North) left himself open for criticism. Brother Woodson acknowledged that he was aware that there had been some criticism of brother North's speech, but did not voice opposition or disagreement with it himself.

While it is understandable that the administration at FHC may not have known what brother North would say in his speech, some statement of disapproval could have been made after the speech. We believe that if FHC is as sound as those who raise criticism, as brother Gardner suggests, it would be to FHC's best interest to know as well as possible what planned speakers stand for before putting them on the program.

—1302 Camelia
Farmington, Missouri 63640

OBSERVATION: When a Liberal preacher gets hired by a new congregation, we note that one of his first acts is to try to discredit *Contending for the Faith* and get our standing-bundle-order cancelled. Brethren usually have not a clue to why until it already has happened. It is his *liberalism* that stands against everything this paper stands for.

A SECOND REPORT FROM PHOENIX, ARIZONA

A Statement of Clarification about the Ministers of Metro Church, Following My Brief Report Appearing in "Contending for The Faith," September 1981

Ted Cline

1. I did not cause the problems at the Metro Church but only wrote briefly about some recent developments. My sources included:
 - a) First-hand information, *i.e.*, listening to tapes, reading various pieces of printed material from Metro, and personal visits with brother Ken Burford since he and the students from ASU placed membership at Metro.
 - b) Listening to reports from many faithful Christians, formerly enthusiastic members of Metro, now scattered throughout the Phoenix area in other congregations. All express the same sense of disillusionment and concern.*
2. My report was part of a letter to brother Ira Rice, setting forth my brief but honest assessment of the situation drawn from the sources stated above. It was not any personal vendetta against brother Wayne Monroe or any of the other Metro ministers.
 - a) I did not even know that Ron Wheeler, an enthusiastic bus director who is working without salary, was on the Metro staff until Tuesday, September 29, when five of their ministers paid me a visit.
 - b) I had never met brethren Eddie Howard or Ron Gholston before this visit, although I had gained disappointing impressions of Eddie (via Williams-town, West Virginia, over funds I had raised for India) back in 1976-77. Our visit on September 29 only served to confirm my impressions of him (as well as numerous reports on both) to the effect that they are intimidating, "high-pressure salesman-type" preachers.
 - c) While my choice of words in two or three places were not the best, literally scores of former Metro members have called or written to commend me on the report. Typical reactions: "The situation is even worse than you described," "You have only exposed the tip of an iceberg." "You can count on me to testify to the truthfulness of your report," and such like. Since these are known to be faithful Christians for years, I cannot conclude that "these are just a bunch of lies" (as Wayne Monroe asserted.)
 - d) In the previous article, I stated: "It is reported that he Wayne Monroe) has caused problems everywhere he has been." In fairness, I must say that I know of only two places where he has done local work where significant problems arose, namely, Tulsa and Phoenix.
 - e) It was not my intent to imply that any of the Metro ministers are guilty of dishonesty in the handling of church funds — only that they are effectively "high-pressure" in terms of manipulating and intimidating people, and in raising funds for their various efforts. Some former members of Metro have described themselves as having been "deceived," "gullibly led along," etc. This is *all* that I intended to convey in the last paragraph of my first report.
3. What about my alleged violation of Matthew 18:15-17 and Galatians 6:1? These passages were pressed upon me by these ministers as they tried to get me to "admit to having sinned" in violation of these Scriptures.
 - a) *Re: Matthew 18:15-17.* Jesus is here dealing with "if a brother shall trespass **against thee**," *i.e.*, a personal offense or injury. The matters dealt with in my report were not of this nature.
 - b) *Re: Galatians 6:1.* Ken Burford is the only brother involved who was known to me personally, and I talked with him privately on two occasions this summer. Many brethren* had talked with the other ministers about their tactics, unbecoming attitudes and courses of action which they felt needed correction, all to no avail.
 - c) In writing the report I was only doing the kind of thing the apostle Paul often did and has admonished us to do: "**Mark those who cause divisions and offenses contrary to the doctrine you have learned...**" (Romans 16:17); also, the ageless Biblical principle — "**In the mouth of two or three witnesses let every word be established.**" (Deuteronomy 19:15). I had not just two or three, but two or three **dozen** witnesses, all of whom stated essentially the same things.*
 - d) I suggested to Wayne Monroe that, if he felt he and Metro had been misrepresented, he should submit a rebuttal to be run in **CONTENDING FOR THE FAITH**. His reply: "I would not stoop so low as to submit an article for publication in such an irresponsible journal." So very typical of his high-and-mighty spirit.
4. Since the September (1981) issue of **CONTENDING FOR THE FAITH** was received by readers, my telephone has been "ringing off the wall."
 - a) A few elderly Christians, physically feeble, called to thank me for "bringing this mess out into the open," marking it. One, a former Metro member, said she did not want to be quoted for she had already suffered "more verbal abuse and brow beating" than she is able to cope with.
 - b) Young Christians have also called, saying they are becoming more aware of the damaging effects of the Crossroads philosophy. One very aptly described it as "an ultra-pietistic legalism which distorts the pure Gospel and often produces Pharisaical attitudes."
 - c) Almost all who have called express the conviction that the linking of the local campus group (Crossroads oriented) with the Metro Church makes the situation

extremely unhealthy and potentially more destructive to the church here in the Valley. Division in the church is to be lamented by all, but destructive practices and manipulation of people must be opposed. The practices of Crossroads trained ministers have clearly been demonstrated to be legalistic and destructive in such situations as Broadway (Tempe), as well as approximately thirty other places in our brotherhood. The number of disciples who were at first excited and committed at Metro, and then departed (some completely falling away) because of conviction that

that the program was destructive, ought to tell us something!

*I told Wayne Monroe that I could easily call together 40 to 50 Christians in Phoenix who will gladly meet with him and his associate ministers to testify that my report is right. When I asked if he thought I could do this, he replied: "Yes, you probably could."

(Signed) Ted Cline

—3849 West Encanto Boulevard
Phoenix, Arizona 85009
October 8, 1981

Notes & Quotes...

Quentin Dunn, preacher, Floresville, Texas: "I am sending \$10.00 to help expose 'Crossroadism'. I will send more when I can."

Oran W. Rhodes, preacher, Dalhart, Texas: "As the years go by, the more I appreciate what you have been doing and the more I understand what it requires to do it."

Ernest S. Underwood, in his church bulletin for June 21, 1981, at Eagle Lake, Florida, where he is now preaching, had the following remarks, which we deeply appreciate: "Ira Y. Rice, Jr. edits *CONTENDING FOR THE FAITH*. This paper is designed for members of the Lord's church. Brother Rice often cautions against giving it to those outside the body of Christ. In its pages will be found a discussion, with accompanying evidence, of the problems facing the church today. One who doesn't believe in the biblical admonition to 'mark them which are causing the divisions among you' will not appreciate this paper. Those who would rather do like the proverbial ostrich and bury their heads in the sand rather than recognize and deal with these problems, and those who would rather compromise than contend will not appreciate brother Rice's paper. However, if one desires to learn of these problems and their promoters so that he can more effectively deal with them and warn others of them, then he will appreciate the paper. It is my view that this paper should be read by every Christian."

Eddie Gale, of Knoxville, Tennessee, contributed \$20.00 toward helping us get the July issue of *Contending for the Faith* (on *Crossroadism*) distributed far and wide.

Louis Everette Rushmore, minister to the Rosiclare church of Christ, Post Office Box 72, Rosiclare, Illinois 62982, announces the release of **Memphis School of Preaching Lectures—A Survey of the First Fifteen Years—Volume I**. Please write to him if you'd like a copy. Proceeds go to Memphis School of Preaching.

Thurman E. Self, evangelist, Polytechnic church of Christ, Fort Worth, Texas, June 15, 1981: "I notice in *Contending for the Faith*, from time to time, ones who desire to have their names removed from your mailing list. I'm not one of these, but rather I'm one who looks forward to every issue. Keep up the good work and **PRESS ON!**"

E. Weaver, Post Office Box 5164, West Hollywood, Florida 33083, June 18, 1981: "About nine weeks ago we were having service in our beautiful small building that we had just paid off our mortgage on after years of very hard work by the members of the church of Christ in Hollywood, Florida. Suddenly our service was interrupted by seven young men who took over our church, deed to our building in safe, all moneys in the bank (by saying to the bank that they were newly elected members). They shut us in a room, abused our most faithful and hard working, and put all our strongest and best Christians

out of office. Now they have stolen all our money and are about to sell the building. Most members left. Quoting 6th chapter of I Corinthians, they would not permit me to call police. The grief and illness caused by loss of our church by thieves declaring themselves to be church of Christ people sent by God, is almost unbelievable . . . I have gone there 14 years. It was the backbone of my existence. Now I am alone . . .

"Our lovely Hollywood Hills church of Christ is now in the hands of young men saying God sent them to steal it from us. What are these devils? Yet scripture says, 'Don't take to law.' They can now sell it for a very large sum. The location was best zone property and valuable.

"Will God help us? Prayers go out every day. I am ashamed I didn't call for help, the police. Our elders say God will give us our church back. Christ threw them out of the temple!"

Helen St. John, secretary, Miami Gardens church of Christ, Opa-Locka, Florida: "Please send us a bundle of 25 copies . . . of the latest issue of *Contending for the Faith* . . ."

Walter C. Lumpkin, Holland, Missouri, March 3, 1981: "I look forward to each issue and usually read it at one sitting. I am glad that we have something written by someone to try and keep us informed of things which are happening in the brotherhood. It is hard to find too many today who are willing to stand up and be counted for the Lord.

"When I began preaching, I made myself this promise, that anytime I was with a congregation that would not stand for what the Bible taught, then I would be moving to another place to work for the Lord. I am grateful that this church in Holland, Missouri, is willing to stand for the truth, and wants nothing else preached. This is one main reason that I have stayed to work with them, even though we are small in number, yet large in spirit. Last month, I began my 18th year with this good church."

Garfield Heights church of Christ, of Indianapolis, Indiana, sent word to add them to our mailing list for a bundle of 100 copies of *Contending for the Faith* to be sent to them each issue for local distribution there.

Towne Acres congregation, in Muncie, Indiana, has a standing order for 12 copies each issue.

Larry N. Donaldson, Ogden, Utah: "I enjoy and value each copy of *Contending for the Faith*. May God continue to bless you in this important work."

Mrs. Ray McGehee, Dresden, Tennessee: "I always look forward to reading *Contending for the Faith*. There is much news from the brotherhood. Elders and preachers need to be warned of so much error and departure from the truth . . . Keep the good work going."

Wayman Sloan, Kaufman, Texas, February 6, 1981: "Refused. Please remove from mailing list."

Dave Collier, preacher, Northside church of Christ, El Paso, Texas, August 12, 1981: "As you will notice, I am no longer in Cross Plains (outside Abilene). After getting the two congregations back together there, I was asked to come to El Paso and try to do the same thing here. They not only split, they splintered. The problem was due to Crossroads and a few other things. People did not like the Biblical stand the elders here were taking. The congregation has gone from 500 to 125. We are up to 160 in the two weeks I've been here. We have a long way to go.

"Keep up the good work, brother! If we don't defend the Lord and his cause, who will? I appreciate your work . . ."

PREACHER NEEDED

The Zwolle church of Christ, in Zwolle, Louisiana, is searching for a mature, sound gospel preacher who enjoys personal work and is able to encourage others to do likewise. We are a congregation of approximately 40 members. Our average attendance is approximately 60. We have a desire to grow. If interested, please call brother D. L. Cash, 318/256-3711 or write to Zwolle church of Christ, Post Office Box 406, Zwolle, Louisiana 71486.

Dean Fugett, minister, Batesville, Arkansas, January 8, 1981, entered subscriptions for the church elders at Harrison and Sidney Streets.

Kenneth W. Franklin, preacher at Brandon, Florida, turned in six more subscriptions to *Contending for the Faith* on January 16, 1981.

B. R. Reynolds, of Santa Rosa, Texas, must like *Contending for the Faith*. He subscribed for six years under date January 21, 1981.

Mrs. Olive M. Cawyer, of Graham, Texas, in submitting a gift subscription, wrote, "Thanks. I have been taking this good paper for several years and think it so wonderful and wish everyone were receiving it. It needs to be in every Christian home at least. Keep the good work going . . ."

The church at Charbo and Karen Streets, St. Charles, Missouri, where John Grubb preaches, turned in a list of 26 new subscriptions.

Sister Angie Estes, of Huntsville, Alabama, is now deceased.

Franklin H. Thompson, of Tulsa, Oklahoma, turned in five new subscriptions and seven renewals February 23, 1981.

Raymond Douglas, Hickson, Tennessee: "I always enjoy looking at views we don't often hear about. Also articles by Franklin Camp, Winfred Clark and Ray Hawk."

Bert E. Harvill, Independence, Missouri, February 12, 1981: "I feel that *Contending for the Faith* is doing a most needed job in our brotherhood and I thank God for your courage. Never let up. Keep their feet to the fire."

S. J. Andrews, Dothan, Alabama: "As minister of the . . . church, I am asking you please to mail us your paper *Contending for the Faith* and bill us for one year. My prayer is that God be with you in all this great work you are doing."

Herbert N. Hurd, Mi Wuk Village, California: "I am sure you and I saw the hand writing on the wall (along with a few others) before this date, when 200 preachers and elders were unable to get straight answers out of the Highland/Herald of Truth bunch. When they crawfish like they did, you know what to expect. Our soft brethren will condone them like they did **Pat Boone**. I must say there isn't much difference between the holy spirit Pat has and the spirits made most convenient by **Jack McGlothlin** and **John Allen Chalk** to everyone plus the disco. Then to top it all off **Lynn Anderson** leading the denominational thing in a seminar. I am thinking this: If (and I said IF) Lynn Anderson meant the church that meets at Highland/Abilene is a BIG AND SICK AND DENOMINATION, I will have to agree. That being the case if John 9:11 has to apply here somewhere. This seems to be a case of the love of MONEY and the world . . . Thanks again, Ira, for the work you are doing. The Lord's kingdom is in one BIG MESS . . ."

Marvin H. Smith, Sale Creek, Tennessee: "I received . . . *Contending for the Faith*. I appreciate it very, very much. I read a lot. The paper is very informative. It lets me know a lot of things that are going on brotherhood-wide — some of the things I read made my toe nails curl . . . I'm sending a money order for \$10.00. I'll send more as the Lord enables me, Lord willing. (James 4:13-15)."

Willie A. King, Cookeville, Tennessee: "Thank you for having the courage to speak out on the issues that are abroad in the church today. It surely makes one sad to see the trend, and the departures from the Old Paths. May the Lord give you health and a long life to continue as you are . . ."

Mrs. Kenneth C. Lowden, of Croydon, Pennsylvania, under date of January 9, 1981, enclosed \$20.00 with her order for *Contending for the Faith* — Volume XI, saying, "Please keep the balance for your contending for the faith fund . . . Thank you so much for keeping us informed through your paper."

Earl B. Windham, Summerville, South Carolina, February 25, 1981: "Please do not send *Contending for the Faith* any more. We are not interested in the paper. Thank you for your interest in sending *Contending for the Faith*. May the Lord bless you in your work."

David Howell, Haleyville, Alabama, April 25, 1980: "Please send six copies of *Contending for the Faith*. The one I want is the last issue, I think. The one that tells how Crossroads church of Christ has spread their doctrine to other places, of soul talks and prayer partners. I need these immediately as we are in the process of looking for a new preacher and don't need one off on this . . ."

Roy McClendon, preacher, Canton, Georgia, April 7, 1981: "If I or the church can ever be of any assistance to you, call. May God continue to bless you and sister Rice in your efforts."

Bruce Garner, Casa Grande, Arizona, February 27, 1981: "Your work is highly recommended by brother **Max J. Dungey**."

Loretta McLellan, of Purcell, Oklahoma, enclosed \$15.00, saying, "Please use funds as needed."

H. B. Knowles, of Madison, Tennessee, enclosed an "extra" \$7.00 with his subscription, saying, "Use remainder as you see fit."

Robert P. Cooper, evangelist, Webster Springs, West Virginia, February 17, 1981: "I would not want to miss a single issue. I appreciate the firm stand you are taking for the truth, and the way that you are exposing error 'among us.' It is sad to know that many are departing from the old paths. It is even worse to know that they are leading others with them. The work you are doing is very important in warning people of the dangers we face. Keep the good work going."

Phoebe S. Prunty, Griffithsville, West Virginia, February 16, 1981: "I have read several issues and like what I read very much. May God bless you and your work."

Bill Baskett, of Abilene, Texas, in ordering the full set of bound volumes of *Contending for the Faith*, February 10, 1981, exhorted, saying, "Keep preaching the word."

Harold Cozad, elder, Bellview/Pensacola, Florida, in writing to us in Taiwan, February 18, 1981, said, "Tell the Ruizes and Alford's hello from all and I will write them soon. Tell them not to become discouraged, just because the old devil sticks his ugly head up once in a while. It's part of living the Christian life, and I hope and pray we all will have the faith and courage to continue on . . ."

"Marry Only In The Lord"

Bill Coss

Brethren:

Today's home is in trouble as we all know who preach the gospel of Christ. Marriage and the family face crucial trials and deeply critical problems, as divorce continues to climb at an astronomical rate. My own home life has been made a better home by a great multitude of preachers who have gone on and some who have written good Biblical books on the divine institution, the home, and marriage.

I try to buy every good book on the home and marriage that I can afford. I am so grateful to these good men for writing these wonderful books. I would like to recommend especially to my brethren to do likewise. Among these books is **Bruce R. Curd's** book on "*Marry Only in the Lord*".

This teaching is pointed to young persons before they fall in love, before they get married. I have tried to get this book into the hands of our young people ever since I first read it. I believe that the highest love is sanctified by a common love of Christ and his church. For then they not only live together in marriage but also go to worship and pray together, and life and love combine in worship to God as members of the "one body". Order this book today: "*Marry Only in the Lord*".

— 1100 Creston Drive
Memphis, Tennessee 38127

(Note: We are most grateful to brother Coss for thus bringing the attention of brethren to brother Curd's important booklet, *Marry Only in the Lord*. We thought enough of it that we bought out the entire stock of all that was left of his initial printing — several hundred copies. (Please note our advertisement of *Marry Only in the Lord* on this same page.) Parents would do well to order enough that you can give each child a copy in early adolescence. Churches might even have classes for young teenagers (well before marriage age) using this book as a text, thus indoctrinating them to marry "*Only in the Lord*" long before marriage becomes a problem, by which time it usually is already too late. IYRJR.)



BRUCE R. CURD

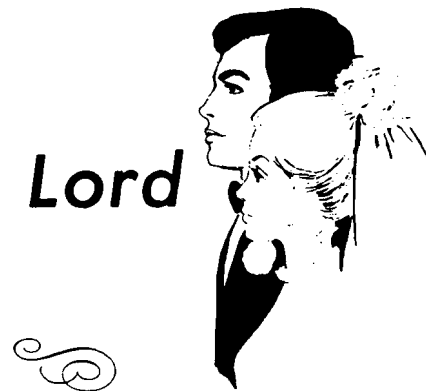
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"What you have written on the subject of mixed marriages is simply *wonderful!* You have expressed my convictions in regard to this subject precisely . . ."—**Ira Y. Rice, Jr.**



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Readers Express Appreciation for Rice Family Singers Recordings

Russ & Shirley Cozort, Gainesville, Florida: "We have enjoyed the album *I Walk With the King* very much, as we have all the others you have made. You certainly have a beautiful family, and we are happy that you are willing to share your talents with others . . ."

Ross and Verna Cutts, Vincentown, New Jersey: "We enjoyed the singing and the record cover with the family picture. The painting of the crown and the story behind it made the record all the more interesting . . ."

Paul and LaRue Walden, Pearl, Mississippi: "Such a lovely album! The song selection is so good and beautifully sung. We love music and do a lot of it around our house. This album will get a lot of listening time here . . ."

Daisy F. Hiltabidle, Canon City, Colorado: "It surely was good singing . . ."

Tom and Helen Carnall, Sparta, Missouri: "Your latest album of gospel songs (received). We have enjoyed it as the two previous records we purchased."

Ida Griffin, Miami, Florida: "Thank you most sincerely for the record . . . It helps to make my day. You know when one is 70-plus, we need lots of encouragement . . ."

The Taylor L. Lamkins, Houston, Texas: "We love (the record) because it contains some of our favorite gospel songs, and they are so beautifully done."

Mabel O. Anthony, Oak Ridge, Tennessee: "I am so proud of it and especially because it has a good picture of you and Vada and your beautiful family. Now I'll have to buy a record player . . ."

Bude and Lois Little, Pontiac, Michigan: "We surely are enjoying *I Walk With the King*—but of more importance the Christian friendship and fellowship of almost four decades . . ."

Mable Denney, Cache, Oklahoma: "I appreciate the record so very much . . . I feel closer to you across the miles . . ."

Joe W. Boyd, West Palm Beach, Florida: "We have all of your songs. We ordered each of them as they became available. We enjoy them very much. They are great songs and singers. We also have given them for gifts . . ."

Aaron Nichols, Stamps, Arkansas: "I do not have words to express my appreciation . . . for the album . . ."

Alma Martin, El Paso, Texas: "I am sure you are all most grateful for your gift of singing. I love it!"

The Johnny Wyse Family, Jonesboro, Arkansas: "Deep appreciation for the album . . . It is beautiful, and I know there is no one who enjoys your family singing more than we do . . ."

Hazel Dean, Oakley, California: "I ordered three records by the Family . . . Received them . . . and enjoy them very much."

Isaac and Maymie Rigney, Morrison, Tennessee: "Words cannot express our appreciation for your latest album . . . And we are especially glad to have your pictures on the back—and the crown which your daughter painted, we cherish. She really is talented! . . . We cannot tell you how we enjoy hearing it."

Sarah Gilbert, Christiana, Tennessee: "I received your record album, *I Walk With the King* . . . The words and harmony of the songs are so pretty . . ."

Albyrt and Clellave Boor, Santa Maria, California: "You can't imagine how often we listen to your records. It means even more because it is your family . . ."

Ruth F. Alexander, Fort Worth, Texas: "It makes me feel closer to heaven each time I hear your beautiful record . . ."

The Ken Vickers Family, Meridian, Mississippi: "We appreciate so much the inspiration we receive from your recordings."

Theo J. Stockton, Merced, California: "I wish I could thank you personally for this beautiful album of gospel songs . . . It is a beautiful, beautiful record—and tell Renee that she did a wonderful job of art on the King's crown. Florine, our daughter who has been a widow for nearly nine years, was in England about seven years ago, and she says she saw this very crown, and that Renee did an excellent job . . ."

Mr. and Mrs. Glenn C. Carns, Ramona, Oklahoma: "Thank you very much for the album *I Walk With the King*."

Lowell Blankenship, Somerset, Kentucky: "I have just bought the Rice Family album, *Mansion Over the Hilltop*. I'm interested in getting some more of their records if they are as good as this one . . . I want these records for my radio program. It is hard to find albums without instrumental music. This is a church of Christ radio program . . ."

Margaret Spear, Cannon City, Colorado: "Thanks so very much for the album. I do enjoy good music. I would so like to hear the Rice Singers in person, but this is next best . . ."

James B. and Pauline Dearin, St. Louis, Missouri: "Thanks very much for the album of songs . . . Brother Paul Sain recorded them off my record. He plans on playing some of them later . . ."

Eleanor Wilbanks, San Mateo, California: "I put your album on the record player and ate my dinner while listening to the gospel songs. I can assure you it was most enjoyable . . ."

Wesley and Mary Starling, Washington Court House, Ohio: "Thank you so much for our beautiful record . . . The crown is so good. Your daughter did a wonderful job . . ."

Mrs. Wauchita Robertson, Corinth, Mississippi: "I wanted to tell you both how much I enjoyed your album *I Walk With the King* . . ."

Luther and Mullis Williams, Eva, Alabama: "We are enjoying your record . . ."

Ada Moss, Los Angeles, California: "Thank you for the record. I love you all . . ."

Jon M. Bower, Snyder, Oklahoma: "As soon as I got home from the post office with the record, we played it on our stereo record player, and it just sounded beautiful. In fact, all of us sang along with it . . . I think you have some gifted singers in your family. I know God will be glorified with this album and the others you have made."

Mrs. C. R. Greer, Evansville, Indiana: "Enjoying your record almost every day . . ."

Elsie E. Wallace, Ocean Springs, Mississippi: "I have several of your albums and enjoy them so very much. I wanted to hear them over the air, so I talked to a radio station here in Ocean Springs about them several times. They said to write you see if you would send them some albums and if you would they would play them. It is a station that plays religious music. I hope you will do this . . ."

SONG TITLES FOR RICE FAMILY RECORDS

MANSION OVER THE HILLTOP

SIDE 1

Mansion Over the Hilltop
The Glory-land Way
Just a Little While
Be With Me Lord
What A Savior
Victory in Jesus

SIDE 2

Christ's Love is All I Need
In the Shadow of the Cross
Sweet Will of God
The Lord's My Shepherd
I'll Be a Friend to Jesus
Sing to Me of Heaven

BEYOND THE SUNSET

SIDE 1

Beyond the Sunset
Nearer, My God, to Thee
Heaven for Me
Glory for Me
Crossing the Bar
Abide With Me

SIDE 2

Asleep in Jesus
Near to the Heart of God
An Empty Mansion
Only a Shadow Between
Beautiful Isle
Land of Fadeless Day

WHERE ROSES NEVER FADE

SIDE 1

Where Roses Never Fade
Jesus Paid it All
Lead Me to Calvary
Where Could I Go?
Jesus, Hold My Hand
Paradise Valley

SIDE 2

The New Song
Jesus, Lover of My Soul
Whispering Hope
In the Garden
Will You Not Tell it Today?
If We Never Meet Again

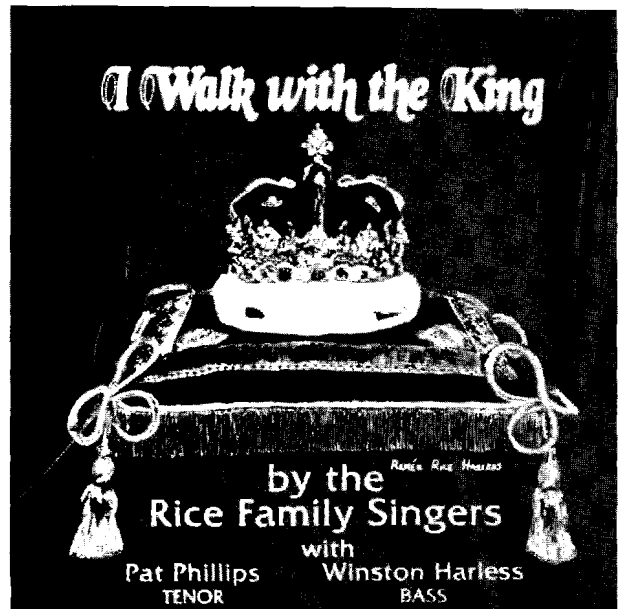
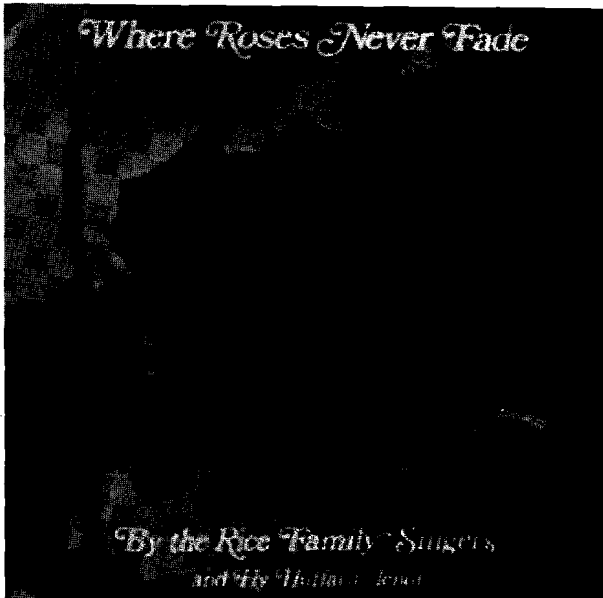
I WALK WITH THE KING

SIDE 1

I Walk With the King
Our God, He is Alive
Each Step I Take
Can He Depend on You?
He Lifted Me
Flee As a Bird

SIDE 2

Ten Thousand Angels
A Beautiful Prayer
His Grace Reaches Me
Redeemed
O Master, Let Me Walk With Thee
How Great Thou Art



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Beyond the Sunset (12 Songs)	<input type="checkbox"/> \$ 6.00	<input type="checkbox"/> \$ 7.00	<input type="checkbox"/> \$ 8.00
Where Roses Never Fade (12 Songs)	<input type="checkbox"/> \$ 6.00	<input type="checkbox"/> \$ 7.00	<input type="checkbox"/> \$ 8.00
I Walk With the King (12 Songs)	<input type="checkbox"/> \$ 6.00	<input type="checkbox"/> \$ 7.00	<input type="checkbox"/> \$ 8.00
The Set (if all ordered at one time)	<input type="checkbox"/> \$21.95	<input type="checkbox"/> \$25.95	<input type="checkbox"/> \$29.95

NOTE: Please enclose cash, check, or money order (adding \$1.00 for each order for postage and handling) — and address to:

CONTENDING FOR THE FAITH
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Rod Ross, Lebanon, Virginia: "I appreciate the work you are doing . . . I appreciate your publishing my article on 'Creation' . . . There seems to have been a misunderstanding on the part of some of my statement that we cannot determine the date of creation. My disagreement was with the exact dates given by Ussher and others. As brother Wayne-Jackson pointed out in an article he sent me, there are holes in the genealogies; but not significant holes. I was not advocating the dating of the earth by 'pseudo-science.' I am sure that you understood this or you would not have printed my article. However, it might be good to say something about it in 'Notes and Quotes' to clear the matter up for others.

"I have a question about the item on Carl Ketcherside's scheduled appearance in Huntsville, in the March/1980 issue of *Contending for the Faith*. At the end of the article you mention every brand of 'anti' preacher.' In listing the 'antis' you mention 'anti-women-teachers' and 'anti-Christian-College.' I understand that in speaking of 'anti-women-teachers' you were speaking of those who would oppose women teaching children's classes, not those who scripturally oppose women teaching Bible classes where male members of the church are present. (1 Timothy 2:11). But, in speaking of those who are 'anti-Christian-college' who are you speaking of? Those who oppose the existence of colleges which teach the Bible? Those who oppose the use of the name Christian in the title of such institutions? Or, those who oppose the support of such institutions from the church? If it is the last, it seems to me I remember an article by John Waddey appearing in *Contending for the Faith* on that issue, showing the error of supporting colleges by the church. If it is the last, could you please give me scriptural reasons why the church should? . . ."

(NOTE: In my reply, I said, in part, "I'll be glad to carry the clarification you suggested in our 'Notes & Quotes' section soon.

"You are correct that I do not classify those as 'anti-women-teachers' who recognize the limitations the scriptures place on women teaching. However, there are great numbers in the brotherhood who oppose women teaching *at all*. These, I would consider to be 'anti-women-teachers.' Particularly so, inasmuch as we have record of *older* women being taught to teach *younger* women, Priscilla participating with Aquilla in teaching Apollos the way of the Lord more perfectly and such like.

"Those referred to as 'anti-Christian-college' are those who oppose the existence of colleges which teach the Bible. For *decades* old brother Daniel Sommer was in the forefront of such 'anti-ism' — his chief disciple being W. Carl Ketcherside. In his later years, though, Sommer gave it up, dying in fellowship with most of his brethren who support such colleges (though not out of church treasuries).

"Ketcherside gave it up, too, about 20 years ago; but now he fellowships almost anything claiming to have been baptized — but that is something else!

"I know of no reasons the church should support so-called 'Christian' colleges where *secular* subjects, instead of Bible and Bible-related subjects, are taught. The church is the pillar and support of 'the truth — but that "truth" is the truth of God's word, NOT *secular* subjects . . ." IYR Jr.)

Mr. & Mrs. Oscar T. Driver, of Andersonville, Georgia, support our contending for the faith fund \$5.00 each month. This helps us get the message out to others.

A. O. Rogers, Gassville, Arkansas: "Keep up the good work."

SPECIAL ATTENTION!

When sending in changes of address, our computer has to have your OLD address EXACTLY LIKE IT READS ON YOUR OLD SUBSCRIPTION LABEL together with your NEW address. If you send in just your NEW address, we have no way of locating your OLD address in order to change it. Computers can be wonderful. However, in this particular matter, ours won't budge. Your cooperation, thus, will be appreciated.

One further thing: Please remember that you are not the *only* one we hear from each month; in fact, we hear from literally 100s and oft-times 1,000s in any given month. Therefore, if you wait until you move to inform us, before we can effect the correction on our computer, another issue or two of the paper will already be sent to your OLD address. If the Post Office sends it on to you, then YOU have to pay for it; or, if they send the address correction to US, then WE have to pay for it. Either way, it can be frustrating, to say nothing of expensive.

Therefore, when changing your address, try to let us know at least five or six weeks *ahead of time*, so we can make the necessary change in time to avoid all this hassle. Thanks.—*Contending for the Faith*.

Alton W. Fonville, Colleyville, Texas: "I want you to know that I appreciate very much the work that you do. I recently sent in to you ten new subscriptions to *Contending for the Faith* at my expense to try and get more of our brethren to be concerned and informed. So keep up the good work and don't let some of these griping brethren discourage you from your work. I even hear it from preachers. They say, 'I get fed up with hearing there downright lies about my brethren, which are written up in these nasty journals.' I recently heard the above statement from the pulpit by one of Lynn Anderson's friends . . .

"Now for the questions I'd like to ask you if

you have any recent knowledge or information which would be helpful regarding the Memphis Meeting and Highland congregation.

"Have there been any public corrections made by Lynn Anderson?

"Is Lynn Anderson still preaching the same kinds of sermons at Highland that he did before the Memphis Meeting, especially with regard to the direct operation of the Holy Spirit?

"Have there been any changes in the Highland eldership which would justify our confidence in them and in the Herald of Truth? . . .

"In my reference above to Lynn's friend, it is sad to know that he never has accepted the fact that Lynn said anything wrong, at any time. He just won't believe it.

"Well, it was sad also to read about the Central Church in Irving going off as it has and its having to be disfellowshipped by other local congregations here. But this is just another good case in point where elders did not watch the flock and probably were swept right down the stream with the flock. I don't know all the situation, but I feel sure if the elders had been on the alert and keeping informed themselves and taking a stand as they should, this might not have happened. We do need more dedicated and faithful elders, who will not be afraid to take a stand.

" . . . I will enclose a check in the amount of ten dollars for use where it is needed in promoting your work. Hang in there."

(NOTE: "I agree with you that the situation re: Highland/Abilene is indeed heart-breaking," I replied, in part. "Thank you for sending in those subscriptions you did to *Contending for the Faith*. It really is about the only way we have of getting through to folks seemingly determined not to know what is going on.

"Regarding any *recent* information concerning what was discussed at Memphis about Highland/Abilene, well, I understand they finally *did* re-instate the *retirement* agreement they had with brother E. R. Harper — at the same time they assured him that THE *DOCTRINAL DIFFERENCES REMAIN UNCHANGED*.

"Brother Lynn Anderson has corrected *none* of his doctrinal errors, insofar as I have been able to find out; and he has *added some more*. For instance, if I understand his position, he now says we are not under *any* law, but under *grace*. Well, of course, we are under grace, but we are under the perfect law of liberty, too! (James 1:25). Also I heard a tape of his in which he took some far-out positions on the Lord's Supper.

"For late-late information, you might telephone Pat McGee, at his home in Abilene.

"Thank you for the \$10.00 you inclosed to help in our work. What we are doing is extremely costly and we need all the help we can get to keep it going and paid for . . . Pray for us as the work continues . . ." IYR Jr.)

W. P. Jolly, 35364 Bonita Drive, Yucaipa, California 92399: "If you see Roy Hearn, tell him hello for me."

NOTE: Hello Roy! IYR Jr.)

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