

Contending FOR THE Faith™

Volume XIII, 1982

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Gadgets, Gimmicks, and Gymnasiums

Walter W. Pigg, Jr.

We shall speak of "Gadgets, Gimmicks and Gymnasiums" as they relate to the church of today. We are concerned as to whether or not the church has scriptural authority to make use of and/or provide such. But when we think of the New Testament church and the work it has to do, and the important place it occupies in God's plan of salvation our minds go back to the establishment of it and the cost which was involved. In view of this we want to briefly reflect on our Savior's supreme sacrifice.

If we are to appreciate fully the church of our Lord it would be well for us to place ourselves, as much as possible, under the circumstances of our Savior on that fateful night of his betrayal and his crucifixion on the following day.

Let us empathize with him as he fervently prays for the cup to pass from him, if that be possible, only to return to find Peter, James and John sleeping. Let us accompany him into the midst of that mob as Judas plants that kiss of betrayal. Let us go with him as he is taken before officials to hear false accusations against him; finally to hear them say: "Crucify him, let him be crucified!" Let us tread with him, tortured with a crown of thorns, as he falters under the weight of the cross on the way to Calvary. Let us feel with him the tearing of the flesh from the spikes driven into his hands and feet as his scourged body is suspended on the cross. Let us share with him the mockery which he again endures, now suspended between two thieves. Now let us hear him say, "It is finished," as his earthly life is ended. Let us look upon his lifeless body as it is pierced, and see the blood flow from his side.

Let us, with thanksgiving, remind ourselves that our Savior underwent this torture, shame, and finally death, for you and me. Yes, he purchased the church for your benefit and for mine, and for all who will accept it. No one ever did, or ever will demonstrate greater love than that which Jesus demonstrated for us. (John 15:13; Romans 5:8).

When we consider the value of the church we can see why Christ was willing to pay the supreme price. If you

and I are saved eternally it will be because we constituted a faithful part of the church, of which Christ is the savior. (Ephesians 5:23). Furthermore, the church has the exalted privilege and precious responsibility of being the "pillar and ground of the truth." (I Timothy 3:15).

In view of the greatness of the church and the gospel which it must uphold and support, how could any God-fearing person depreciate it? How could anyone believe the gospel incapable of accomplishing the purpose for which it was intended? Yet, this has been done, and is being done on a large scale by present practices involving Gadgets, Gimmicks, and Gymnasiums. The gospel is being cheapened and the function of the church thwarted by *promoters* who specialize in gimmickery because they have evidently lost faith in the power of the gospel. And, we are saddened by the little protest and alarm arising from brethren in general, that the church is being set forth as an institution which is more concerned about man's needs and desires in *this* life than his spiritual well being in the *hereafter*.

GADGETS, GIMMICKS AND GYMNASIUMS DEFINED

Webster defines *gadget* as "Any interesting but relatively useless or unnecessary object." *Gimmick*, according to Webster, is "Anything that tricks or mystifies; deceptive or secret device. An attention-getting device or feature, typically superficial, designed to promote the success of a product, campaign, etc." A *gymnasium* is a facility designed for physical training, athletic activities and sports. We shall be discussing these terms as they relate to the church in modern day practices. Inasmuch as the word *gimmick* would include the use of gadgets and gymnasiums we shall be using it in that comprehensive sense in the following discussion.

It should be emphasized here that we are dealing with a principle, and not with every specific act or activity which is currently being used as a gimmick. The principle with which we are concerned is whether or not the church is authorized by the scriptures to provide and use these gimmicks. Therefore, the number of gimmicks is not of great

(Continued on Page 3)

Contending FOR THE Faith

Volume XIII, No. 1

January/1982

Ira Y. Rice, Jr., Editor

EDITORIAL STAFF

Linwood E. Bishop	Roy J. Hearn
Tom L. Bright	W. N. Jackson
Franklin Camp	Dan Jenkins
B. C. Carr	Archie W. Luper
W. F. Cawyer	Pat McGee
Winfred Clark	Max R. Miller
William S. Cline	Walter W. Pigg, Jr.
Bill Coss	James Pilgrim
W. R. Craig	Wayne Price
Dalton P. Ellis	Winston Temple
E. R. Harper	Ernest Underwood

SUBSCRIPTION RATES

Single Subscription, \$4.00 Per Year
 Three Years, \$10.00; Six Years, \$20.00
 Club Rate, Six Subscriptions, \$20.00
 Single Copy, 50 Cents

BUNDLE RATES

Monthly Per Issue—Standing Orders

Billed Quarterly *after* Delivery(Or, if you prefer to pay in advance,
we credit your account accordingly.)

12 copies/\$4.00	60 copies/\$15.00
25 copies/\$8.00	80 copies/\$20.00
40 copies/\$12.00	100 copies/\$24.00

WHOLE CONGREGATION RATE

(Any congregation desiring to enter each family of its entire membership on our regular mailing list, with single copies being mailed directly to each home, receives 25% discount off the Single Subscription rate, i.e., such **WHOLE CONGREGATION** subscriptions are payable in advance at the rate of \$3.00 per year per family address.)

POLICY STATEMENT

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.

Please address **ALL** communications
to

CONTENDING FOR THE FAITH
Post Office Box 26247
Birmingham, Alabama 35226

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview Church of Christ, 4850 Saufley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional mailing offices.

USPS 053-530

Some Things "Hard to Be Understood"

Speaking of "our beloved brother Paul," in II Peter 3:15-16, the apostle Peter referred to Paul's epistles, "in which are **some things hard to be understood...**" We understand, of course, that the things Paul wrote were inspired of God, and that, in *his* case, when the unlearned and unstable wrested what he said, they did so "unto their own destruction."

On the other hand, and in an entirely different sense, we of the modern-day churches of Christ have a few things "hard to be understood" on our *own* account. For example, as a religious body, we owe our very *existence* to something in history called "the restoration movement." In this movement, it is basic to our integrity to "speak as the oracles of God" (I Peter 4:11), calling Bible things by Bible names and doing Bible things in Bible ways. Anyone speaking or doing otherwise, is contrary to the restoration principle.

It is "hard to be understood", therefore, when preachers and teachers who are still faithful to the restoration principle are resisted, derided and practically laughed to scorn by large numbers of their brethren—even some in "high places."

It is "hard to be understood" when many preachers who live and preach the truth are being fired on every hand while others giving forth an "uncertain sound" are being hired to take their places.

It is "hard to be understood" why some of our larger churches are going into great programs of entertainment (evidently to win away the young folks of churches where the plain, simple, unadulterated truth of the gospel is preached)—and why some parents, who should know better, encourage their children to go where truth is held in such low esteem.

It is "hard to be understood" why teachers can be fired for false doctrine in some of our supposed-to-be "Christian" colleges and immediately they are hired by other such colleges. Even harder to understand is why those who *fired* the false teachers then continue to fellowship those who *hired* them! Harder yet, is why brethren prescient in most things cannot see when college administrations are compromising with those in error.

It is "hard to be understood" why certain of "our" publications can teach 180° opposite to God's word, yet continue to be called "our" publications. Why certain editors among us seem never to weigh the exposure of heretics, automatically assuming that such charges are false, regardless of the evidence.

It is "hard to be understood" why most (if not all) of "our" bookstores stock (even *advertise*) false literature as "Christian" — and why brethren patronize such bookstores, just assuming that because *they* handle something, it is therefore sound. **Most** so-called "Christian" bookstores hardly bother any more to ask, "Is it sound?" but only, "Will it sell?"

That *most* of our brethren seem headed in these directions makes no sense at all. The **wide** gate and the **broad** way *still* lead to destruction, even though "many there be which go in thereat." It still is the **strait** gate and the **narrow** way, which lead unto life, even though "few there be that find it."

—Ira Y. Rice, Jr., Editor

GADGETS, GIMMICKS AND GYMNASIUMS

(Continued from Page 1)

importance. If the church is authorized to engage in these things the number of them could be unlimited, but if it is not so authorized it is a transgression of God's law to employ any of them. We must be reminded that to transgress God's law is SIN. (I John 3:4). In order to show the variety of gimmicks in use we shall be mentioning a few and shall comment on some.

SOME GIMMICKS IN CURRENT USE

PROMOTIONALISM, defined by Webster as "To acquire something by devious or cunning means," pervades the land of our brotherhood. In some circles *promoters* are in greater demand than *gospel preachers*! There seems to be a loss of faith in God's drawing power through the gospel. (John 6:44; Romans 1:16). Consequently, promotional efforts are sometimes almost comparable to those of a circus. The following examples are given to show the emphasis on promotionalism, and not to imply that all persons involved wished to engage in promotionalism.

In connection with a Youth Series, the Broadway Bulletin, Paducah, Ky., July 17 and August 14, 1980, contained the following: "NICK BOONE, song leader for the largest church of Christ in the world! One word sums up brother Nick: INSPIRATIONAL!" Also: "WILLIE FRANKLIN, . . . Former professional football player with Baltimore Colts, Los Angeles Rams and Philadelphia Bells. The word that best describes Willie is: ELECTRIC!" In the same Youth Series Carroll B. Ellis was to speak to the church in Benton, Kentucky on the topic: "How To Kiss A Frog."

The Handley Church of Christ, Fort Worth, Texas, November 9, 1980, had a half-page ad in the *Christian Journal*. The ad said: "COME HOME TO JESUS! . . . Harold Taylor is **Dynamic**. This man will positively **motivate you and rekindle your spirit for God**. (Emphasized words were in red. WWP.) Thousands pay millions annually for such motivation. This is free for everyone!" The emphasis is on the speaker more than the message.

The practice of applauding a sermon or comments of a spiritual nature by hand clapping and/or other means is becoming more common. It gives the impression that those things which are of a serious nature have become some sort of a sport. Some speakers, however, tend to desire and encourage the above type of response.

A church bulletin from Missouri carried the following announcement: "Lads and Lassies — Leaders and Leaderettes will be meeting . . ." This probably had reference to a training class, though this was not stated.

"Three Unusual Days" and "Three Extraordinary Nights" are services being offered to churches. This use of a gimmick also has an air of promotionalism. This is not to say the content of the programs is wrong, but brother Ed Casteel, in the *Chapman Challenger*, says the latter program involves a panel of two men and one woman. This would be in conflict with Paul's teaching in I Tim. 2:12.

YOUTH WORSHIP is a gimmick in widespread use among congregations today. In spite of almost no attempt to defend the practice from the Bible it has wide acceptance today. The unauthorized practice of breaking up "the assembly" can logically result in the complete disintegration of "the assembly" as an integral part of New Testament Christianity. The Garnett Road church in Tulsa, Oklahoma, has taken a long step in that direction, as

the following statement from their bulletin shows, "Sunday marked the beginning of a new worship schedule. The first Sunday of each month, our teen worship is now two teen worships! Our junior high students are now having their own service once a month..."

Brother Ray Hawk warned of the dangers of Youth Worship a few years ago when he wrote:

"Yes, the simple beginnings with the children's worship and adult worship have grown to gigantic proportions in the Acme church of Christ. But the whole thing must be scriptural because there was a need, there was growth. Matthew 28:19, 20 and Mark 16:15, 16 were given as authority. Objectors were called traditionalist, Pharisees and followers of 'oral law,' and the Acme church was a success . . . Thankfully, the Acme church story is not true, but, give us five or ten years with the present trends among us and everything described will be traced back to children's worship."

Regretfully, brother Hawk has fallen victim to the trends of which he warned us. He now contends that Youth Worship is authorized by the Bible. This should serve as a warning to all who think it is impossible to go astray. (Cf. I Corinthians 10:12.)

BUSING is being used as a gimmick. (Lest I be misunderstood let me say that there is nothing wrong with bringing people to church services on a bus. But the bus has come to be more than a mode of transportation with many.) As a Texas preacher wrote: "The Joy Bus is not just to give a child a ride to the Church." The bus has become a gimmick by which children are enticed by material reward. A good example of this is the giving of "funny money" to bus riders by the Salem church in north Alabama. The "funny money" is then "redeemed for goodies at the country store." There are many examples of various material rewards being used to lure children by various churches.

OTHER GIMMICKS INCLUDE: 1) A "Martial Arts Gospel Ministry" (referred to as the "Kung Fu Gospel" by W. N. Jackson. 2) "Special Services" on such occasions as Thanksgiving and other special days. 3) "Church Camps" used for rest, relaxation, swimming, and such like. 4) "Church of Christ" buses and vans used to transport people to Opry Land and other places of amusement and entertainment. 5) Counseling is being offered in lieu of straightforward Bible teaching. 6) Denominational material such as the "Focus on the Family" series by Dobson, a denominational preacher, is being used in spite of the error it contains. 7) A "Raffle Ticket Sale" was used by the youth of a Texas congregation to raise funds for their youth activities.

THE FAMILY LIFE CENTER is perhaps the fastest growing gimmick within churches of Christ. Since the Family Life Center often involves various forms of recreation and entertainment, we shall be devoting considerable space to a discussion of it. We shall discuss the gimmicks of recreation and entertainment in this connection.

FAMILY LIFE CENTERS

An innovation of recent years within the church is the construction and maintenance of what is generally referred to as "Family Life Centers." Most of these facilities include a gymnasium. A variety of activities is provided and/or sponsored by the churches which provide these "Centers." These activities may include many sports, amusements and entertainments. In some instances Bible teaching is done.

These Centers are provided by a considerable number

of congregations, and others are in the process of providing them. These congregations are not those generally thought of as being *radical*, nor are they small and without influence. They are among the largest and most influential in the brotherhood. They include such congregations as Madison, near Nashville, Tennessee; Highland in Abilene; Holmes Road in Memphis; South National in Springfield, Missouri, and many others.

MADISON'S FAMILY LIFE-EDUCATIONAL CENTER CONSIDERED

Just which congregation was first with a Family Life Center I am not aware, but Madison's Center will likely be recorded in history as the one single event which gave the greatest impetus to the practice. The opening of their Center was advertised in about a half-page ad in the Nashville *Banner*, November 18, 1978. In bold letters at the top of the ad, beside the picture of Ira North, is the statement: "MADISON TAKES A GIANT STEP FORWARD!" The pictures of four "SPECIAL SPEAKERS ON THIS EXCITING DAY" are shown about midway on the ad. They are: John Stevens of Abilene Christian University; Norvel Young of Pepperdine University; Claude Gardner of Freed-Hardeman; and Tom Holland of David Lipscomb College. Additional information on the ad mentions the "New Young People's Program" with Buck Dozier, Youth Director. The "New Youth Activity Center" is "Open 7 Days a Week." A coupon is at the bottom of the ad, with the instruction: "Bring this coupon and receive a memento of this exciting day!"

Notwithstanding Madison's billing of **taking a giant step forward**, is this truly a step forward? A preacher friend in the Nashville area has since told me that a number of other congregations have followed the example set by Madison. In my senior year in high school our class motto was: "Forward ever — backward never." That would be a good motto today for the church, provided the going "forward" is only in the course charted by our Lord. However, I have not yet seen a Biblical basis for concluding that Madison's action is a "Giant Step Forward." This reminds me of the occasion when "Miss Bertha" was told to "play on" in connection with the practice of instrumental music in worship. Hardly was that action a "step forward", though it may have been considered such by those favoring the unauthorized practice.

Madison's "Family Life-Educational Center" contains facilities for such things as a "bowling league, volley ball league, macrame class," and "ladies slimnastics." If these things are scriptural works of the church I would agree that Madison has taken "a giant step forward"; but otherwise a "giant step" has been taken BACKWARD, in a show of disregard and disrespect for sacred authority.

While I cannot say why the four "special speakers" were chosen for that "exciting day", it certainly gives the appearance of getting a stamp of approval from the well known representatives from four of the largest schools operated by our brethren. The great fanfare on the November 19th could well be taken as an effort to show general approval of Madison's new role in providing recreation, amusement and entertainment. Is one wrong in reaching this conclusion? There has not been a great deal of criticism of Madison's action, though I have not seen it defended from a scriptural standpoint.

THE HOLMES ROAD FAMILY LIFE CENTER

Few efforts, of which I'm aware, have been put forth to

show that Family Life Centers are authorized by the Bible. This leads one to believe that the proponents have very little to offer in this area. The implication of this is more serious than most realize. It is serious when people engage in unscriptural practices due to a lack of knowledge, for it is still sin. God does not wink at ignorance today. (Acts 17:30). But when people engage in unauthorized activities knowingly it amounts to **highhanded rebellion against divine authority!** The denominational world has been guilty of this for years, and as sad as it is, many of our brethren are following in their footsteps. To many, a "thus saith the Lord" is no longer important.

David George, "Pulpit Minister" of the Holmes Road congregation, attempted to justify their Family Life Center from the Bible, in the *Holmes Road Herald*, November 19, 26 and December 3, 1980. In an article entitled: "FAMILY LIFE CENTER — 'Biblical Justification'" brother George points out that much of the religious world acts without Biblical precedents or authorization. But, he says: "In churches of Christ we feel compelled to provide Biblical justification for what we do. (Colossians 3:17; I Peter 4:11). Thus, when the construction of a family life center was proposed at Holmes Road, the Scriptures were consulted."

In the third paragraph of the above article he says: "From the outset it has been determined that the building is to be used as a tool for outreach." In the November 19th article he says: "This structure will become a center for numerous activities designed to strengthen the fiber of the family." In the third paragraph referred to above he continues: "For generations now we have understood that it is proper to use aids/tools in our evangelistic thrust. Sunday school is such an aid which turned two-hundred years old this year. The buildings which house our Sunday schools certainly postdate the first century. Nevertheless, we have authorized the use of such aids by the recognition that the Lord himself used aids in his evangelistic thrust. (Cf. Matthew 21:14; John 18:20; Matthew 13:2).

Fourth paragraph: "Furthermore, the Lord sought to meet people's spiritual needs by first addressing their physical needs. The loaves and fishes which he provided for the multitudes was not his primary ministry. Loaves and fishes or varied recreational events which may be provided within the walls of our family life center are not the primary ministry of this church. However, like the Lord's loaves and fishes, they are designed to draw people to us so their more important spiritual needs can be met.

In the December 3rd issue we find the following: "I could not justify the expenditure of a large block of my time if I did not regard this structure as a grand tool by which God's purpose can be gloriously served in our community ... May 17, 1981 will be a day long remembered in the history of the Holmes Road church. For on that day after a long period of praying, planning and purposing, the Holmes Road family will contribute \$500,000 to pay IN FULL for the construction of our family life center. We will then enter the facility DEBT FREE. Praise God! Just the thought of it is exciting! The way will then be clear for us to proceed with the construction of our new auditorium. There is a bright and glorious future for the Holmes Road family!! D.G."

BROTHER GEORGE'S "BIBLICAL JUSTIFICATION"

Brother George says the purpose of the Family Life Center is: "A tool for outreach", "for numerous activities designed to strengthen the fiber of the family," and "a

grand tool by which God's purpose can be gloriously served in our community."

We would agree that we should be concerned about "outreach" with reference to the gospel, but does that mean the church may employ any means wherein a contact might be made? We don't believe so. If the church has authority to build a half-million dollar facility in order that contacts may be made through the recreational and entertaining activities provided therein, wouldn't it also have the authority to provide any type of service (which is right within itself) where there is the possibility of making a contact for spiritual purposes? If such is the case, why couldn't the church go into the hamburger business? A tract could be put in every "Big Mac", and a "Snack and Yak" minister could oversee it. There is a real possibility that some contacts would be made this way. Another plan would be to provide a free medical service, where tapes could be played in the waiting room (people nearly always have to wait to see the doctor). In time someone would hear the truth. Another clever idea would be to provide a complete amusement park, with roller coaster and what have you. The tickets for free rides and hamburgers could be printed on the back side of a gospel tract. Given enough time some good contacts would be made. Now all this may sound a little ridiculous — and frankly it is — but no more so than the philosophy behind the Family Life Center gimmick.

Again, we would agree that the "fiber of the family" needs to be strengthened, but is there any limit to the means the church may use to accomplish this end? We believe so. Evidently brother George would disagree. The philosophy behind the church providing any type of service which would contribute to the strength of the family is set forth by Royce Money, Director of the Family Life Center of the South National church in Springfield, Missouri. We shall discuss this later.

What is "God's purpose" which can be "gloriously served" in the community through a Family Life Center? Is it God's purpose to provide recreation, entertainment and every need which a family might have? If such is the case we have not found it in the Bible, and that is the only way we receive instructions from the Lord. Are we wrong when we say the work of the church is set forth in the Great Commission (Matthew 28:18-20) and in areas of benevolence? (Galatians 6:10). We should do well to go back and read Ezekiel 22:26; 44:23. The latter passage says: "And they (the priests, WWP.) shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean."

Brother George says that Sunday Schools and the buildings which house them are aids, and that such aids are justified because the Lord used aids. The passages given as examples of aids used by the Lord are: Matthew 21:14; John 18:20; Matthew 13:2. These passages concern Jesus healing in the temple, teaching in the synagogue and temple, and teaching from a ship.

We ask, what kind of logic is it that uses the above passages to justify the building of a Family Life Center for the primary purpose of providing recreation, entertainment and amusements? We say that it is "illogical" with an extra "l." That is, "ill logic." It is sick and dangerous logic! It is about the same kind of logic which some members of the Christian Church use with regard to instru-

mental music. That logic is: "We like it and we are going to do it."

Yes, Jesus healed in the temple, and taught in the synagogue, but he didn't build either of them. He also taught from a ship but we have no record that he built the ship. He was simply availing himself of the opportunities before him to teach. To try to equate what Jesus did with the present practice of building facilities for and providing such activities as we have mentioned is a poor excuse for "Biblical justification." But this is apparently the best brother George can come up with. At least he didn't reply to my letter asking for additional scriptural justification. Brother George needs to find authorization for a family life center rather than an example of teaching when the opportunity is present.

Bible classes and the facilities which house them are used directly for the teaching of God's word, a work which the church is commanded to do. The church is to be "the pillar and ground of the truth." (I Timothy 3:15). Although some teaching may be done in family life centers, their primary purpose is for fun, frolic, recreation and entertainment.

In the above article by brother George it is asserted that "the Lord sought to meet people's spiritual needs by first addressing their physical needs." He also says that the "loaves and fishes or varied recreational events which may be provided within the walls of our family life center . . ." are "like the Lord's loaves and fishes, they are designed to draw people to us so their more important spiritual needs can be met." Conspicuously absent from the article is a scriptural basis for these conclusions. Where does he learn that the Lord used the loaves and fishes to draw the people? In fact, the Lord rebuked the people in John 6:26 because they were seeking the loaves, and not the spiritual meat. Will brother George rebuke those who come to the Center for hamburgers, basketball, and such? We think not! Matthew 15:32 informs us that Jesus "had compassion on the multitude, because they continue with me three days, and have nothing to eat: and I will not send them away fasting lest they faint in the way." This doesn't sound like Jesus was using the loaves and fishes as a "gimmick," does it?

BROTHER ROYCE MONEY'S JUSTIFICATION OF FAMILY LIFE CENTERS

In a speech at the Biblical Forum of the Abilene Christian University Lectureship, February 23, 1981, brother Money discusses "A Biblical Basis For Family Life Ministries." He uses the word *family* in its "broadest context" to include every person, since he says every person is a "member of a family of some sort."

In what he terms a "preventative approach" the following are offered: "Classes, seminars, workshops, retreats, films and activities that are designed to strengthen family relationships." It is pointed out that a number of factors put pressure on the family, such as: "moving, job demands, economic problems, job change, long illness, retirement, death." This principle would involve the church in almost every family need in whatever area. He says it is necessary for the church to meet these needs if it is to be what Christ wanted it to be. He justifies his conclusion by what he terms "broad principles" rather than the "proof-text" method.

Brother Money's philosophy is summed up in the follow-

ing statement: "The church's response to this wholistic view of man should be a ministry to families that will take into account not just their spiritual condition, but their emotional and physical and social condition as well."

If this philosophy is espoused (some already have) it will project the church into the mainstream of denominationalism with respect to the work of the church. A social gospel is not just a *threat* to us; it is already *here* in many congregations! It follows that if the church is to fill the needs of the family in all areas in order to strengthen the family, there is **NO STOPPING PLACE!** If the church can provide instruction in "Family Financial Planning", why not in "Family Planning" (birth control, etc.)? Why not vocational schools? What about family vacations where the family can be together? My family took a vacation one time that strengthened our family. We bought a school bus and went to Alaska. We still talk of that family experience. Maybe the church should have provided that. Brethren, we know better than that!

Brother Clayton Pepper recently suggested a plan of action for the church. It is expressed this way: "Find a hurt and heal it, find a need and fill it." This would involve such things as providing bus service for shopping for the elderly, brother Pepper suggested. Not as an act of benevolence but just as a service. This appears to be the same philosophy as that of brother Money and other family life center proponents. Where is scriptural authority for supplying every need of the family?

ENTERTAINMENT AND RECREATION EXAMPLES

As we have suggested, the same principle which would justify Family Life Centers would also allow an unlimited number of activities in the above category to be provided by the church. In order to give some idea of the type and extent of activities already being provided by the church we give a number of examples. We do want to point out, however, that we are not opposed to Christians engaging in *wholesome* entertainment and recreation, and we believe the home should be encouraged to provide these things when possible. But **we don't believe such is the work of the church.**

Ben Zickefoose and his "Gymnastics to the Glory of God" ministry. The Broadway church bulletin, Paducah, Kentucky, says: "From an almost 'accidental' beginning in May of 1976, 'Gymnastics to the Glory of God' (GGG) has grown tremendously in scope and popularity, with Zickefoose travelling tens of thousands of miles to bring GGG to churches, youth camps, youth rallies and worships in the U.S. and Canada. In the future he hopes to take GGG to all 48 Continental states." It has been reported that brother Zeckefoose has appeared on the Pentecostal **PTL Club** television show.

In a bulletin article brother W. R. Craig reports: "In Oklahoma, the last night of V.B.S., the visiting preacher stood in place of the communion table and the audience 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 . . . to the laughter and applause of those in attendance." He also reports that "in a recent bulletin a congregation in Texas advertised 'Family Night at the Movies' in the 'Annex.'" The movie was not a religious teaching film. The admission was \$1.00 person and \$3.00 per family, with "free popcorn."

The Village church in Oklahoma City (to be called Quail

Springs Church of Christ) considers providing "family nights" with "G" rated films, according to an article in the November 8, 1980 *Oklahoman & Times*. Their 2.8 million dollar facility also provides a place for various sports, and a "commercial kitchen."

Brother W. L. Totty reported that Scotty Harris of IBC was billed in the following way: "Scotty Harris . . . is widely used all over the south as a speaker in youth rallies and evangelistic efforts among the young. He brings to the pulpit a combination of youthful enthusiasm and a deep study of the word. He will challenge you, thrill you, inspire you, wake you up and move you to greater devotion and service to God. If nothing else were happening in North Manchester (Indiana, **WWP**) June 8, 9 & 10 it would be well worth your time and effort . . . However, we believe that the other activities planned will make this one of the most memorable weekends of your life. **PLAN NOW TO BE PRESENT!**" The "other activities" involved "entertainment by a Gospel quartet and a talent show." The church is surely in the entertainment business, just as the denominational world has been for years. Where will it end?

The following was sent to other congregations by the Oak Ridge church of Christ, Rt. 2, Baldwin, Mississippi.

"We wish to invite you to an all night singing December 31, 1980 at the Community Center in the Booneville City Park. We plan to have our Wednesday night Bible study at the center at 7:00 P.M. After this we plan a covered dish meal - a country music group to entertain and congregational singing. Come and have fellowship with us."

Another example of church-provided activities is found in the August 31, 1980 issue of the East Central *Herald*, Muskogee, Oklahoma:

"To wind up the summer fun, this past Thursday and Friday, Betsy and I took ten of the senior high to enjoy a day at Six Flags over Texas . . . The White Rock congregation in Dallas was kind enough to allow us to have full run of their youth center for the evening. The games that the center provided allowed us to unwind from the trip and have some fun..."

The Garland Road church in Dallas, Texas says, through their bulletin of September 6, 1979, "Welcome all men and women of all skill levels to participate in" the "GARLAND ROAD CHURCH OF CHRIST FIRST ANNUAL GOLF TOURNAMENT." The Central church in Amarillo, Texas advertised their "GREATER CENTRAL OPEN IV, Set for September 7 & 8." From their bulletin of August 30, 1979, under the heading of "Newsy Tidbits," the Preston Road church of Dallas carried the following information in their bulletin: "Our Preston Road Roadrunners won first place in the North Dallas Church Softball League. The Cedar Crest Church won second place. Preston Road lost to Cedar Crest in a special tournament after regular league play."

FURTHER ATTEMPTS TO JUSTIFY GIMMICKS

In response to an article, "What Is The Work of The Church," published in *Contending For The Faith*, a preacher from Alto, Texas wrote me:

"I am to begin work in June with a church in Idaho, where the Mormons are experts in providing such things (recreation, entertainment, etc. **WWP**.) for their young folk. How are we to complete, and how is the church to grow if we do not provide at least some of these things? and where shall we draw the line?"

This attempted justification is based solely on man's wisdom. In the first place, there is no indication, scripturally speaking, that the church is to *compete* with the denomi-

national world. Denominationalism exists without God's approval, and if we are willing to give up scriptural authority for what we practice, neither will we have God's approval. Secondly, it is man's idea that we must produce results of **growth**. An article based on I Corinthians 3:6, and attributed to Charles Hodge, says with regard to Paul's statement, "I have planted, Apollos watered; but God gave the increase". "This condemns manufacturing/manipulating results. We get impatient; we demand results. So we scheme, deceive, intimidate. Ones artificially converted have to be kept artificially! Gimmicks fail! Brethren are disillusioned! Our task is to plant — not produce. The power is of God — via His word. God can only produce where we plant."

Some tend to leave the impression that since Paul said, "bodily exercise profiteth little" (I Timothy 4:8), it would not be wrong for the church to provide some recreational activities, but that it would be wrong to spend huge sums in this area. But Paul is not saying that everything which is profitable may be provided by the church. He is merely contrasting **godliness** and **bodily exercise**. Who would deny that a well balanced diet would be profitable physically? But does this mean that the church should provide a well balanced diet for all? Certainly not.

SOME CONCLUDING THOUGHTS

We believe the warning set forth by the late B. C. Goodpaster, in the May 20, 1948 issue of the *Gospel Advocate*, is still very timely and valid today. He said:

"Amusement and recreation should stem from the home rather than the church! The church, like Nehemiah, has a great work to do; and it should not come down to the plains of Ono to amuse and entertain. As the church turns its attention to amusement and recreation, it will be shorn of its power just as Samsom was when his hair was cut."

I haven't noticed statements like this (on this particular subject) in the *Advocate* recently. Why? It appears that we are guilty of "selective inconsistency." By selective inconsistency I mean that certain things are selected which are then given the "silent treatment." The Truth may be well spoken on some subjects, but silence reigns on others. In some instances, in my opinion, silence can do more harm than an outright approval of something. Outright approval sometimes awakens people out of their sleep whereas silence may be a signal of consent or approval.

The thoughts of G. K. Wallace are worthy of consideration as he speaks of "Artificial Worship." This may well be behind some of our brethren's gimmickry.

"To stimulate worship some are leaving the word of God and resorting to manmade procedures and devices . . . The denominations use dark rooms, candle lights, quartets, solos, testify, shout, burn incense and play the organ . . . The denominational world could not save their weak faith by artificial means and neither can we . . ."

In an article by Roy H. Lanier, Jr., "Are Churches on a Detour?" some interesting and worthwhile observations are made. He says, "It is not uncommon now for one to see new church buildings with gymnasiums in them, nor is it unusual for men to want to hire 'youth ministers', mainly to see the children are taken care of 'socially'." Six problems which result when churches get in the recreation business are set forth by brother Lanier. They are: 1) A church acts without Biblical authority. 2) A church is detoured away from the main thrust of Jesus. 3) A church cripples parents by taking from them a responsibility God gave them at the birth of the child. 4) A church makes the wrong appeal. 5) A church confuses church action and individual action. 6) A church confuses the teens.

In conclusion let us again state our conviction that the work of the church is limited to the categories of EVANGELISM, EDIFICATION and BENEVOLENCE. No one will disagree that the church is authorized to function in these areas. However, I simply have not seen any serious attempts to justify the use of such gimmickry, as we have discussed, from the Bible. Until I see scriptural justification I will maintain that the church has no more authority to engage in such than to use instrumental music in worship. Since we believe the things in the area of gimmicks which we have discussed are unscriptural, we believe we must learn the meaning of the word *consistency* as it relates to fellowshipping those who uphold and/or practice such things.

I have reached the above conclusions on the basis of what I believe to be the Bible teaching on the subject. I sincerely want to be right with God. Therefore, if my conclusions are wrong I want to be corrected. Mutual brotherly concern would demand this.

—1302 Camillia
Farmington, Missouri 63640

Nazarene Dobson's Films, New International Version ... And What Else?

Bruce R. Curd

While visiting recently in the city of Jacksonville, Florida along with a brother, and driving by one of the church buildings which had a sign out front identifying it as a church of Christ, we noticed that over that sign was a large advertisement that the **James Dobson Family Film Series** was being shown each Sunday evening instead of the usual sermon and worship. Now comes to my desk the November 1 issue of that congregation's bulletin which contains the following announcement:

Pulpit Preview

AM: Be An Example (I Timothy 4:12)

PM: Dobson Film #6

Upon seeing the aforementioned advertisement, my friend and I stopped at the building, met the preacher,

and after exchanging greetings and looking about the facilities, I asked the preacher why the films, which are both authored and produced by a sectarian writer, were being shown to the church — and that in lieu of the evening worship. He immediately defended it as being both scriptural and acceptable to the church. I then asked him if he would allow Mr. Dobson *himself* to stand in the pulpit and present the same materials. I further asked if he would allow Billy Graham or any other denominational preacher or any of their associates to fill the pulpit. His answer to these questions was in the negative. A third query to him was, what would be the difference? He replied that the films "bore only the image of Mr. Dobson" and was not the man in person. A more evasive answer I have never heard!

Realizing himself on the defensive he asked me if I used Adam Clarke's commentaries and those of other denominational leaders in my studies. When I replied in the affirmative, he then asked me what was the difference in my using the books and his using the films. My reply was that I referred to these works in my private studies but that I never took them to the pulpit and/or flashed them on a screen as a substitute for my sermons. This I would have had to do for the cases to be parallel. He obviously felt the force of my reply.

I then told him that sectarians who passed the building and saw the advertizing of their champion's works, were laughing at us and our inconsistencies. Surely they were bragging to themselves that those folk down at the local church of Christ have to depend upon us to tell them how to have good marriages and how to rear their children.

A SAD DAY IN ZION

Brethren, it is a sad day in spiritual Zion when we condescend to import, promote, and encourage false teachers by the use of their images (on films) and their other works into our worship services. How long will it be before such men as Nazarene Dobson and others are invited to stand in our pulpits and classrooms in person to teach us? In such use of their teaching tools we have opened the door for a personal invitation to them. I, personally, cannot see one iota of difference in using a film where one of them speaks and teaches us than to use the man himself. Some among us would not now be adverse to inviting the man in person.

Are we telling the religious world by our practices that we do not have teachers, preachers, counselors, and other trained personnel in these areas to teach our own people? It is an insult to our people as well as an affront to our intelligence to introduce such men and their productions into our services.

To our knowledge other congregations across the nations are using, or have used, these same films in the same manner described above. One passage from the word of God seems sufficient to deal with this matter for all who will accept it. The apostle Paul, in addressing the Corinthian church regarding the problem of litigation, or going to law, before the unbelievers of their day, said, "I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren." (I Corinthians 6:5.) The principle is the same with regards to the subject we are discussing. So I ask, is there not one among us who is able to teach us regarding family and home? Must we bring in false teachers to instruct us? I speak to our shame!

CONGREGATION ALSO USES NIV

As this same preacher showed my brother and me through the building where he preached, we noticed a great number of copies of the *New International (per) Version* of the Bible. We questioned this man about the use of this book. His reply was that it is superior to almost any other version of the Bible. He uses it in his preaching and classroom teaching, and he encourages the congregation to do the same. Moreover, he affirmed that the translators (paraphrasers) of the *NIV* had access to later and more reliable manuscripts of the Greek text than did those of the *King James* and the *American Standard Versions* of the Bible. Such is palpably untrue and all who study for themselves know it to be untrue.

Only a casual perusal of this infamous book reveals

its dangerous and perverse nature. Some of the more obvious false teachings that abound in the *NIV* are listed, as follows:

1. **Calvinism.** Original sin, a basic tenet of Calvinism, is taught throughout. Psalms 51:5 is made to read, "**Surely I have been a sinner from birth, sinful from the time my mother conceived me.**" In Romans, chapters seven and eight, the term "**sinful nature**" is used at the least nine times, none of which is the correct rendition of the Greek.
2. **Pentecostalism.** I Corinthians 12:13 has one drinking the Spirit. Galatians 3:2 has one receiving the Spirit at the hearing process. II Thessalonians 2:13 has one saved through the sanctifying work of the Spirit and belief of the truth. The Pentecostal practice of "testifying" is taught in the *NIV* at I Corinthians 2:1, where the phrase "testimony about God" is substituted for "testimony of God."
3. **Premillennialism.** The *NIV* substitutes the word "time" for "hour" in John 5:28. This change is a forerunner to other passages which teach the theory openly. I Corinthians 13:10 has had the "neuter" things replaced by the *NIV* with a state of being with the changing of "perfect" to "perfection." It would have miracles (Pentecostalism) remaining until a state of perfection (premillennialism kingdom) arrives. In Ephesians 4:13 the *NIV* strengthens their case of premillennialism with the use of the phrase "until we reach unity by faith" instead of the phrase "the unity of the faith." One implies a state reached while the latter shows it to be the completion and availability of the faith — the gospel system. While I Corinthians 13:10 and Ephesians 4:13 look for a utopian paradise on earth, the *NIV* in Ephesians 1:10 clearly states this to be when "the times will have reached their fulfillment."
4. **Salvation by faith only.** The *NIV* changes the word *should* from the subjunctive to *shall*, the absolute, in John 3:16. It is more bold in Romans 1:16, 17, and states that "in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last..." Thus the doctrine of faith only. Romans 10:10 states that faith justifies and confession saves in the *NIV*, a thing the apostle never dreamed of saying.
5. ***NIV* repudiates Mark 16:9-20** by putting it into a paragraph separated from the rest of the chapter. Its justification for doing so, "The two most reliable manuscripts do not have Mark 16:9-20." But if *any* (even *one*) reliable manuscript contains the passage, why turn infidel by questioning the genuineness of the passage? The facts are that the two *best* manuscripts do *not* question the text. These so-called *best* manuscripts have *themselves* been questioned by scholars for years. The latter part of Revelation 22 is also missing from these same "best" manuscripts. But *NIV* uses the "less" reliable manuscripts here and publishes the chapter in full without any separation of paragraphs. "O consistency, thou art a jewel!"

100's OF PASSAGES ARE PERVERTED

There are literally hundreds of other passages in the *NIV* that have been garbled, twisted, distorted and otherwise doctored by these "super-perverters" of truth. Brother Foy E. Wallace, Jr. in a 115 page book, "An Evaluation of the New International Version," has exposed this untrustworthy version for just what it is — a *perversion*. And

brother Wallace did not have access to the Old Testament of the *NIV* when he wrote.

We are made to wonder how the brother mentioned above would be able to take the *NIV* and refute the doctrines of Calvinism, Pentecostalism, premillennialism and faith only, when his opponent could easily show these doctrines to be taught therein. In view of such perversion of divine truth, it is incomprehensible that any gospel preacher, Bible teacher, Christian college or religious bookstore in our great brotherhood would promote and indorse such a book.

Brother Charles Pledge stated it so well, when he said,

“A Pentecostal organization has skillfully and subtly woven some serious doctrinal error into their commentary which is only a masquerade of a new translation. This error can be combatted by the scriptures which have been faithfully translated in the King James and American Standard Versions of the Bible. These two versions have helped the church withstand the doctrinal errors that have knocked on our doors before and will continue to help us guard against those errors if we but use them.”

And what else?

—260 Lewis Speedway
St. Augustine, Florida 32084

Why Editor Did Not Appear On *Spiritual Sword* Lectures

Ira Y. Rice, Jr.

Inasmuch as many are asking why I did not appear, as previously announced, on the *Spiritual Sword* Lectureship, in October, perhaps I should explain. It was because of my protest against their having a speaker on the lectureship whom I deemed contrary to the truth of the gospel as it is in Christ Jesus.

Both by word of mouth and also in writing, I registered my protest, saying that if I spoke I should need to make a statement dissociating myself from that false brother; otherwise, that I always could cancel out. The elders took me up on my latter offer.

I did not attend these lectures, therefore, from first to last. I did not get to hear any of the speakers at all. However, one brother (James W. Boyd) who *did* speak, made just such a statement as I had in mind to make, if I *had* spoken. He said:

“In Ephesians five and verse eleven we are taught to have no fellowship with the unfruitful works of darkness. We don’t have any difficulty, brethren, in refusing to fellowship these unfruitful works of darkness. And I only need to mention the passages of Second John, nine through eleven, to know that we are not to bid God speed to that which is false and to those who teach that which is false. And we have no difficulty in withholding and refusing to bid God speed to those who teach the false doctrines and the teachers of Seventh-Day Adventism.

“But I would suggest to you as we very properly and appropriately expose the error of the various religious groups and cults under consideration this week we also be sobered in the awareness of false teachers and false practices among members of the churches of Christ.

“Brethren, listen to me, and my time is about up. Unfortunately, and far too often, too many brethren are content to just give mere lipservice to this matter of bidding God speed when there are prominent people who teach error or who begin to compromise the truth. It seems the bigger the name behind the false doctrine the less inclined some are who want to recognize it for what it is. To your speaker, it is increasingly and disturbingly characteristic of many in the church to ignore, or to cover up, or try to just simply explain away false doctrines and false practices that are taking us into deeper digression, and apostasy, especially when they are taught by prominent brethren. And such brethren are so condoned even as they continue in their false teaching and in their false ways without repentance. They are considered as acceptable as anybody else.

“I read to you what I consider an excellent line from the latest issue of the *Spiritual Sword*. ‘When brethren fellowship false teachers while opposing faithful brethren we are reminded of the situation of Jeremiah’s day.’ The Bible student knows that the situation of Jeremiah’s day was a day of apostasy. I concur heartily with the sentiments that are expressed by N. B. Hardeman

as are also quoted in this latest issue of the *Spiritual Sword*. He said, ‘There is no man against whom I would say anything destructive to his fair name or to retard his influence. I pray God that I may not be filled with envy and with jealousy that will make me see things other than that the truth demands. With the Spirit of Christ paramount, I stand against error, from whatsoever source it may spring . . . I contend for the truth, as I see it, against the claims of all persons who oppose it, but for any man, personally, I have but the kindest of feelings.’ I concur in those sentiments and I trust that you do, too.

“I, as so many, have appreciated so much the *Spiritual Sword* lectureships of the past. I have considered it a deep privilege and opportunity and an honor to be allowed this third time to speak on this series of lectures. And I, like many others, have looked into the past and looked over these lectureships and have considered them as light in the midst of an ever-growing darkness of digression in our midst. Brethren, I have felt so comforted because of the *Spiritual Sword* lectureship and the brethren here. And I have received great personal encouragement from the lectureships of the past and those who have spoken. And I am determined for one, to be true to my convictions until such time someone proves to me from the Scripture that they must be altered.

“Now that which I want to say with the utmost kindness that’s within me to speak. God knows my motive and my heart and I’ll stand before Him in judgment. And I want to speak respectfully. And I want what I have to say to be constructive. And I realize that which I am about to say that I run the risk of alienating brethren whom I love better than some of my own family. But I am compelled to say that my appearance on this lectureship this time is the courteous upholding of my commitment that I accepted when I accepted the gracious invitation extended to me to speak. But my appearance is not to be considered as an endorsement of every speaker that appears on this platform this week, because I do not so endorse them.

“False teachers among us are of no consequence to some. False practices among us don’t bother a lot of people. Brethren, you will just have to excuse my ignorance. I cannot possibly understand why the continued use and toleration of those who have led us into paths of digression. And concerning the use of brethren, brethren who have repeatedly proven themselves to be uncertain and unsound and unreliable, I say to you in the utmost kindness, we need to take the medicine we have so boldly handed to others and be more respectful of God’s rebuke against the endorsement or the appearance thereof of those who have promoted error and who will not repent of it. This is true whether the false teachers and false practices be in the church, from Seventh-Day Adventism, from whomsoever and wheresoever.

“And it hurts worse, more than I can find words to say, that when you risk your all — and I have — and when you have suffered and been berated — and I have — to stand against the inroads of digression in the church, to see to those who have promoted these very digressions lifted to this very platform and commended as

sound and acceptable teachers. It's not right, brethren. There is no man on God's earth that can prove it's right. Thank you very much."

(NOTE: I honor brother Boyd for making the foregoing statement at the close of his speech at the *Spiritual Sword Lectures, October 19, 1981*. It does little good, for whatever reason, to invite some well known false brother, when it means you are going to lose the endorsement and support of faithful brethren who are wholly committed to the truth of the gospel. I doubt, of course, that they ever will ask me again. However, the time has come when it is necessary to inquire whom else is being invited before we can agree to appear on most lectureships; and now this appears to be the case with the *Spiritual Sword lectureship, as well.* — The Editor.)

Bound Volume XII to be Ready in January As Contending for the Faith Enters 13th Year

Probably one of the most significant volumes that *Contending for the Faith* will ever publish will be ready for delivery in bound form, Lord willing, during the latter half of January. As we enter our 13th continuous year of successful publication, we are almost astonished ourselves what all Bound Volume XII contains.

To begin with, in January, 1981, we carried brother **Jon Gary Williams'** special article on "Don Finto and the '700 Club'", including a word-for-word transcript of Finto's interview with Pat Robertson; **W. N. Jackson** discussed, "Beware Those Who Claim to Love the 'Meat' of the Word!"; **Alan Caudle** considered, "If I Be Lifted Up on 'Heartbeat', I Will Draw All Men..." as the "First Book of Landon Saunders"; **Mark N. Lewis** described how "Arrangements for Oral Debate Fail"; **Walter H. Nelson, Sr.**, presented, "A Treatise on I Corinthians 7:15"; **Ronald Gilbert** asked, "What About the Children?"; and **Martha Craig** exclaimed, "How Exciting It Is to Be a Christian Today!"

In February, **Walter W. Pigg, Jr.**, discussed, "What Is the Work of the Church?"; **W. N. Jackson** asked, "Why Was It Never Mentioned Again?"; **Pat McGee** outlined the Biblical basis for "Unity in Religion"; **Roy A. Crutcher** presented "More Thoughts on Instrumental Music"; **Grover C. Beard** considered a "Hireling for Hire"; **Joe David Neely** warned of "Little Foxes"; **Rick Rickard** asked, "Are We Practicing Infant Baptism?"; **Eugene Springer** weighed in we should "Ban the Babies?"; **Dub McClish** asked, "Are Worship Assemblies Optional?"; **Franklin Camp** questioned, "Is the Church a Denomination?" and **Gerald R. Reynolds** discussed, "Passing by Troas."

By March, we had **Mark K. Lewis** on "Marking the False Teacher; Defending Those in Error"; **Ira Y. Rice, Jr.**, editorialized on "Rices Return from 'Bibles for China' Work; Initial 1,000 Chinese Bibles Purchased; Pick-Up Points Arranged"; **Joe W. Boyd** questioned the use of "I Challenge You..."; **Don Walker** taught that "Our Citizenship Is in Heaven!"; **Alan Caudle** pointed out, "It Amazes Me!"; **Bill Coss** presented a sermon outline on "Conflict in the Church is Ever Raging"; **Rodney V. Rutherford** considered, "The Truth Between Extremes"; **Oral Rhodes** asked, "O Bulletin, What Sayest Thou."; and **Dean Buchanan** questioned the attitude of "Let Us Alone!"

April started with **Jackie M. Stearsman's** "A Critical Review of the Master Plan of Evangelism"; we photo-reproduced Southern California's *Times-Advocate's* all-out investigative report of Crossroads cultism in Poway church; **William S. Cline** emphasized, "Why You Should Attend the Bellview Preacher Training School Lectureship"; tremendous demand was cited for "Crossroadism" issues of *Contending for the Faith*; and **Charles Atnip** and **Frank Prevatt**, elders at Thomasville, Georgia, wondered, "When Do People Ever Learn?"

The May issue included **Ira Y. Rice, Jr.'s** "After a Life Filled with Meaning, Robert R. Price Enters the Unseen" and "Bearing

One Another's Burdens", in answer to **Rubel Shelley's** "Must We Divide?" **James W. Boyd** inquired, "Does False Doctrine Matter?"; **Ben F. Vick, Jr.** discussed, "Speaking As a Fool"; **Ernest S. Underwood**, after considering "Fellowship", asked, "Can the Brotherhood Continue to Scripturally Fellowship Brother James. D. Bales?"; and appeal was made, "Let's All Help Elk Grove Church to Build in Chicagoland"; **James D. Bales** wrote on "Fellowship and the Divorce Questions"; and **Roy L. Cox** weighed "Influence".

June's lead article was by **John G. Priola**, as to "Why Bellview/Pensacola Does Not Support the Southeastern Soulsaving Workshop"; **Ira Y. Rice, Jr.** editorialized on "Painting Ourselves Into God's Corner!"; **James Pilgrim** threw light on "Why Are We Losing Members?"; **Chuck Miller** denied "Leadership" role in "Crossroads" movement; **Winfred Clark** compared those of present day with "Ancient Crossroaders"; **Frank R. Williams** warned, "The Truth May Make Enemies"; **Linwood E. Bishop**

paid tribute to **Robert R. Price**, saying, "Another True and Beloved Friend Is Gone"; *Endwell/New York* was demonstrated as another church that cannot be warned through sponsoring **John Clayton** seminar; **J. Walker Whittle** was named president of Alabama Christian College; settlement of differences between *43rd Street/Bradenton, Florida*, and two nearby congregations was announced; publicity was accorded **Ed Glover** and the Australian Campaign.

One of our two most-demanded issues on the Crossroads heresy featured **Barry T. Hatcher's** lead article on "Beware of the Crossroads Movement"; *Contending for the Faith* was editorialized as on "Collision Course with Crossroads' Florida Evangelism Seminar"; **Max R. Miller** analyzed the "Crossroads Total Commitment Heresy"; we asked, "Does *Sunset/Lubbock* Endorse *Crossroads/Gainesville*?"; *sister Paul Tidwell* described "Another 'Fruit' of Crossroadism."

The *second* of the two most-demanded issues on Crossroadism appeared in August, the lead article being, "Crossroads Conflict Rages"; the entire investigative article, as published by the *Los Angeles Times* for May 31, 1981, was photo-reproduced, under the general heading of "Parents Protest Church's Hold"; the **Poway elders'** misleading defense of their Crossroadism, as it appeared in Escondido's *Times-Advocate*, also was Photo-reproduced under the heading, "Poway Church of Christ Elders Respond to T-A Stories"; **Martha L. Craig** wrote, "Santa Paula Church Member Expresses a Different View"; then the issue reproduced the entire text of two advertisements in which 16 churches of Christ, in San Diego County, California, denounced "Crossroads Philosophy" and the **Poway** and the **7th & Orange** congregations were marked.

September began with **Wayne Price's** article on "The Ending of the Book of Mark"; our editorial opined that "Our Trouble with the 'Versions' May Go Deeper Than We Thought"; **Mark K. Lewis** declared, "Brethren, We Need A Few More Like Amos"; **Ernest Underwood** termed Crossroadism as "A Most Dangerous Movement"; **Park Avenue/Indianapolis elders** and their **present minister** clarified that they do not endorse Chuck Lucas, Crossroads or "Soul Talks"; at the center-fold we photo-reproduced the Thomasville *Times-Enterprise's* front-page article on "Churches of Christ Here Dispute Practices"; **Charles Atnip's** tract on "The Crossroads Prayer Partner Fallacy" was announced; **Douglas & Shirley Willis** expressed their deep appreciation to 16 San Diego County churches for their action of exposing Crossroadism; the **Beville Road elders**, of Daytona Beach, Florida, resorted to Newspaper advertisement to dissociate themselves from Crossroads Cultism in the public mind, suggesting similar immediate steps by others; and **Ted Cline** disclosed that "Crossroads Movement Reaches Phoenix, Arizona."

Posthumously, **Donald E. Davis's** full sermon outline led our October issue on "Who May Remarry After A Divorce for Fornication?"; our editorial pointed out, "Crossroads Not Only

Source of Doctrinal Error; Other Sources Need Attention, Too!"; Rod Ciccheto documented, "You Just Can't Warn Some Brethren"; Dave Collier cautioned brotherhood on "Baseball, Hot Dogs, Apple Pie — And What?"; G. Shannon Smith warned of "Dangers in Unwarranted Recommendations"; Ed W. Loyd II expressed concern about "We're Looking For a Moderate Preacher"; J. Leonard Brimberry submitted, "A Preacher's Resume"; and Pat McGee mourned that "The Church in Asia Suffers the Loss of a Great Teacher and Preacher."

November, our final issue for 1981, had Pat McGee's consideration of "Lynn Anderson on the Existence of God"; editorially, we asked, "How Many Does It Take to Make a Majority?"; Keith Marshall pin-pointed false doctrine in "Listening to Roy Osborne"; John M. Grubb inquired, "What Do You Think About...?"; Harold Thomas warned of "The 'Schullars' of the church of Christ"; Walter W. Pigg, Jr. took in hand "A 'Left-Handed' Judge"; Harrison Street/Batesville, Arkansas, was publicized as another church who cannot be warned for knowing of John Clayton's teaching and *deciding to have him anyway*; Ted Cline made a second report from Phoenix, Arizona re: Crossroadism there; and Bill Coss encouraged brotherhood to use Bruce R. Curd's book on "Marry Only in the Lord."

For those of our readers who do not have a set of bound volumes of *Contending for the Faith*, and who wish to order just this one new volume — Volume XII — soon from the bindery, please send \$6.95 together with your order — plus \$1.00 for packaging and postage.

If you already have a set, and need this volume to complete your set up to date, you are entitled to a 20% discount. Please, in this case, send only \$5.55 with your order for Volume XII — plus \$1.00 for packaging and postage.

Although Volumes I and II now are completely out of print, we still can supply any single volume — Volumes III through XII — at the rate of \$6.95 — plus \$1.00 for packaging and postage.

Our latest inventory of Volume III revealed that we have only 40 copies of this volume left. However, until these are gone, we still can supply sets of Volume III through XII. Ordered at the "single" rate, these would cost \$69.50. However, ordered as a "set", we still are allowing 20% off. Thus, when ordering a set, please enclose \$55.60 with your order — plus \$3.00 for packaging and postage for a total of \$58.60.

Only those who have purchased a set of Bound Volumes are entitled to place a standing order for future bound volumes at a 20% discount. (It is understood, of course, that you may cancel such standing orders at any time.) Please address all orders to **CONTENDING FOR THE FAITH, 2956 Ashore, Memphis, Tennessee 38118.**

Notes & Quotes...

CRUTCHER TAKES EXCEPTIONS TO OUR USE OF TERM 'INVADED' RE: WORTH'S USE OF 'SOUL TALK'

On Page 13, first column, in our issue for October, 1981, we quoted directly from the Worth, Illinois, church bulletin, entitled *WORTH WHILE READING*, for October 20, 1980, the following item:

"LADIES DEVOTIONAL/SOUL TALK this Sat. evening, Oct. 25 at 7:00 at Deb Zawadniak's Apt., 7215 W. 110th Pl. Apt. 1-C (2nd floor), Worth."

Our comment, in connection with this item was that "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!"

We had no idea as to whom was preaching at Worth at the time this item appeared in the Worth Bulletin. *Whoever it was*, it was not Roy A. Crutcher, their present preacher, for he began his work there at a later date.

Nevertheless, brother Crutcher wrote at some length, denying that Crossroadism exists at Worth, and suggesting that we should have investigated further before writing as we did. He was particularly unhappy with our use of the term "invaded."

Among the things brother Crutcher had to say, he wrote, "Since the *WORTH WHILE READING* (weekly bulletin published by the *WORTH CHURCH OF CHRIST*) article, to which the anonymous contender refers (NOTE: it was not anonymous; it is well known that I am the only one who ever writes "Notes & Quotes"; anything not attributed to someone else is always written by me—YJRJr.), was published in October of 1980 and I moved here in December of that same year, I can only respond according to what I have been told of events prior to my coming here, and according to what I know from first-hand observance since my arrival here. (I might mention also that one of the things that was discussed in connection with my being hired to work with the *WORTH* congregation was my standing on the *CROSSROADS* issue. Since the *WORTH* church wanted no part of it, they wanted to be sure that they did not hire a man who endorsed it.)

"It is true that such an article concerning a *LADIES DEVOTIONAL/SOUL TALK* did appear in the *WORTH* bulletin. However, from what I can ascertain, this meeting was not for all the

ladies of the congregation but rather for the young ladies. Also, even though it was referred to as a 'soul talk', it was, in reality, no more than a *BIBLE STUDY*. It was not even remotely related to the *CROSSROADS* type soul talks except in name. Personally, had I been here, I would have objected to the use of the term. It is unfortunate that the term was used since it does create an air of uncertainty. It is even more unfortunate that these young ladies, who are trying to grow spiritually, would be condemned because of the use of 'terminology.' Rest assured that the meeting (note, *THE* meeting—only one was conducted) was no more than a *BIBLE STUDY*. There were five girls present. They praised God in song, and discussed Christian conduct and modest apparel.

"As to the events leading up to this meeting, I offer the following explanation: 1) Since *WORTH* is located somewhat near Charleston (Heritage Chapel), Illinois, there is a certain amount of influence in the area. Two former members moved to Charleston and presently attend there. Occasionally they return here for a visit. But I hasten to add that they DO NOT advocate the *CROSSROADS PHILOSOPHY* while here. I have had them in my Bible class on several occasions and they have never tried to influence us in any way toward *CROSSROADISM*. 2) Noting the zeal, enthusiasm, and growth of the *Crossroads* proponents (which zeal, I might add, many of our congregations could use), they thought they could bring about personal growth as well as congregational growth by having soul talks (Bible studies). I believe they were totally innocent and unaware of the dangers and problems connected with the *CROSSROADS* movement.

"Speaking for myself, anyone who has known me for any length of time knows that I in no way, shape, or form consent to or condone the *Crossroads* movement. While, as mentioned above, I do admire their zeal, I DO NOT support their actions, i.e., soul talks, prayer partners, Lordship baptism, pressure tactics, etc. I believe these things are both unscriptural and anti-scriptural. I plainly see the error of the *Crossroads* movement. I am aware of the division which has been caused nationwide by the movement. I have both privately and publicly opposed the movement. Neither do I now, nor will I in the future, work with a congregation which practices or upholds the *Crossroads* philosophy.

"Brethren, I said all that to say this. The church of Christ in *WORTH, ILLINOIS* is not

now, nor has it ever been involved in *Crossroadism* (much less been *INVADED* by it!). And I personally resent the charge that 'the very mention of 'SOUL TALK' is evidence that they have already been invaded by *Crossroadism*.' This simply is NOT true! Therefore, we (the *WORTH* church of Christ) request that this charge be retracted in an immediate issue of *Contending for the Faith* (not a year from now), and that our article explaining the situation also be printed."

NOTE: We did not see fit to publish brother Crutcher's entire article; however, we have quoted sufficiently from it that brethren may know that he and the *Worth* congregation wish not to be identified with *Crossroadism* in any way. We did not condemn the young ladies, as mentioned above. We condemned "the brethren at *Worth*" for "the very mention of 'SOUL TALK'..." *Whoever* was responsible for allowing this offensive term to appear as it did in their bulletin needs to be taught the way of *Crossroadism* more perfectly. This term was *invented* at *Crossroads/Gainesville*. It never appeared in the brotherhood *anywhere* until Chuck Lucas and the *Crossroads* church began using it, thus corrupting the language of their brethren even as *Ashdod* corrupted that of *Israel*, which was condemned of the Lord.

Our use of the term "invaded" was not meant to convey the idea that *Worth* had been completely taken over by *Crossroadism*. Like so many words in common usage, "invade" has not just one but various meanings. Reading from *Webster's Collegiate Dictionary*, I note that it means: "1: to enter for conquest or plunder 2: to encroach upon: *INFRINGE* 3s(1): to spread over or into: *PERMEATE* (2): to infect injuriously and progressively b: *PENETRATE* c: *RAID*, *ASSAULT*..." Any use of terms peculiar to *Crossroadism*, such as "soul talks", "prayer partners" and the like, most assuredly constitutes an *encroachment*, an *infringement*, a *spreading over or into*, and an *injurious infection*. "One does not have to be conscious of it for this to be so. It now appears that the *Worth* brethren were not conscious how offensive the use of this *Crossroads* term really is to vast numbers of their brethren. We accept their explanation. It is our hope and prayer that whoever writes their bulletin in future will exercise greater care not to give an uncertain sound as was true in this case. YJRJr.)

F. E. Davis, of Green Bay, Wisconsin, sent \$20.00 in August to our contending for the faith fund to help us get the message out to others.

Herschel Bass, gospel preacher, formerly of Gainesville, Florida, now has moved to Lecanto, Florida.

James Bullock, Church of Christ, Falls City, Nebraska: "I am not too enthused with the type paper you put out and I feel I can spend my time better for the Kingdom of God by not wasting my time with your paper ... I ask you to please take the church here off your mailing list. Thank you. Not very enthusiastically yours, (Signed) Jim Bullock."

Haris McCaleb, minister, Cairo, Georgia: "Just a note to let you know how much I appreciate the good work you are doing in exposing the error and false teaching that is so evident to those who recognize good from bad. It seems to me that a person that is blind in one eye and almost so in the other could see that this 'Crossroad doctrine' is not found in the teaching of our Lord. Here is a list of names that want to receive *Contending for the Faith*, beginning with the July 1981 issue, so they can be better informed about the error that exists among us today ... May God continue to bless you and yours in the good work you are doing..."

(NOTE: Brother McCaleb enclosed 14 new subscriptions: and we appreciate it. IYR Jr.)

FOR SALE

80 theater seats in good condition. Buy one or all 80. Price is \$20.00 a seat. If interested, call 318/256-3711 or 318/645-6805. (Signed) D. L. Clark, for the Zwolle congregation, Zwolle, Louisiana.

Ken White, La Habra, California, September 11, 1981: "I am a member of the South Whittier congregation in Whittier, CA. I have just read your August 1981 *Contending for the Faith* on the 'Crossroads Movement'. I am very concerned to realize this teaching has caused such a problem in San Diego County.

"My question is this: Do you know of any further information concerning or involving other congregations with this problem in the L.A. and Southern California area? If you have such information, I would be very thankful if you would send it to me. I would like to stay informed and aware of this philosophy in our area. From living in Florida for over a year, I have seen some of the results and effects this teaching has on people."

(NOTE: In my reply of September 18, 1981, I said, "Thank you for your appreciated letter of September 11. You asked if we have any further information concerning or involving other congregations with the 'Crossroads Movement' problems in the L.A. and Southern California area.

"Well, to start with, the church there in Whittier where Maurice Hall preaches, from a first-hand report I received recently from brother Archie W. Luper, who had been down there to speak to some kind of women's luncheon. He said when it was over, Maurice was booming up some kind of 'prayer partners' situation. If you want the full report you might telephone brother Luper at Area Code 805/_____. I called him and he said he would be glad to talk with you about it. Such comes straight out of Crossroads/Gainesville, Florida.

Then, of course, there is the Lancaster, California church which was split over Crossroadism some time back. Quite a number of the congregation left and now meet at Palmdale, California.

"And you already know about Poway and 7th & Orange/Escondido. If there are others in that part of the state, we are not informed of it as yet. But these four churches have been infected to a greater or lesser extent, so far. Like the Medfly areas, they need to be quarantined until they can repent.

"Hoping this helps..." IYR Jr.)

Joseph A. Jones, minister, Donalsonville, Georgia, September 8, 1981: "Inclosed is a copy of the letter I sent to brother Frank R. Williams in reply to his article in the June, 1981 issue of *Contending for the Faith*.

"I believe that the truth must be upheld at all

costs. I also believe that besides being contrary to the truth, no action can further damage the body of Christ than to present *opinion* as inspired *truth*. I would strongly urge that articles failing to distinguish between opinion and inspired truth be omitted from any 'brotherhood paper' in the interest of unity and peace."

The letter brother Jones wrote to brother Williams reads as follows:

Dear Bro. Williams,

In your article, *The Truth May Make Enemies*, in the June issue of "Contending for the Faith", you recounted portions of a conversation you had with a "young Christian." If the impression I got from your article is correct, this "young Christian" was proclaiming his pleasure at being able to teach some children of his congregation.

It appears, from your statement and question to him, and the statement in your article, "The teaching of which he spoke took place in a separate assembly", that this young Christian's offence against *The Truth* was to teach young people in one room, at the same time that others were being taught in another room.

Surely I am mistaken! Surely that was not the point of your paragraph! Surely *The Truth* that silenced the zeal of this young Christian has not escaped me for my 29 years in His Body. The conclusion I feel compelled to draw from your article is that it offends Truth to teach the gospel in two or more rooms simultaneously. You neglected to cite chapter and verse to support that conclusion, but I must trust that your copy of Truth does support it for you to take so firm and public a stand as you have.

Please inform me where to find that teaching, for I have always felt that the importance placed on teaching by *inspired* writers was what to teach, not where to teach.

Will you please send me chapter and verse for your apparent conclusion, or correct me as to the point of that paragraph?

As to your statement, "Silence followed", have you had time to reflect on how long this young Christian's silence might last? Was your "pinning his ears back" worth taking a chance on killing his immature zeal (if indeed *his* was the zeal that was immature!) before it had matured? And was edification the motivation to use his possible immaturity to publicly ridicule his actions?

It is difficult for me to see the love that you must have been feeling for this individual all the while you were chilling his zeal with what "Truth" that you hold so tightly clutched to your bosom!

I believe you said it best in your own article, when you said, "No, it was not the profound truth that produced the silence."

"I eagerly await the Chapter and Verse for your actions against the efforts of this young Christian and in support of *The Truth*, and/or the correcting of my conclusions from your article, if in error.

Yours in Christ,

(Signed)

Joseph A. Jones
cc. Contending for the Faith

Inasmuch as brother Jones forwarded a copy of the above letter to *Contending for the Faith*, I replied to him, under date of September 18, 1981, as follows:

Joseph A. Jones, minister
Church of Christ
Post Office Box 601
Donalsonville, Georgia 31745

Dear brother Jones:

I could not agree with you more that we must *always* distinguish between human *opinion* and inspired *truth*. And this we try always to do — including the article to which you unscripturally objected, written by brother Frank R. Williams, which appeared in the

June/1981 issue of *Contending for the Faith*.

Evidently, you missed his scriptural point entirely. He had no objection, I am sure (and registered none), to the teaching of young people in *one* room at the same time that others were being taught in *another* room. He made it clear that this was *not* his point, when he said, "I thought that was why we had classes on Sunday and Wednesday." His point was that when the *whole church* is supposed to be coming together into *one place* (see I Corinthians 14:23), that is not a time to be taking children (or anyone else for that matter) to *another* place to teach them ... In that particular case, to do so would be in strict violation of Hebrews 10:25, which *forbids* the "forsaking the assembling of ourselves together."

Truly, there are times and circumstances in which children and others can be taught simultaneously in separate rooms — but the time of the *assembling of ourselves together* is not such a time or circumstance. And to do so is simply to transgress God's plain teaching in the matter.

It would appear to be Joseph A. Jones, rather than Frank R. Williams, who needs to do his home-work on this subject.

In the cause of truth,

(Signed)

Ira Y. Rice Jr.

Don Jarrett, minister, Lynchburg, Ohio, July 23, 1981: "Please send me these *Contending for the Faith* by return mail if you can. I want two each of the previous issues dealing at length with Crossroads, 'Crossroadism' and 'Crossroads Philosophy'. Also send the July issue, two copies. I need all the material I can secure on this movement. As a minister of this congregation, I feel that we are having some of Crossroadism coming into the congregation.

Church of Christ, Oakley, Kansas, August 12, 1981: "Please do not send this paper to us. We do not appreciate it! If you would use your talents to 'build up' rather than 'tear down', the Lord's church would be benefited."

Daisy F. Hiltabidle, of Canon City, Colorado, sent her own renewal and two new subscriptions in June.

C. R. Turnbow, minister, Thoreau, New Mexico, under date of August 27, 1981, inclosed his own subscription and ordered 25 copies of our July issue on "Beware of the Crossroads Movement", saying, "We are very small in numbers in this part of New Mexico, but we are very much disturbed concerning this false doctrine that some of our brethren are practicing among us. We feel deeply appreciative to brethren like you who are exposing this and all error. May the Lord continue to bless you in 'contending for the faith'. Our prayers are with you."

Church of Christ, Box 1662, Bismarck, North Dakota, August 11, 1981: "Please remove us from your mailing list."

Keith Bradley, Houston, Texas, August 20, 1981: "I am enclosing \$6.00 for three sets of the five issues concerning the Crossroads Movement, March, August, November (1980) and April and July (1981). If there are any other issues concerning this, I would like to have a copy of them, too. Please send a copy of the new catalog as soon as available. Please continue to keep up the good work you're doing in contending for the faith."

Dora Lowkewicz, Ottawa, Illinois, September 8, 1981: "I offered a *Contending for the Faith* paper to (some of our church group) to read. They don't have time for more. Also offered our minister one to read, but he was too busy to take on any more reading material to read . . ."

Glenn Todd, elder, Central church of Christ, Moore, Oklahoma: "We would like to order 100 copies of *Contending for the Faith* exposing 'Crossroadism' and 'Crossroads Philosophy' . . . Thank you for this opportunity to help get this information into circulation."



Elmer Workman, of 3289 Big Run Road, S., Grove City, Ohio 43123, is now enrolled as a full-time preacher-training student at Memphis School of Preaching, in Memphis, Tennessee.

In a letter of September 22, 1981, he wrote, in part, "In regard to the brief conversation you and I had pertaining to my enrolling in the Memphis School of Preaching the second quarter (November 10, 1981) and my needing support for a period of 19 months, having already completed the first quarter of a two year program, I will need approximately \$1,000.00 per month to provide for my wife and three children, ages 18 years, 13 years and 7 years.

"My wife Carolyn and I have been married for 19 years. She has been in the church from the age of accountability and I was baptized March 21, 1978, by E. B. Daugherty at Alkire Road church of Christ. Our two oldest children (18 and 13) have been buried in baptism for the remission of sins and we rejoice in that.

"Brother Rice, I pray you will make every effort to assist me and my family in our endeavor to preach the gospel of our Lord Jesus Christ to a lost and dying world. May God bless you and your family for all the good work you have done and are doing at the present..."

(NOTE: The above letter was delayed in reaching me, or I should have done something about it earlier. Brethren, I came to know brother Workman, when I visited the church and helped install elders and deacons there this past September. He is well regarded by them as also by the rest of the congregation.

It is my understanding that he now has his support for this training up until June, 1982; however, that he will need support for another year in order to complete his preaching-training course. This is an opportunity for one or more congregations to be "ready unto" a "good work." If you can help him, please address him personally % Memphis School of Preaching, 4400 Knight Arnold Road, Memphis, Tennessee 38118. IYR Jr.)

Mike Mitchell, minister, Woodson Chapel church of Christ, 6800 Edmondson Pike, Nashville, Tennessee 37211: "Please send me three Chinese Bibles. Enclose statement and I will send you a check."

(NOTE: "I have wrapped out three Chinese Bibles and these go into the mail to you under separate cover today," I replied to brother Mitchell, November 6, 1981. "There is no charge for the Bibles. Any contribution you wish to make to our Bibles-for-China fund, of course, will be welcome." IYR Jr.)

Myrtle Avenue church of Christ, Glendale, Arizona: "PLEASE!! Remove our name from your mailing list."

Gary Colley, minister, West Plains, Missouri: "I am happy to encourage the paper and your good work at every opportunity."

Michael Book, for the Friendship church of Christ, of Stout, Ohio, ordered 40 copies of our "Crossroads" issue for July, 1981.

James & Leota Lancaster, of Hohenwald, Tennessee, ordered two copies of our "Crossroads" issue for July, 1981.

Bert Thompson, Apologetics Press, Inc., Montgomery, Alabama: "Please ship us 50 copies of your June '81 issue..."

(NOTE: The work being done by brother Bert Thompson and those associated with him, particularly in the field of Christian Evidences, is excellent. This work being done by men trained in this field. They now are announcing seminars being made available to the brotherhood, featuring brother Russell C. Artist, former chairman of the department of biology at David Lipscomb College, in Nashville, Tennessee, and currently professor emeritus at David Lipscomb.

Brother Artist holds the PhD degree in biology with the University of Minnesota and is eminently qualified to address the topics with which the seminar — CREATION VERSUS EVOLUTION — deals. He has been on the front lines of the creation/evolution battle for many, many years, having written extensively in this area and having traveled far and wide lecturing on the fallacy of evolution and the accuracy of the Genesis creation account.

Known for his soundness in the faith and for a willingness to stand up and be counted for the Lord's cause, brother Artist also is well known for his uncompromising stand on the literal historicity of the Genesis account of creation as well as for his refusal to accept false theories which seek to accommodate evolutionary thought with the Biblical concept of origins.

For those interested in arranging a seminar on CREATION VERSUS EVOLUTION in your area, please write either to Russell C. Artist, 1057 Parkwood Terrace, Nashville, Tennessee 37220 (Phone 615/373-0963), or to Bert Thompson, 5251 Millwood Road, Montgomery, Alabama 36109 (Phone 205/272-4664). IYR Jr.)

Members of Church of Christ, Friendship, Ohio: "We are enclosing a check for \$25.00 for Jude 3. While your paper is being published, the heretic will not rest easily. Hopefully he will come back to the truth. Keep up the good work..."

Mrs. Bill Stewart, Healdton, Oklahoma: "I heard of your paper through our Ladies Bible Class..." **(NOTE: She sent in her subscription. IYR Jr.)**

Gary Colley, minister, West Plains, Missouri: "We commend you for the outstanding work of alerting brethren to the dangers surrounding our Lord's Cause today in 'Contending for the Faith'... Please send us... 100 copies... of the July, 1981, issue..."

Jerry Adcock, Hampton, Virginia: "Recently in our fellowship area, I heard a warning about involvement of congregations in the 'Crossroads Philosophy'. I was told that your publication had put out some special issues on this subject. Could you please send me information on cost and how I might go about ordering these issues..."

(NOTE: Yes, we do indeed have back issues warning against the 'Crossroads Philosophy', which now are being ordered by the multiplied thousands for distribution brotherhood wide. 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. When payment accompanies order, we pay postage. When we are asked to bill for payment, then postage is added on to the bill. Also the bundle rates apply only for any particular issue. For instance, when ordering just one copy of each issue, then the single rates apply. Otherwise the postage just eats us up. Please address all orders to: CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Kevin Younger, Greeley, Colorado, September 15, 1981: "I am writing to request that you no longer send us 'Contending for the Faith'... I would appreciate not receiving any more copies of 'Contending for the Faith' from August on..."

(NOTE: Brother Younger is listed as campus minister with the 18th Avenue congregation, at Greeley. Please note. IYR Jr.)

Ben W. Parnell, Baton Rouge, Louisiana, September 23, 1981: "I enclose my check for \$10.00. Please send me 25 copies of the August 1981 issue (Vol. XII, No. 8) on Crossroads. I feel that it is very necessary that our brethren (and especially our preachers and elders) be well informed concerning this heresy. May God bless you for your exceptional work in this field... Keep the extra \$2.00 for publishing."

Mrs. Ethel Davis, Barnesville, Ohio: "I would like the issue of 'Contending for the Faith' concerning Crossroads church of Christ at Gainesville, Florida. I have April/1981 copy... I am enclosing \$2.00. Will send more if that isn't enough. I read that March, August and November 1980 issues had articles about Crossroads..."

(NOTE: These were sent. We also can supply "Crossroads" issues for August/1979, and for July, August and September, 1981, in addition to the foregoing. Please check our masthead on Page 2 for rates and how to order. IYR Jr.)

WHAT ABOUT ANONYMOUS LETTERS AND ARTICLES?

A Texas preacher, who wrote, "No, I'm not signing it because you'll slander and libel me, too", recently sent us quite a diatribe about our "watch-dogging" the brotherhood. He need not have bothered. We never publish items from those who lack the courage to sign what they write. We have zero respect for such cowardly conduct.—The Editor.

H. M. Snyder, who ministers at Cherry Point/Havelock, North Carolina, turned in two subscriptions.

Mrs. James H. Ringer, of Terre Haute, Indiana, ordered 12 copies of our "Crossroads" issue for April, 1981, for distribution there.

Calvin Warpula, before he was hired by the White's Ferry Road church, in West Monroe, Louisiana, where he now is, sowed much discord among brethren where he formerly preached at Mobile, Alabama. Early last year, we published his reply to James W. Boyd's article on the real version issue. He left shortly thereafter to move to White's Ferry Road.

Then, under date of May 3, 1980, here came a letter from four of the brethren at Mobile, Alabama, as follows:

Dear brother Rice:

On behalf of the many Christians who for many months have opposed the teaching of Calvin Warpula and his use of the versions, we wish to express our deep appreciation and thanks for your printing Calvin's reply to brother Boyd's excellent article on the real version issue. The printing of Calvin's own words gave to your readers a small insight as to the poisonous teaching we have been opposing.

Calvin's teaching has left this congregation divided. With the help of God and much work we will be reunited.

Please convey our thanks to brother Boyd for his answer to Warpula's statement. Also to brother Taylor and brother Woods for their part in the rebuttal.

Your Christian brothers,

(Signed)

Wm. H. Lucas
James H. Lowery
Wallace W. Burlinson
Joe Dunran

The Patrick Meads Envision Long-Term Work In Scotland

Ira Y. Rice, Jr.

Many of our readers will recall that I was sent to Scotland, in March, 1979, to speak to the largest gathering of young people in the history of the British Isles and to conduct a gospel meeting immediately following at East Kilbride.

Thus it was that when I learned recently of **Patrick and Kami Mead's** interest in going to Scotland as long-term gospel workers, this was of more than ordinary interest to me. In fact, I made a journey to Norfolk, Virginia, where brother Patrick now preaches to the church at 5801 Granby Street, not only that I might discuss our own further plans for China and the Far East, but that I might learn more of their plans for Scotland, as well.

Scotland, as we all are aware, was the birthplace of many of our restoration leaders. In the 1600's there were congregations calling themselves churches of Christ all over the Central Lowland regions of Scotland. In fact, by 1700 there are records of nearly 200 churches of Christ in that country, which is approximately the size of the state of Virginia. In 1707, when the *Acts of Union* were signed, and England annexed Scotland into the British Empire, the church faced a horrible fate. Now subject to legally-sanctioned persecution by the Church of Scotland and the Church of England, the preachers and other leaders left Scotland for the new Colonies of the United States. What they did here is common history. What occurred in Scotland is much less known.

With their leaders gone, the church then found its humble people in the midst of two civil wars (1715 and 1725), and then famines, blights, and two more uprisings in 1745 and 1747. By the turn of the 19th



Patrick & Kami Mead

century, no records could be found of any surviving church of our Lord in that country. The halls and buildings were silenced by the yoke of Presbyterians in Scotland, whereas in the Colonies, the word of the Lord was being spread. In the new country, the United States of America, the church grew and prospered. Scotland was forgotten.

Today, in Scotland, we have eight churches of Christ. The largest is East Kilbride, which has two workers and full support of congregations here. The attendance there is approximately 75. We have full

time workers at only five of the eight churches. The Jehovah's Witnesses and the Mormons have fielded more than 100 missionaries apiece in Scotland. They are the only groups that are really trying, and, to no one's surprise, they are growing. The church of Christ, on the contrary, has reacted by cutting off funds to some Scottish workers so that *gymnasiums* could be built, ignoring the pleas of those in need of support to go.

The Meads have been working for the past seven years, together with **Alastair Ferrie**, the only worker in the city of Glasgow, on a plan to evangelize Scotland. They wish to raise a team to go and work in Scotland, taking the restoration of New Testament Christianity back to them. It will be slow, hard work for the first five years or so; but, after that, it should grow like wild-fire! In their view it should be possible to have 300 faithful churches in Scotland again by the end of this century, if they can find the faithful workers to go with them and if they can gain the necessary support. They need those faithful ones who go to plan to *remain* in Scotland, not just for a year or three.

Having studied carefully with the Meads what it is they are hoping to do in Scotland, I am convinced that they have thought it all through most carefully, and that brethren and churches should get in under them by way of support. They would like to be on their way, Lord willing, by this coming April. However, in order to do so, they need to hear from many—and soon. Interested brethren, please address your further inquiries as soon as possible, as follows: **Patrick Mead, Norfolk church of Christ, 5801 Granby Street, Norfolk, Virginia 23505.**

Everett W. Wooten, 2628 Cravens Road, Fort Worth, Texas 76112: "You may recall that I recorded the speeches delivered at Las Vegas Trail church building in July covering what was called the *Fort Worth Bible Conference*.

In your September issue you devoted the editorial page to this matter and in a block on page 3 gave my name and telephone number as a source from which the tapes might be obtained. It is my opinion that through this you have affected quite a wide distribution of this material, not so much in quantity as in area...

I have been supplying brother A. G. Hobbs with names and addresses also. He is having prepared a brochure to cover some of the printed material on this subject which also mentions these tapes... He suggested, and of course I agreed, that the tapes should be... \$2.00 each... Henceforth, the orders will be taken at \$2.00 per tape plus postage and handling of \$1.50 per order...

Since I am 79 years old, retired, taping and electronic music reproduction, and taping lectures is my hobby, other than a study of the Old and New Testaments. It has been a pleasure to do this.

"The subject of *translations* is a highly specialized matter, and just being a good preacher doesn't qualify one to handle the subject effectively. The July meeting, however, was certainly a good beginning."

(NOTE: Any additional brethren who would like to order these invaluable tapes from brother Wooten, the tape numbers, topics and speakers are as follows:

- #1 "IS THERE NOT A CAUSE?"—by A. G. Hobbs; "HISTORY OF THE GREEK TEXT"—by Ray Brisbon.
- #2 "ERASMUS"—by Tom L. Bright; "KARL LACHMANN"—by John T. Polk, II.
- #3 "WESTCOTT-HORT CONSPIRACY"—by Richard E. Black.
- #4 "DOCTRINAL ERRORS OF THE NIV"—by Richard E. Black.
- #5 "WESTCOTT'S VIEWS"—by John T. Polk, II; "MARK 16:9-20"—by Wayne Price.
- #6 "HORT'S VIEWS"—by John T. Polk, II; "BURGON'S CRITICISM OF WESTCOTT-HORT"—by Byron Denman.
- #7 "RECENT VERSIONS"—by L. W. Mayo.
- #8 "WHY WE REJECT THE RSV"—by J. T. Marlin.
- #9 "SIMPLE ENGLISH BIBLE"—by C. B. Short; "EASY TO READ BIBLE"—by G. D. Phillips.
- #10 "NEW AMERICAN STANDARD BIBLE"—by Tom L. Bright; "NEW KJV"—by Henry McCaghren.
- #11 "CONCLUSION OF THE MATTER"—by A. G. Hobbs.
- #12 "MUCH ADO ABOUT SOMETHING, OR, THE BOTTOM LINE"—by Ira Y. Rice, Jr.

Please address all orders for the foregoing tapes to: **E. W. Wooten, 2628 Cravens Road, Fort Worth, Texas 76112; or telephone him Area Code 817/451-4587. IYRjr.)**

BOOKS NEWLY OUT OF PRINT

Within recent weeks, most of our readers have received a copy of our new catalog for 1982-83. While this catalog was preparing, my wife Vada, who is responsible for filling most of the orders, cautioned that we try not to list any items that were out of print. We checked all the items as carefully as we could. However, even since the catalog has gone into the mails, we have learned of at least four items which are NO LONGER AVAILABLE, as follows:

BIBLICAL CRITICISM—by J. W. McGarvey.

BIBLICAL PREACHING—by Jewell W. Norman.

HISTORY OF REFORMATORY MOVEMENTS—By John F. Rowe.

THE PRESENT TRUTH—By Foy E. Wallace, Jr.

It is our understanding that the publishers of the last-named item, above, are planning to reprint it later on. However, please make note that we NO LONGER CAN SUPPLY these four items at this time. As out-of-print items are put back into print, we'll call these to your attention via the columns of *Contending for the Faith*. — *The Editor.*



James A. Green, of Kansas City, Missouri, not only contributes to our missionary work in Asia, but to our contending for the faith efforts here in the U.S. as well.

Ruby Hopkins, of Lawrence, Kansas, requested two of our papers "which will tell me more about the faction from Crossroads in Florida."

Whom Shall I Send, and Who Will Go For Us?

Winston C. Temple

In Isaiah 6:8, the question which titles this article was the one asked by God unto Isaiah when he received his call to the prophetic office. This verse implies four things: First of all, there must be a sender; secondly, there must be one or ones who will go; thirdly, the one or ones going must have a message, and fourthly, the one going must be prepared for the task before him. In the light of the above comments, let us consider the following —

God is the Sender! In the Old Testament God called and commissioned men as prophets to go and preach His Word unto the people. (Hebrews 1:1, 2; c.f. Acts 3:21-23). Moses was called of God and sent to preach unto His people and to the Egyptians. (Exodus 3). He was to deliver His people from the bondage under which they were oppressed. Samuel was called to the office of judge and prophet to lead His people back to God and out of the Philistine oppression. (I Samuel ch. 3; c.f. Acts 3:24). Isaiah was called to preach to his own people who were determined to go into Assyrian captivity. (Isaiah 6:1-11).

In the New Testament Jesus Christ is the Sender. He chose twelve men. (Matthew 10:1-10). He gave them the great commission. (Matthew 28:18-20). They fulfilled their mission. (Colossians 1:23). In fulfilling their mission, they along with others, established many congregations of the Lord's church. In turn, these congregations sent out others who likewise preached the gospel and established congregations. (Acts 13:1-3; Romans 10:13-15). This same responsibility rests upon congregations of the Lord's church which exist in this present time.

In order for congregations to send preachers, **there must be those who are willing to go.** We must be like Moses, Samuel, Isaiah and all of those of both Testaments who were willing to spend and to be spent for the cause of the Christ. (Acts 20:20, 27).

We have a proper message. It is one revealed from God (II Timothy 3:16,17), the glorious gospel of the risen Christ. (Romans 1:15, 16). Christ sanctified it with His precious blood. (Matthew 26:28). It has been confirmed and once and for all delivered (Hebrews 2:1-4; Jude 3) into our hands, and entrusted into our care. (II Corinthians 4:7).

We must have men who are prepared to go. Moses spent 40 years in Pharaoh's house and 40 years in the wilderness, thus preparing himself to be a leader of God's people. Samuel had to serve and sit at the feet of Eli. God prepared Isaiah for his task. Jesus prepared the twelve before He sent them out to preach to the world. Before we go we must be prepared!

The Bellview Preacher Training School, under the oversight of the Bellview church of Christ's elders, has been, since August of 1973, actively engaged in preparing men to preach the gospel of the Christ. Since its beginning, the school has graduated some 18 men of which number as far as we have record all are doing what they were trained to do. Two of these men, brothers Tommy Alford and Joseph Ruiz are currently serving as missionaries on the Island of Taiwan. They have dedicated 20 years of their lives to see that the Lord's cause is strengthened on that Island of 18 million people. They have just completed their language studies and have moved to the city of Hualien where they plan to establish a new work. Up to the present time, there

has not been a congregation of the Lord's church in this great city. May God bless their efforts.

The Bellview Preacher Training School, as all such efforts, is constantly in need of financial assistance, but at this time, this is not the plea that is being made. Our problem is to us at this point a much graver matter. Our present class of students will graduate in July of 1982.

As of the present, we do not have any sure prospective students. As everyone knows a school is not a school without students. Time and time again, we have had to appeal to our brothers and sisters in Christ for help of one kind or another. This time we need students. We are all fully aware of the vast need for trained men to preach the gospel, and we are aware that fewer and fewer young men of our number are going into the work. This makes our plea more urgent than ever before! Due to the heavy work load of our faculty and due to the extreme costs of travel, it is difficult for us to travel as we would like to. If you, the reader, know of someone who might be interested in attending the Bellview Preacher Training School, please contact us. See the accompanying advertisement in this month's issue of "Contending For The Faith." Brothers and sisters in Christ, we covet your prayers and hope diligently that you will help us to find men who will be willing to train themselves for the greatest work on earth — carrying the gospel to a lost and dying world.

Bellview Preacher Training School

Overseen by Elders
Directed by W. S. Cline
Qualified Teachers
Bible-Centered Curriculum

In operation since 1973

**Conservative, Conscientious and
consecrated in preparing men to
preach the gospel.**

*Located in beautiful
Pensacola, Florida*

Write or send for catalogue

BELLVIEW PREACHER TRAINING SCHOOL
4850 Saufley Road
Pensacola, Florida 32506

Phone: (904) 455-7595

FLORIDA SCHOOL OF PREACHING
1807 South Florida Avenue
Lakeland, Florida 33803

SEVENTH ANNUAL LECTURESHIP
January 18 - 21, 1982
Theme: "Things Eternal"

Monday, January 18:

9:00 "This World Is Not My Home"
Ronnie Norman

9:45 "Things Eternal In Evangelism"
V. P. Black

10:45 "Commit Thou To Faithful Men:
The Eternal Truth"
Alan Cloyd

11:30 LUNCH

1:30 "Immortality Of The Soul"
L. W. Mayo

2:30 "Claims And Character Of The
Eternal Word"
Robert Taylor

3:30 "The Eternal God"
Franklin Camp

7:00 "Preparation For Eternity:
Primary Obedience"
T. L. King

7:45 "Things Temporal Versus:
Things Eternal"
C. W. Bradley

Tuesday, January 19:

9:00 "Human Corruptions Of The
Eternal Word"
Robert Taylor

9:45 "Things Eternal In Evangelism"
V. P. Black

10:45 "The Eternal Kingdom: Its Purity"
Wayne Coats

11:30 LUNCH

1:30 "Immortality Of The Soul"
L. W. Mayo

2:30 "Man's Eternal Needs"
C. W. Bradley

3:30 "The Eternal God"
Franklin Camp

7:00 "Preparation For Eternity:
The Heart"
Daniel McCullor

7:45 "Judged By Eternal Truth"
Billy Lambert

Wednesday, January 20:

9:00 "Captives Of The Eternal Word"
Robert Taylor

9:45 "Things Eternal In Evangelism"
V. P. Black

10:45 "Eternal Truth And Strong Drink"
Billy Lambert

11:30 LUNCH

1:30 "Immortality Of The Soul"
L. W. Mayo

2:30 "Leaning On The Everlasting Arms"
George W. DeHoff

3:30 "The Eternal God"
Franklin Camp

7:00 "Preparation For Eternity:
Faithful Living"
Louis Luco

7:45 "Eternal Punishment"
J. T. Marlin

Thursday, January 21:

9:00 "The Eternal Kingdom: In
Prophecy — Plan — Purpose"
Glenn M. Lee

9:45 "Things Eternal In Evangelism"
V. P. Black

10:45 "Eternal Truth In Conflict"
W. E. Wardlaw

11:30 LUNCH

1:30 "Eternal Truth In Conflict"
W. E. Wardlaw

2:30 "The Seven Churches Of Asia Minor"
J. T. Marlin

3:30 "The Eternal God"
Franklin Camp

7:00 Chorus-Christian Home And Bible
School
Vernon Means, Director

7:45 "Eternal Home Of The Soul"
George W. Dehoff



Contending FOR THE **Faith**

POST OFFICE BOX 26247
BIRMINGHAM, ALABAMA 35226

Second Class Postage
PAID
at Pensacola, Florida
and at Additional Mailing Offices

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

If the Trumpet Give an Uncertain Sound . . .

Who Shall Prepare Himself To The Battle?

Ira Y. Rice, Jr.

Because *Contending for the Faith* has had so much to say against the most virulent heresy of our day—*Crossroadism*—when our latest “Crossroads” edition came out last August, we determined to lay off the subject for a while lest brethren think we were just “riding a hobby.”

Because of the immediacy of certain *news* matters in this connection, truly, we felt we had to say *something* about these in our *September* issue. However, since September, other than in our “Notes & Quotes” section, we have had very little indeed to say on this particular subject.

Neither do I suppose we’d be bringing it up again even *this* soon, but for Reuel Lemmons’ full-page editorial, entitled, “The Crossroads Controversy”, and his opening the pages of the *Firm Foundation* to Chuck Lucas’ two-page defense, entitled, “An Open Letter to the Brotherhood of Churches of Christ”—both of which appeared in the *Firm Foundation* for November 17, 1981.

NO QUOTING OUT OF CONTEXT

Since *Contending for the Faith* plans to allow a rather extensive reply both to brother Lemmons’ editorial as well as to brother Lucas’ “Open Letter”, a decision had to be made as to how extensively to quote from each. To quote *at length*, manifestly, consumes more space than they are entitled to; however, *not* to do so would lay ourselves open to their charge of being quoted “out of context.”

As determined as we are that both of these brethren have a fair hearing before the brotherhood, therefore, we are photo-reproducing brother Lemmons’ entire editorial page of November 17, 1981, on page 3 of this issue of *Contending for the Faith*, followed immediately, on pages 4 and 5, by identical treatment of brother Lucas’ “Open Letter.”

It is not our intention, by thus letting both be heard in full, to wear out our readers unnecessarily by over-much quotation, but that all may be our witnesses that we accorded them both the fairest possible treatment we knew how. If their cause goes down anyway, it will not be for

lack of a fair hearing, since this issue of *Contending for the Faith* is being mailed to every congregation brotherhood-wide for which we have an address.

LEMMONS’ CACOPHONY OF “UNCERTAIN SOUNDS”

Before delving into the body of his editorial (which is but the latest of a many-years-long cacophony of “uncertain sounds” on the part of the *Firm Foundation’s* editor), first, it needs to be pointed out to brother Lemmons why vast numbers of brethren upon hearing his trumpet no longer prepare to the battle. (Please read I Corinthians 14:8.) It may feed his ego, when his partner-in-uncertainty Jimmie Lovell lauds that Reuel is the only one he knows who can write “equally well on both sides of any issue.” The trouble is that this brotherhood, from the beginning, was supposed to be wholly committed to a genuine restoration of plain, simple, unadulterated New Testament Christianity. As long as *Firm Foundation’s* editor stayed with that commitment (as he did for a long time after becoming editor), faithful brethren listened. It was only after he began trying to please men on both sides of every issue that his writings took on an “uncertain sound” and such brethren—including vast numbers of his readers—turned away. It is this simple fact more than anything else which explains *why* the *Firm Foundation’s* readership now stands at less than half what it once did.

That there be absolutely no mistake as to my meaning here, let us go back a bit and get down to specifics. How many of us recall, back in the late ‘60s, when it was abundantly clear that Pat Boone was headed into Pentecostalism and he appeared in fellowship with Oral Roberts on his TV program, that instead of “marking” and “avoiding”, as we are taught in Romans 16:17-18, brother Lemmons attacked the defenders of the truth and upheld Pat in his error! (See his editorial in the *Firm Foundation* for December 2, 1969.) I have listened to a tape-recording of a round-robin telephone conversation between him and the

(Continued on Page 6)

Contending FOR THE Faith

Volume XIII, No. 2

February/1982

Ira Y. Rice, Jr., Editor

EDITORIAL STAFF

Linwood E. Bishop	Roy J. Hearn
Tom L. Bright	W. N. Jackson
Franklin Camp	Dan Jenkins
B. C. Carr	Archie W. Luper
W. F. Caywer	Pat McGee
Winfred Clark	Max R. Miller
William S. Cline	Joe H. Moulder
Bill Coss	Walter W. Pigg, Jr.
W. R. Craig	James Pilgrim
Dalton P. Ellis	Wayne Price
E. R. Harper	Winston Temple

Ernest Underwood

SUBSCRIPTION RATES

Single Subscription, \$4.00 Per Year
 Three Years, \$10.00; Six Years, \$20.00
 Club Rate, Six Subscriptions, \$20.00
 Single Copy, 50 Cents

BUNDLE RATES

Monthly Per Issue—Standing Orders
 Billed Quarterly after Delivery
 (Or, if you prefer to pay in advance,
 we credit your account accordingly.)

12 copies/\$4.00	60 copies/\$15.00
25 copies/\$8.00	80 copies/\$20.00
40 copies/\$12.00	100 copies/\$24.00

WHOLE CONGREGATION RATE

(Any congregation desiring to enter each family of its entire membership on our regular mailing list, with single copies being mailed directly to each home, receives 25% discount off the Single Subscription rate, i.e., such WHOLE CONGREGATION subscriptions are payable in advance at the rate of \$3.00 per year per family address.)

POLICY STATEMENT

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.

Please address ALL communications
 to

CONTENDING FOR THE FAITH
 Post Office Box 26247
 Birmingham, Alabama 35226

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview Church of Christ, 4850 Saufley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional mailing offices.

USPS 053-530

Is Garnett/Tulsa's 'International Soul-Winning Workshop' The Biggest 'Crossroads' Front Of All?

Why is it that every time the brotherhood comes up with an idea that looks like it might accomplish a great deal for the Lord, almost before you know it the forces of error always seem to get control of it perverting it to their own ends? Perhaps the apostle Paul explained it best, by saying, "When I would do good, evil is present with me." (Romans 7:21).

For quite some time now, we have had our "wonders" about what *Garnett Road/Tulsa* calls its "International Soul Winning Workshop". We have been appalled to note *false* teachers being invited to have a part right along with some that are *true*.

CHUCK LUCAS HAILS GARNETT AS KINDRED SPIRIT

One of the earlier causes for us to take a second look at Garnett's Tulsa workshop was what **Chuck Lucas**, *Crossroads/Gainesville's* preacher, had to say about them in his weekly bulletin *At The Crossroads*, of October 28, 1979. Referring to the *White's Ferry Road* congregation, in West Monroe, Louisiana, brother Lucas was enthusiastic. "We have a real kindred spirit with these brethren and other congregations like them," he exclaimed, "—**Sunset** in Lubbock, **Garnett Road** and **Memorial Drive** in Tulsa, **Williamstown**, West Virginia, and hundreds of others, not to mention congregations where those we have trained for the ministry are now serving . . . Someone said recently, 'Garnett Road and Crossroads go together like 'peanut butter and jelly'!' . . ."

Perhaps I should have known it earlier, but it was not until I conducted a gospel meeting at Lee & Walnut, in Sapulpa, just a few miles from Garnett Road, that I came to realize that their youth work is almost entirely under the direction of two Crossroads-oriented ministers. The moment I found this out, quite a number of puzzling things about this workshop began to fall into place.

SHOULD FAITHFUL BRETHREN PARTICIPATE?

Recently we have seen a letter put out by the elders at Garnett Road, under date of October 23, 1981, to enlist the support and participation of others in their soon forthcoming "International Soul Winning Workshop" for March 25-27, 1982. We cannot say that *all* the speakers they listed are false teachers; but we know for a fact that **Landon Saunders** never yet has corrected his 1970 false teaching at Freed-Hardeman Lectures, that **Jerry Jones** has been going all out to defend the Crossroads Philosophy, and that **Marvin Phillips**, minister at Garnett Road, not only upholds Chuck Lucas and Crossroads, but, like Chuck, fellowships with the Christian Church even to the point of **teaching them how to grow!** These are *three* of the *featured night speakers* on the workshop this year.

So, the question arises, should *faithful* brethren participate in the *Garnett Road/Tulsa* workshop? They can style it "international" and "soul-winning" all they please, but if they are going to make it a harbor for false teachers, what "saith the Lord"? "**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 partakers of his evil deeds.**" (II John 10-11).

—Ira Y. Rice, Jr., Editor

Editorial

The Crossroads Controversy

Like Will Rogers, "All we know is what we read in the papers"—and church bulletins. Of late there has been a lot about "Crossroads," one of our more famous congregations in Florida. We have listened to and read a lot of criticism. Because of the flack, we have listened closely and critically to everything said—both pro and con. We do not know the elders and minister of the Crossroads church intimately, but we must say that we have never heard more sound and solid preaching of the gospel than is done by them. Judging from the simple face value of what we have seen of the criticism and the spirit of it, our brotherhood could stand some lessons on fairness and on loving the brotherhood. Even if many of these reports were true, the spirit in which they are written and the harsh language used to destroy brethren is, without question, sinful.

We have no desire to carry anybody's banner. We simply resent unfairness and unchristian conduct. One man with a poison pen, and somebody's money behind him can do more harm in a day than a thousand faithful servants of God can undo in a century. We believe it is time someone called for a closer look at where the trouble that is tearing the churches apart is really coming from.

Accordingly, we are running in this week's paper an "Open Letter" from Chuck Lucas, Minister of the Crossroads church. We believe he has a right to be heard, and we believe brethren owe him a fair appraisal of his remarks. To read his letter with a closed mind is a waste of time. We do not doubt Lucas's honesty and sincerity one whit. We believe he is making a sincere attempt to come to terms with his critics, and the Christian spirit would demand that brethren give him the benefit of the doubt.

We are appalled at the extent brethren will sometimes go to win a fight. They will brazenly enlist the assistance of the secular press when they know full well what the Holy Spirit said about that in the Corinthian letter. Paul shamed the church for doing it. Do we not have wise men among us who can handle such things without having to advertise among the heathen? When an organized effort is mounted to get the secular press to attack the church, and then instead of defending and protecting each other, like Christians ought, we enlist the devil's forces to destroy our brethren, something is badly wrong. The Bible plainly teaches that this is a sin. There can be no doubt about that.

The hardest things we have ever heard against any local church are said by disgruntled members who have

left it. We have all experienced that. We know how to evaluate it. But when bitter people oppose something we oppose they become our heroes.

Did you ever notice that those who are eager to brand some group as a cult are themselves usually cultish to the hilt? They usually have henchmen who dutifully gather material and send it to their leader for publication. And all cult leaders feel it perfectly legitimate to circumvent the elders and build an establishment around themselves. And they all gather vast sums of money in the form of contributions to their personal support. We have seen none of these signs at Crossroads. Maybe the cause of our troubles lie somewhere else.

We do not doubt at all that some young people who attended the Crossroads church have made some bad mistakes. The chances are that some who attended the congregation where you worship have too. Some who have attended Freed Hardeman, or Abilene, or Harding have too. We don't blame the colleges or local churches for all the mistakes of all their constituents. When you consider that almost all of Crossroads' members were converted out of the atheistic world—a world the rest of us seldom reach—and do not have a family background in the church, you can expect mistakes. They are not the mistakes of a philosophy; they are the mistakes of misguided zeal.

We believe that most problems connected with Crossroad's converts are caused by the fact that they migrate into congregations whose elders do not know how to mature converts who do not have a family background in the church. They are inexperienced in this field, and when a problem shows up they do not know how to cope with it. All they know how to do is shoot him! Crossroads elders have a unique job in this respect, and their situation requires them to do some unique things in order to hold and mature 90% of their converts. We could learn some valuable lessons from them.

Most of the criticism we have seen was purely rhetoric, by someone whose ox had been gored. When you boil out the inflammatory talk, and get right down to what is scripturally wrong with the congregation, you may find less than a thimble full. You might find more in your own congregation. Before we condemn something we ought to get the froth out of the issue, and simmer it down to what is scripturally wrong with it.

FIRM FOUNDATION Renel Lemmons, Editor (USPS 191-120)

Volume 98

Number 46

Published weekly except the last Tuesday in December by the Firm Foundation Publishing House, 3110 Guadalupe Street, Austin, Texas. Second Class Postage paid at Austin, Texas.

MAILING ADDRESS Post Office Box 610, Austin, Texas 78767

TERMS OF SUBSCRIPTION

Single subscription, \$10.00 per year. Club rate, \$9.00 per year in clubs of five or more. Congregational rate, \$6.00 per family per year. Foreign subscription, \$11. The date on your address label shows the time to which your subscription is paid.

BUNDLE RATES

In bundles of ten or more copies sent to one address: sixteen cents per copy.

FIRM FOUNDATION—NOVEMBER 17, 1981

An Open Letter

To the Brotherhood of Churches of Christ

CHARLES LUCAS

I have been deeply grieved in recent years as I have seen the Crossroads Church of Christ and myself in particular become the focal point of controversy within our brotherhood. I want to do everything honorable and in good conscience that I can to help bring about peace and harmony. I realize that I should have made a stronger effort to keep open the lines of communication with my critics and those who have disagreed with me, and I am committed to doing so in a greater way in the future. In defending ourselves against unjust criticisms, we do not want to leave the impression that we are not open to legitimate concerns and constructive criticisms. In fact, we welcome and solicit that kind of dialogue with our brethren. We are eager to do only what is right and best and are anxious to make any changes that need to be made in keeping with the scriptures.

I believe that I know my heart, and that I love the Lord and his church more than my own life. My roots go back over 100 years in the Restoration Movement. My father and grandfather have both served as elders in the Lord's church. Those who are closest to me and know me best are well aware of my faults and shortcomings. They know my strengths and weaknesses. They know my struggles and concerns. I believe they also know that I desire to do God's will and to be used of him more than anything else. I have deep convictions, a sense of urgency, and a strong personality. I am truly sorry for every instance where my personality has hindered the message in any way and for every occasion when pride and impatience have been manifested in my life. It has always been my desire to preach Christ in such a way as to draw others to Him, not to me. I have tried to set the best example possible in every area of my life, but I know that I am far from perfect, and I want others to follow my example *only* as I follow Christ—to imitate my strengths not my weaknesses, for as the Apostle Paul stated, "we preach not ourselves but Jesus Christ as Lord."

During the 1981 Florida Evangelism Seminar, I met with all of the Crossroads—trained ministers who were present and shared some matters of real concern to me, relating to the current controversy:

- (1) I assured them that I have never wanted and do not want in any way to direct or to exercise undue influence over them or their ministries. Obviously, we have great love and concern for those whom we have trained and are always available for counsel. However, they must be completely responsible and submissive to the elders of the local congregation.
- (2) I expressed my desire to be more approachable and for them to feel a greater freedom to challenge me as I have challenged them and for all of

us to be more open to different points of view, without allowing any differences to affect our relationship with one another.

- (3) Aware that some have perceived a spiritual arrogance exclusiveness, or elitism among us, I urged that genuine humility be characteristic of our lives and that we give greater diligence to admitting our wrongs, failures, and mistakes. I urged greater openness and dialogue with every segment of our brotherhood and a renewed effort to bring about reconciliation wherever disunity exists.

In this spirit, I hope to clarify some issues which have been the subject of much discussion. For many, a general statement that we believe in "speaking where the Bible speaks and being silent where the Bible is silent" would be sufficient, but some need specifics in areas where questions have been raised.

I STRONGLY BELIEVE THE FOLLOWING:

- The *gospel* is the power of God for salvation—not any method, program or merit of man;
- Salvation is by grace through faith—works are a demonstration of our faith;
- Patience and tolerance must be practiced in our relationships with others;
- Total commitment to Christ as our Savior and Lord is expected of every Christian;
- Evangelism/soul-saving is the prime mission of the church and EVERY Christian should be involved in seeking the lost;
- The Bible alone is the inspired and authoritative Word of God;
- Doctrinal weakness, materialism, worldliness, lack of commitment, lukewarmness and complacency are major problems in the church today and must be addressed;
- God expects Christians to be obedient to all of the "one another" commands in the scriptures;
- Marriage, the home and the family are sacred and must be given a top priority in our lives and conducted in accordance with the scriptures;
- All of life is spirituality and our Christianity must be manifested in our homes, jobs, school and recreation as well as in the corporate activities of the church. All that we do is to bring glory to God;
- Christians must maintain the highest standards of ethics and morality. Premarital sex, adultery and homosexuality are unquestionably condemned by God;
- Love and compassion must be extended to all sinners from all backgrounds and every walk of life as they are confronted with their sin and presented the "good news" of salvation in Christ;

—Faith, repentance and confession are essential prerequisites of baptism for the forgiveness of sins;

—There is one church, the body of Christ, which must remain non-denominational and true to the scriptures in all matters of faith and practice;

—Real church growth should not and will not occur through appeals of entertainment, recreation or humanistic psychology but only through the power of the gospel;

—All Christians must make their own decisions and all counsel and advice should be based on scriptural principles;

—Christians possess different gifts and perform distinct roles within the body, but there are universal commands in God's Word given to every Christian;

—Benevolence is a vital and essential part of the Christian life and every Christian ought to be practicing "pure and undefiled religion";

—We must recognize as our brothers all who have been scripturally baptized into Christ and patiently teach in any areas of disagreement so that we might all reach unity in the faith;

—Christians should live joyful, confident, assured, guilt-free lives as they "walk in the light."

Having stated some of the things we *do* believe and emphasize in our teaching, I want to clarify certain misunderstandings of our beliefs and practices. To those who know us many of these charges will seem so untrue and far-fetched that they should not even be taken seriously or given credibility by a response, but because they have been so widely circulated I believe they must be answered. I HAVE NEVER BELIEVED, TAUGHT NOR SANCTIONED THE FOLLOWING:

- That every Christian must spend every waking hour in evangelism;
- That every sin of thought or action should or must be confessed to a prayer partner;
- That parents, husbands, wives or children should *neglect* their family or job in order to be involved in the activities of the church;
- That any Christian has the right or responsibility to control another person's time or activities;
- That any form of high pressure methods, coercion or manipulation should be used in evangelism;
- That we should embrace the use of instrumental music in worship;
- That we should fellowship any denominational group, doctrine, teaching or practice;
- That fruit-bearing is limited to evangelism or soul-winning;
- That women may lead men in prayer in the assemblies of the church;
- That social relationships with non-

Christians should only be for the purpose of evangelism;

- That members should be *shunned* who are not fully involved in the activities of the church, who do those things not generally approved or practiced by the congregation, or who leave the church;
- That there is more than *one* baptism;
- That salvation is by works;
- That any Christian has the right to dictate to another person whom or when they may date or marry;
- That any one evangelistic methodology must be used to the exclusion of any other;
- That the book by Robert Coleman, *THE MASTER PLAN OF EVANGELISM*, or any book other than the Bible, should be the basis for our doctrines or practices in evangelism or personal relationships;
- That guilt should be used to manipulate, intimidate or control others;
- That peoples' sins or other confidential matters should or may be freely shared with others in the church;
- That Christians should or must maintain a rigid schedule or lifestyle including lack of sleep and other forms of harsh treatment of the body;
- That Christians should isolate or alienate themselves from non-Christian friends, relatives or associates;
- That students should *neglect* their school activities and grades in order to be involved in the church;
- That any hierarchy should exist in the church other than the spiritual leadership set forth in the scriptures;
- That miraculous gifts are in existence and available to Christians today;
- That baptism should be withheld from penitent believers until human demands or standards are satisfied;
- That human perfection is attainable through total commitment;
- That in addition to Christ's atonement for sins, anyone else must suffer to obtain salvation;
- That there should be any superior/inferior or junior/senior concept of spiritual ranking among Christians.

Though we have never believed or taught *any* of these things, we are aware of instances where some of them have taken place. They certainly are not and have never been representative of the Crossroads ministry nor of those trained here.

As long as the church is made up of fallible human beings, there will be abuses, excesses and mistakes made in the application of scriptural principles. We are concerned about those that occur and recognize our responsibility to eliminate them through every scriptural means possible. Sometimes there is a fine line between implementing scriptural principles and taking those same concepts too far. We cannot, of course, compromise our convictions or relinquish those methods and concepts which are Biblical and uncommonly effective in leading others to Christ and in building up the body of Christ.

We are completely opposed to division

among Christians and have never encouraged church splits of any kind. In the heat of controversy, it is often difficult to determine who the guilty parties are when disagreements occur. Usually, both sides must share the blame. But some may be wondering "Why all the criticism?" First, there have been actual cases of abuses, misdirected zeal and misjudgments, many of which have been blown completely out of proportion and given widespread distribution. Secondly, there have been many false reports based on the testimony of non-Christians and fallen away Christians. Thirdly, sincere people in our brotherhood have believed and related as fact second and third-hand information without getting both sides of the story. Finally, an attitude of hostility, negativism and mistrust has been unnecessarily created in congregations that have been saturated with anti-Crossroads material.

Cases of extremes can always be found and some critics have used these to paint a very distorted picture of Crossroads. I have been intimately acquainted with this congregation for the past 14 years and know the members *as a whole* to be deeply committed, sincerely loving and a joyful group of Christians of all ages and backgrounds. They are not legalistic or tradition-bound. They are not harsh or prudish. They evangelize fervently but are kind, ethical and Biblical in their approach. They are active in the community and on campus. They love the Lord, the lost and one another. They are warmly affectionate and expressive within the bounds of propriety. They have beautiful dating relationships and marriages. They love the brotherhood and want unity among fellow Christians. They are sympathetic, compassionate and long-suffering toward the weak. They understand grace and are confident in their salvation. Of course, we have at Crossroads both the strong and the weak, the mature and the immature. We have many new converts who are still struggling with overcoming a previous lifestyle of sin.

Many of the 250 people converted here each year (especially students) are with us for only a short period of time and they need loving care and guidance in congregations of the Lord's church when they leave us. We would hope that congregations would welcome them with open arms and work with them as they grow in the Lord. We believe that we are doing a better job now than ever before in preparing them to become a part of and to participate in the work and fellowship of other congregations when they leave us. Over the years we have tried to change things that needed changing. We have tried to give greater balance where there has been imbalance. We believe that we are doing a much better job now in every area of the ministry than in the earlier years of growth at Crossroads.

The Crossroads congregation has been one of the pioneers among churches of Christ in developing dynamic, effective, evangelistic campus ministries. The impact for the cause of Christ on campuses throughout the country has been phenomenal and unprecedented. The impetus on the campus has caused entire congrega-

tions to take on new life. *The rule is that congregations with Crossroads-trained ministers have experienced tremendous growth and have maintained peace and harmony.* Unfortunately, the overwhelming good seldom gets the publicity. Ten of the 28 congregations baptizing over 100 in 1980 were staffed by Crossroads-trained ministers. The accomplishments have far outweighed the difficulties. Of course, pioneers make mistakes and learn a lot from experience as they forge through unexplored territory. But, in the process, they sometimes discover what many others have never dreamed of.

When I began my ministry at Crossroads I was 28 years old. I am now 43. I have had a lot to learn and much growing to do over these years. But God has used and blessed us more than we could ever have imagined. I am thankful for his grace which has always been sufficient in every problem, in every failure, in every victory, in every defeat and in every hour of need. No one could ever know what my family and I have endured over the past several years. We could never adequately express our appreciation to the elders, ministers and members of the Crossroads congregation who have loved us, supported us and counseled us in times of need. My wife and children have been a tremendous source of strength. We appreciate those everywhere who have wanted to help and those who have stood by us. We appreciate those throughout the brotherhood who have not always agreed with us and yet have maintained a beautiful spirit. We have been deeply touched by those who have given us the benefit of the doubt amidst charges and rumors. We thank you for every letter and expression of encouragement and most of all for your prayers. We have no animosity or bitterness toward any of our brethren. We are confident that all our conflicts, differences and misunderstandings can be resolved.

We beg the entire brotherhood of churches of Christ to open wide your hearts to us. Help us to overcome our imperfections. We need you and we believe that we have much to offer as well. We desire to work together in the spirit of Christ to accomplish his mission and purpose for our lives and his church on this earth. We want the world to know that we are his disciples by our love for one another. Public condemnation of other Christians and congregations is totally out of place. The spreading of condemning tapes and articles ought to cease. Taking our disputes before an unbelieving world and publicizing our conflicts in the secular press should never happen. The great need at this time in our brotherhood is to heal the wounds that exist, restore the kind of unity for which Christ prayed and to love one another fervently, for love never fails.

Obviously, it has been impossible in this letter to discuss in depth the various issues that have been addressed. I would be most happy, however, to provide additional and more detailed information on any specific issues to those requesting it. Please write to Crossroads Church of Christ, 2720 SW 2nd Avenue, Gainesville, Florida 32607.

"...The Lord is risen indeed..."
Luke 24:34

“THE RISEN CHRIST”



Chuck Lucas
A nationally known speaker, Chuck Lucas is minister at Crossroads Church of Christ, Gainesville, Fla., one of the nation's fastest-growing churches.

Hear one of the nation's outstanding ministers
Sept. 25, 26 and 27

ELPYCO CHURCH OF CHRIST
Elpyco and Funston Streets
—Just southeast of Oliver and Harry



Chuck Lucas, of Gainesville, Fla., speaks at Elpyco Church of Christ on "The Risen Christ." Don't miss this chance to hear an important discussion about the event that is the basis for the Christian faith.

Friday, Sept. 25, 7:30 p.m.
Saturday, Sept. 26, 10 a.m. and 7:30 p.m.
Sunday, Sept. 27, 9:30 a.m. and 10:30 a.m.

Free attended nursery at all services. Plenty of parking. For transportation, call 684-3723 Monday through Friday during regular office hours. Free family style lunch after services Sunday morning.

WHEN THE ELPYCO CHURCH OF CHRIST, of Wichita, Kansas, first placed the above advertisement in The Wichita Eagle-Beacon for Sunday, September 20, 1981, the elders of the church at Newton, Kansas, some 30 miles north of

Wichita, were so shocked and incensed that they decided something had to be done to try to offset the damage thus done to the cause of truth in the Greater Wichita Area. They had quite a time persuading the Eagle-Beacon to accept

IF THE TRUMPET GIVE AN UNCERTAIN SOUND, WHO SHALL PREPARE HIMSELF TO THE BATTLE?
(Continued from Page 1)

El Cajon Boulevard elders, in San Diego, California, in which he promised to correct this. He never did. Pat Boone has been with the Pentecostals now for more than a decade—Lemmons' endorsement of him *still stands uncorrected*.

WHAT OF "CAMPUS EVANGELISM" AND DON FINTO?

The smoke of the battle over Pat Boone's heresy and departure from the faith had hardly cleared, until faithful brethren everywhere felt it necessary to rise up against yet another departure called "Campus Evangelism"—progenitor of the movement now known as "Crossroadism". Was there any Bible basis for such opposition? Indeed there was! In *Axe on the Root*—Volume III, and also in the first volume or two of *Contending for the Faith*, scriptural violations by those in charge of "Campus Evangelism" were catalogued for all to see. However, in his editorial in the

Firm Foundation for August 24, 1971, there Reuel was mourning the death of "Campus Evangelism" and falsely-charging those faithful brethren who laid it to rest.

Then there was Don Finto and the apostate Belmont church of Christ, in Nashville, Tennessee. In all the history of the Restoration Movement, there never has been anyone more contrary to it than Don Finto and the renegade Belmont church. (I was living personally in Nashville, when this celebrated controversy arose. It was causing "divisions and offences contrary to the doctrine" in churches all over middle Tennessee within 100 miles in every direction.) In their own characteristic way almost all of the churches in Nashville were quietly shunning Finto and Belmont while failing to "mark" them publicly so others could avoid them, too. But not our Reuel! No, sir! In his *Firm Foundation* editorial for March 21, 1972, here he came again de-

"THE RISEN CHRIST"

"BEWARE of FALSE PROPHETS WHICH
Come to you in Sheep's Clothing but
inwardly they are ravening Wolves" —
Matt. 7:15

A recent advertisement by the Elpyco church of Christ carried the above heading, "THE RISEN CHRIST," about their meeting September 25-27 featuring Chuck Lucas of the Crossroads church in Gainesville, Florida. In citing Lucas as "one of the nation's leading ministers" and the Crossroads church as "one of the nation's fastest-growing churches"; the ad failed to mention that Lucas and the Crossroads' church have been the instigator of division, heresy and broken hearts among families and entire churches with their cultic philosophy. Newspaper articles are available from the East and West coast citing Lucas and his movement, which is like control over those they "convert." Lucas and the Elpyco church are not representative of ALL churches of Christ in the Wichita area; sound churches of Christ have absolutely nothing to do with Lucas and his error. Further information about the Lucas movement and a tract about what the church of Christ is can be obtained by writing: Church of Christ, Drawer F; Newton, KS 67114.

their ad of identical size but somewhat different content; however, the paper agreed to run it—and did—on Page 10B of the issue for Friday, September 25, 1981. However, earlier in that same issue, on Page 11A, the Eagle-Beacon

also ran Elpyco's original ad for the *second* time. Two-for-one may be "no fair"—but we praise the Newton elders for a magnificent try! Should other brethren learn of Lucas' coming to your area, you might remember Newton.

fending the indefensible—just like he had Pat Boone and the Campus Evangelism heresy.

SHALL WE LISTEN TO HIM NOW?

These are but a few of the great cloud of witnesses which now combine to cast doubt on the reliability of brother Lemmons' current editorial on "The Crossroads Controversy." If he was so undependable in all these *other* controversies (taking the wrong side in each case), shall we listen to him *now*?

Reuel's editorial starts out with a quotation from Will Rogers—"All we know is what we read in the papers." All that *brother Lemmons* knows may be what *he* reads in the papers and church bulletins—but that cannot be said of *all* of us! *Some* of us at least have dug a little deeper for our information than that.

Brother Lemmons admits that he does "not know the elders and minister of the Crossroads church intimately", but he thinks he knows them well enough to opine that he

never has heard "more sound and solid preaching of the gospel than is done by them." Perhaps he *needs* to know them more intimately. It is not, for the most part, in their *public* proclamations, where *most* of Crossroads' doctrinal damage is being done—but in their "soul talks", their "prayer partner" relationships, and in *private* teaching for doctrines the commandments of men. Their use of denominational books such as *The Master Plan of Evangelism* by Coleman, *Competent to Counsel* by Adams, *The Disciplined Life* by Taylor, and *Manna in the Morning* by Olford, is not the kind of proving all things, holding fast that which is good, taught by Paul (I Thessalonians 5:21) and practiced by faithful brethren everywhere. Instead of holding fast *only* that which is good, *i.e.*, that which agrees with the word of God, Crossroads binds more than can be supported by the scriptures. Even to point this out evidently lays us open to Reuel's charge of being "sinful." Regardless of our fairness, approachable spirit and reasoned language

Lloyd Billingsley photo



Protesters outside the Church of Christ in Poway, California.

A Church of Christ Movement Perpetuates

When pastor Andy Lindo came to the Church of Christ in Poway, California, a town near San Diego, the church membership soared, especially among young people. Something else soared at the Poway Church of Christ: controversy. As Lindo's ministry took hold, some parents of young members began picketing.

Lindo is a practitioner of a much-debated renewal movement spreading throughout local congregations of the Church of Christ across the country. For want of a better term, outsiders call it "The Crossroads Movement," because it started with Chuck Lucas, pastor of the Crossroads Church of Christ in Gainesville, Florida, in 1971. Lucas conducts seminars for other Church of Christ ministers.

The practices include discipleship, aggressive evangelism, prayer partnerships in which older Christians are matched with newer ones, and something known as "one-another Christianity," a term that summarizes the emphasis on personal growth in the faith.

There have been some excesses that

(NOTE: The above photo article, entitled "A Church of Christ Renewal Movement Perpetuates Many", by Lloyd Billingsley, are copyrighted by CHRISTIANITY TODAY 1981, appeared on pages 54 and 62 of that periodical under date of November 20, 1981, and are used by permission. *Contending for the Faith*, of course, denies that Crossroadism is a "renewal movement" of the church of Christ, but is

instead a heresy. What we believe about Crossroads Philanthropy's "total commitment" can hardly be summed up as "a kind of salvation by works"; however, we recognize the difficulty of getting everything into such limited space. On balance, we felt that, for a non-member of the church, Mr. Billingsley's article was succinct, to the point and eminently fair. — Dr. Y. Rice, Jr., Editor.)

in defense of the truth, all that he seemingly can see is that we are just being "harsh" and trying to "destroy brethren". The facts do not bear this out. It just isn't so.

CARRYING CROSSROADS' BANNER

For one declaring "no desire to carry anybody's banner", one could hardly gather this from his editorial. It reminds me of one I saw carrying a banner one time. If the whole thrust of his editorial and his letting Chuck Lucas defend himself for two whole pages in the *Firm Foundation* is not carrying Crossroads' banner, what else is it?

He says he simply resents "unfairness and unchristian conduct." So do we! However, we probably have read at least as many of those "church bulletins" referred to as he, and we have yet to see such conduct on the part of any that we have read to date. Is it "unfair" and "unChristian" to defend the truth against error? As Cled Wallace used to be fond of saying, "I trow not!"

Now who do you suppose he was referring to when he mentioned "one man with a poison pen, and somebody's money behind him" doing all that harm? As for a "poison pen", few in this brotherhood can hold Reuel a candle. As Nathan told David (II Samuel 12:7), "Thou art the man!" Even his very editorial condemns him. As for "somebody's money behind him", if perchance he is referring to *Contending for the Faith*, we plead guilty. We have practically our entire readership behind us (as should be evident from

the financial reports we make occasionally). But the reason they are behind us—spiritually, financially and in every way—is not to help us "do harm" but to ensure that the faith we so earnestly commend for does not perish from the earth.

WHERE THE TROUBLE IS COMING FROM

So our erudite editor believes it is "time . . . for a closer look at where the trouble that is tearing the churches apart is really coming from." Yea, verily—however, when he tries to direct our attention *away* from Crossroads as the source of this trouble, he does the cause of truth a disservice.

It is a good thing that the Lord himself told us how we should "know" a tree, in any case. Both brother Lemmons and those who think like he does keep insisting that we go to Crossroads (I have, three times) before we are qualified to say anything. But that is going to the "roots." Did Jesus say "by their roots" or "by their fruits" we should know them? (Read Matthew 7:20 and see.)

My point is: you can go to Crossroads and investigate until you drop and you probably never will be able to find out what is wrong with Crossroadism! Instead of going to its *roots* (at Crossroads/Gainesville, Florida), you must examine its "*fruits*." And *what* and *where* are its fruits? All those divided homes and churches wherever Crossroadism has gotten control all over the country.

For "a closer look", how about going to *Clay Street*, in

Christ Renewal plexes Many

caused much consternation among Church of Christ members who are not part of the movement. At Lindo's church in Poway, it was once a practice to discuss the personal problems of members openly in a "soul talk." This is no longer done.

Ronald Brumley, an elder in the Poway church, said, "We have been overly strong in giving out advice" about how participants should live their lives, and people who wanted to leave the movement have been unduly ostracized. He and Lindo say they regret the division and controversy surrounding the movement, but they also feel the blame does not lie only with them, and say they are making efforts at reconciliation.

Some accusers attack the books used by Crossroads workers. Jay Adams's *Competent to Counsel* is labeled "a Calvinistic book with incorrect relation to the Holy Spirit." Stephen Olford's *Manna in the Morning* is criticized as "an extra-biblical catechism." (Olford and Adams are widely known authors in the larger evangelical sphere). The New International Version of the Bible has been called "a transde-

nominal version that cannot convert anyone."

The Church of Christ has no denominational hierarchy or official spokesmen, but affiliated schools and publications are divided over the Crossroads movement. Jerry Jones of the Harding University Bible Department, James Lovell of *Action* magazine, and Reuel Lemmons, editor of the publication *Firm Foundation*, all support Lucas and Crossroads. All three reject the charges of cultism leveled at Crossroads, and say that news media sensationalism has blown things out of proportion. There have been numerous articles appearing in local newspapers in cities to which Crossroads has spread. The Gainesville, Florida, paper has written extensively on it, and with hostility. Ira Rice, editor of a Birmingham, Alabama, Church of Christ publication, *Contending for the Faith*, is critical, and has reprinted an investigative article on Crossroads from the *Los Angeles Times*. Rice believes the movement's philosophy of total commitment amounts to a kind of salvation by works.

John Banks, a San Diego-area Church of Christ minister, regards Rice as a muckraker, but he said Rice has handled the Crossroads issue correctly. "Someone has to blow the whistle sometime," he said. In conjunc-

tion with other San Diego ministers, Banks purchased an extensive, theologically detailed, newspaper ad that echoed many of the charges against Crossroads, and which dissociated the ministers' churches from it.

Much of the furor has been on university campuses, pitting longstanding campus outreaches and Crossroads workers. William J. Teague, president of Abilene Christian University, states that his university does not permit Chuck Lucas or his direct associates to speak on campus. Otto Spangler of the Baptist Campus Ministry on the Gainesville campus of the University of Florida feels that after many efforts to cooperate, "there is no room for dialogue" with the exclusivist Crossroads workers. Said Spangler: "I could not begin to tell of the damage done to students whom I have counseled because of the practices of this church. I would warn anyone against involvement with this mindset."

Brumley, of the Poway Church of Christ, was asked if the large numbers attending his church means that the Crossroads movement is valid. He said the numbers at least show that "something is happening." It seems, though, that within and without the Church of Christ, there is little agreement on what this is.

LLOYD BILLINGSLEY

Thomasville, Georgia, and let the elders there describe to you what they went through before Crossroadism robbed them of several families? How about going to *Call Street*, in Tallahassee, Florida, and let the elders there enlighten you as to how they lost 146 members before *their* Crossroadism ran its course? And how about checking with Ted Cline, minister of the Southwest church of Christ, in Phoenix, Arizona, and let him outline the "divisions and offences" Crossroadism has caused among the churches throughout that valley?—just to name a few.

For "a closer look," why not get in touch with Walter Wagner, preacher and former elder, Box 152, Slater, South Carolina 29683 (enclosing \$2.50 for cost of printing and postage) and ask him to send you his 64-page review of the *manual* Crossroads published in 1967. Entitled, *Our Children Are Double-Crossed at the Crossroads of Life*, documented from Crossroads' own materials (no hearsay), brother Wagner's "closer look" expounds "the way of Crossroadism more perfectly."

HONESTY AND SINCERITY NOT THE ISSUE

Brother Lemmons defends running Lucas' "Open Letter" on the basis of his having "a right to be heard", our owing him "a fair appraisal" of his remarks, and his "honesty and sincerity." None of these things, as far as I know, ever have been at issue. It is not his honesty and sincerity

but the *truth* of at least *some* of his teachings that causes the conflict.

As for our "enlisting the assistance of the secular press" to "win a fight", if he is referring to *Contending for the Faith*, I deny the charge. We have *never* at any time asked "the secular press" to publish *even one word* against Crossroadism or anything else that we have opposed. Truly, *after* they went to the trouble, on their *own* account, to investigate what was happening among "us" and published their *own* findings, we examined what they had to say. We are doing that with the *Christianity Today* report (see above). Surely Reuel knows that the subject of what the Holy Spirit had to say in the Corinthian letter was "going to law" not "the secular press." But, if all he knows is what he reads in the papers and church bulletins, maybe not. We are aware that secular reports sometimes err (which error, of course, we do not endorse or condone). However, just because something appears in the secular press, this within itself does not mean necessarily that the report is wrong.

To charge us (or anyone else that we know of) with mounting an organized effort to get the secular press to attack the church is simply a false charge. No such effort, organized or not, has been made. It was spread all over the Yosemite Family Encampment last summer that I personally had filled Mrs. Shirley Willis full of information and that this was the basis of what she had said against the

apostate church at Poway. It is true that *she* tried to reach *me*; however, I was *overseas in mainland China* at the time and *knew nothing about it* until I returned home several weeks later and learned what she had written already! Truly, I did and do sympathize with her and her husband for the incredible distress so unnecessarily and unChristianly caused them *re*: their daughter by Poway's Crossroadism. Brother Archie W. Luper and I have spent at least six hours in their home, near Poway, and have detailed understanding of what transpired. What Poway did to the Willises is no way to treat honorable, responsible parents, whether they are themselves Christians or not.

BEING DISGRUNTLED AND BITTER NOT THE ISSUE

It does not contribute to a proper understanding of what is *really* happening to "us" as a brotherhood for Reuel to raise a smoke screen of false issues for Chuck Lucas and the Crossroads church to hide behind. Do brethren *sometimes* become disgruntled and bitter without a cause? Of course. If only one or two churches and families here and there were being divided over Crossroads' teachings and practices, this might be a *possible* explanation. But not when some of the finest Christians and churches in the brotherhood are being victimized — and not when so many congregations are being disturbed and divided that it falls into a set pattern!

And if indeed those charging Crossroads with being a cult are themselves "cultish to the hilt", then the day he was baptized, Reuel Lemmons was baptized into a cult. Indeed this would imply that the *whole restoration movement* is a cult — for it is those as devoted to the restoration of New Testament Christianity as brother Lemmons ever was who are making this charge — men like **Guy N. Woods, Roy Hearn, Franklin Camp, B. C. Carr, Archie W. Luper, William S. Cline, Ted Cline** and those **16 churches in San Diego County, California**, just to name a few. Are we to understand that Reuel is saying in his editorial that these brethren are "cultish to the hilt"?

As for "henchmen" who "dutifully gather material and send it to their leader for publication", except for snidely calling faithful brethren "henchmen", what is wrong with that? Well do I recall in the case of former departures from the faith how necessary it was for this very thing to be done. No doubt brother Lemmons can recall how faithful brethren called what was happening over *Premillennialism* to the attention of Foy E. Wallace, Jr. and sent it to him "for publication". How else could he and we have stopped this heresy among the churches of Christ! It was the same when *Anti-Cooperation* came along. And it is the same with *Crossroadism* now. If those so doing were "faithful brethren" then, why does Reuel call them "henchmen" now? — unless he himself has changed!

WHAT OF "CIRCUMVENTING THE ELDERS"?

When brother Lemmons charges *someone* (he does not say whom) with "circumventing the elders and building an establishment around themselves", he clearly meant those seeking to protect the churches against Crossroadism; however, this is *exactly* what Crossroadists practice and how they move in on congregations working through existing leaderships where possible. However, once such leadership (including the elders) wake up to what they are doing and oppose them, they are taught and trained to *circumvent the elders*, create their *own* leadership, thus forming a separate church *within* the local congregation. If they can

somehow manage to get a majority, they take over the whole thing — property and all — driving the elders and faithful members out. If they are exposed *before* this can be effected, they split the church, evidently without a qualm, and start meeting elsewhere.

Cult leaders, Reuel avers, "all gather vast sums of money in the form of contributions to their personal support." He declares that he has "seen none of these signs at Crossroads." Remember the story about the farmer and the rats? *He* may not have seen such signs at Crossroads, but this does not mean they do not exist. I personally have seen *exactly* these signs at Crossroads, *including some of their fund-raising paraphernalia*. In fact, their continual draining of young members financially is one of the major complaints of numbers of their parents, some of whom have sent money for their offspring to go to school on only to have it wind up in the Crossroads treasury! *If* such practice makes a cult — and Reuel would have us believe it does — then what of Crossroads?

MISTAKES OF MISGUIDED ZEAL? — OR OF A PHILOSOPHY?

To try to pass off the pattern of error emanating from Crossroads as just the "mistakes of misguided zeal" rather than the "mistakes of a philosophy" is simply to ignore what is actually happening. That *some* young people may make an occasional mistake on their own without it being chargeable to the congregation or institution where they are, we all understand. We also understand that young converts newly out of the world about us might be expected to make mistakes. However, brethren, now think — would we expect them *all* to make the *same identical mistakes*? It is just not reasonable, if the explanation is simply "misguided zeal." However it *is* understandable if such results from *programming* based on an identical "philosophy".

When brother Lemmons opines that most problems connected with Crossroads' converts are caused by their "migrating" into congregations where elders do not know how to "mature" converts having no family background in the church, he betrays having no understanding at all concerning how they operate. They don't just "migrate" — they are *sent*. And once they arrive they look upon the *elders* as novices who need to be "matured" *by them!* However, even if Reuel's scenario were actually the case (it almost never is), he is mistaken about elders maturing *anyone*. Maturing is something that happens *within* a person. We can *train* a person but there is almost nothing that an elder or anyone else can do to hasten the *maturing* process. It just happens (or it doesn't) in God's own time.

NO PROBLEM WITH FAITHFUL ELDERS

As for ourselves, we are aware of no problem of any kind with *faithful elders anywhere!* The only ones we know of who feel "circumvented" by us in any way are those who either already have surrendered to Crossroadism — or who have buried their heads in the sand or are looking studiously some other direction. (In fact, several elders telephoned to ensure that we were answering Reuel's editorial.)

Instead of trying to "mature" Crossroaders, no amount of experience on the part of elders will teach them how to "cope" with them other than to "mark" and "avoid" them, as we are taught in Romans 16:17-18. Reuel can call this scriptural procedure "shooting" them all he wants, but God's word remains the same.

Rather than being overly impressed by Crossroads' claim

that they have been able to “hold and mature 90% of their converts”, faithful elders who resort only to the power of the gospel and cannot come up with such a figure need to realize that this is but another evidence of Crossroads’ cultism. Cult members, who have been “programmed” a certain way, like zombies, have little mind or will of their own. They do what they were “programmed” to do. But when a Christian is not thus programmed and responds only to the impulses of the gospel itself, he may or he may not remain “faithful unto death”. But the power in him, if he does remain faithful, is the pure gospel of Jesus Christ — not some adulteration of it known as Crossroadism or any other “ism”. Only *this* kind of faithfulness has any merit at all or will stand in the Judgment.

So much for Reuel’s editorial.

AND WHAT OF CHUCK LUCAS’ “OPEN LETTER” TO THE BROTHERHOOD?

As for brother Lucas’ “Open Letter” to the brotherhood, after analyzing brother Lemmons’ defense of him, Chuck’s letter admittedly comes as something of an anti-climax. He starts out by telling of his deep grief in recent years that he and the Crossroads church have become “the focal point of controversy” within our brotherhood. If he had not been given every opportunity in the world to *avoid* this grief, some of us might be more ready to accept such a declaration on his part.

When he first went to the old 14th Street church (now Crossroads) in Gainesville, Florida, in the late ’60s, faithful brethren in Florida already had been having doctrinal trouble with the elders and preacher there for quite some time. Not long after Chuck’s arrival in Gainesville, brother B. C. Carr and the elders at Florida Avenue, in Lakeland, Florida, had about a four-hour confrontation with him over doctrinal issues which were bringing *them* deep grief. No correction on Chuck’s part.

In 1975, I personally was one of 14 brethren who tried to effect a settlement over doctrinal issues between the brotherhood and Chuck Lucas and the Crossroads elders. They did at least agree no longer to call upon women to lead in prayer with men present — making it clear, however, that they *still* believed it scriptural but, for the sake of peace, no longer would either teach, preach or practice it. Then they turned right around and brought in a *whole new slate of errors* which were unknown at the time and were not involved in our 1975 discussions! If indeed he is sincere in his grief at being the focal point of controversy within the brotherhood, then why does he *persist* in teaching things and causing things to happen which could but lead to such controversy!

Brother Chuck says that he wants to do everything honorable and in good conscience that he can to help bring about peace and harmony. It is not just “lines of communication” that are the problem — it is the *doctrinal error* funneling out of Crossroads corrupting the churches of Christ. If he and they would just quit teaching and practicing contrary to the doctrine (Romans 16:17-18), confess their error, repent of it, pray for forgiveness and ask the prayers of their brethren — you never saw such “peace and harmony” as would prevail! But to try to sweep all this under the rug and pretend it never happened just won’t do — and the controversy will continue **until the necessary corrections have been made.**

LACK OF BACKGROUND NOT THE ANSWER

If Chuck Lucas does not teach and practice the truth

of the gospel as it is in Christ Jesus, it surely is not for lack of a family background. As he pointed out in his “Open Letter”, his roots go back over 100 years in the Restoration Movement — his father and grandfather both having served as elders in the Lord’s church. Having a similar background myself, I therefore *know* that Chuck knows what the *truth* of the gospel *really is*. Which makes it all the more incomprehensible to me as to why he has tried so hard to get away from it all these years.

Like brother Reuel, Chuck, too, continues to raise false issues as to what the Crossroads controversy is all about. It is *not* his personality, his pride or his impatience. As for his personality, I like him — like him a lot! As for pride and impatience, I should be the last one to criticize. As we have repeated over and over, it is none of these — it is the *contrary doctrine* he espouses that is causing the divisions and offences among us. How many times must this be pointed out before it sinks in!

WHAT WAS SAID TO THOSE CROSSROADS - TRAINED MINISTERS

What brother Lucas had to say about his talks with all of the Crossroads-trained ministers who were present at the 1981 Florida Evangelism Seminar was carefully noted. His renouncing to direct or to exercise “undue influence over them or their ministries” was at least a step in the right direction, as was his assuring them that they must be “completely responsible and submissive to the elders of the local congregation.” These two things, within themselves, would go far toward restoring the peace and harmony which Chuck says he really wants.

For him and those Crossroads-trained ministers to become more approachable and open to challenge from those disagreeing with them — now that *would* be quite a change! As would be efforts on their part “to bring about reconciliation wherever disunity exists”!

CHUCK’S STATEMENT OF BELIEFS

As to brother Lucas’ telling what he strongly believes (see middle column, page 4), if I understood all he meant by what he said, I had no trouble with it until his third from last point in that column, where he states, “*All of life is spirituality...*” How is he going to harmonize this with Ezekiel 22:26? Evidently, the *Lord* made a distinction between “the holy and profane” and Israel’s priests were condemned for putting no difference between the two. It is true that our Christianity must be manifested in all aspects of our lives; but there are many such aspects which are not within themselves spiritual. We must distinguish between “the holy” (spiritual) and the “profane.”

In the upper-right-hand column, on page 4, Chuck mentions “baptism for the forgiveness of sins”. If he says anything about “Lordship baptism” throughout his “open letter”, it escaped my attention. Yet, great numbers of brothers and sisters who have gone to Crossroads across the years, who *already* had been baptized “for the forgiveness of sins” have been taught and required to submit to something they call “Lordship baptism” *additional to what they already had*. If this does not make at least *two* baptisms, then how many does it make? Yet, Ephesians 4:5 still says there is “one” baptism. Crossroads and Chuck Lucas cannot have it both ways. Which is it to be?

When I got down to the catalog of things in his “open letter” where Chuck tells us what all he has “*never* believed, taught nor sanctioned,” I had a real problem in believing him. That there might be an *occasional* Crossroads-trained

or Crossroads-oriented person who might teach or practice differently from Chuck Lucas, and Chuck not be responsible for it, I can understand. However, from the rather *enormous* documentation and evidence that our brethren have sent to us from all over the brotherhood, we are seeing a whole pattern of “fruits” contrary to his statement – and they all give him and the Crossroads church the credit! Can it be possible that he and Crossroads are teaching and practicing *one* way – and those they train and influence are teaching and practicing *another way entirely*? Possible? Yes. Probable? Hardly. If indeed neither he nor those trained at Crossroads believe, teach nor sanction any of these things, then how does he account for Crossroads-oriented churches believing, teaching and sanctioning them all around the brotherhood!

In a letter from brother Al Parr, the new preacher to the 39th Avenue congregation, just across town from Crossroads, in Gainesville, Florida, under date of October 15, 1981, he wrote, in part,

“I have been reading *Contending for the Faith* almost every issue for the past 3 or 4 years and, quite frankly, have ignored most of it. However, I moved with my wife and two children to a church here in Alachua county a year-and-a-half ago and now I sing a different tune. When you cry out, ‘YOU JUST CAN’T WARN SOME BRETHREN!’, I know what you mean. I was one of those brethren. I was ignorant of the facts and did not know you or many of those who contributed to the paper, and I had never seen most of what you write about or heard of it any place but your writings, so I just didn’t believe it.

“I have repented of all that and wish now that I’d kept all those copies of *Contending for the Faith* that I threw into the trash can. As I look back I can see that some of the churches I have worked with were heading down the paths you are warning against. I guess I was just too close to see it then. It is evident to me now that the problems that led to my dismissal from at least three different churches in three different states were the early stages of the rank liberalism I refused to believe exists in the church today.

“Please count me now among the concerned for the church who stand in ‘the old paths’ and enter my order for a complete set of bound volumes of *Contending for the Faith*. Enclosed is my check for \$50. I wish it could be more so that other ‘blind’ preachers and elders could receive this very fine and much needed magazine...”

Without taking up every single item in Chuck’s catalog (all of which have been documented among those supposed to be devoted to and carrying out his teachings), let me at least raise a point or two. He says he has never believed, taught nor sanctioned, among other things, “that we should embrace the use of instrumental music in worship” or “that we should fellowship any denominational group, doctrine, teaching or practice”. If not, will he please tell us plainly what he was doing up there with the **Kingsway Christian Church**, in Indianapolis, taking part with that instrumental-music-in-worship denominational group, who espouse a different doctrine, teaching and practice? It took place, according to their advertising, on August 7, 1980. If his disclaimer is true, how does he harmonize this well-documented event?

Chuck says he has never believed, taught nor sanctioned “that women may lead men in prayer in the assemblies of the church.” If this is not precisely what he believes, then why did he state to the contrary when we 14 were together at Crossroads that night in 1975? If he does not believe that women may lead men in prayer “in the assemblies of

the church”, then when **does** he believe they may lead men in prayer. I **know** that I did not mis-hear him say that he would neither teach, preach nor practice this, for the sake of unity and harmony, but he emphasized to us that night that he *still* believed it!

If *no* Christian has a right to “dictate to another person whom or when they may marry”, then why has this been practiced right there in the Crossroads congregation where he preaches!

If Robert Coleman’s book on THE MASTER PLAN OF EVANGELISM and some other books have *not* been used as the basis for Crossroads’ doctrines and/or practices in evangelism or other relationships, then why is he constantly defending them and their use?

If guilt should *not* be used to manipulate, intimidate or control others, how does he explain such use in Crossroads-oriented churches practically everywhere?

If students should *not* neglect their school activities and grades in order to be involved in the church, why does this pattern crop up so characteristically in Crossroads-oriented churches?

If baptism should *not* be withheld from penitent believers until human demands or standards have been met, why is this commonly reported practice at Crossroads and Crossroads-oriented churches?

If there should be *no* superior/inferior or junior/senior concept of spiritual ranking among Christians, then why is this concept so wide-spread among Crossroaders?

Brother Lucas states that as long as the church is made up of fallible human beings, there will be abuses, excesses and mistakes made in the application of scriptural principles. He says, “We are concerned about those that occur and recognize our responsibility to eliminate them through every scriptural means possible.” This *sounds* fine; but let’s get down to *specifics*:

Is Chuck ready to acknowledge it was *wrong* to take part with that Christian Church in Indiana? Is he ready to admit that Christian women should *not* lead men in prayer, whether in the assemblies of the church or anywhere else? Is he ready to see to it that Crossroads’ peculiar doctrine on so-called “Lordship baptism” is *abandoned*, that those baptized in other churches of Christ are received without being baptized again, and that those coming for baptism no longer are put off? Is he ready to teach Crossroaders to *quit harassing* others as to whom they may scripturally date or marry? Is he ready to *abandon* all books, such as Coleman’s *The Master Plan of Evangelism*, Adams’ *Competent to Counsel*, Taylor’s *The Disciplined Life* and Olford’s *Manna in the Morning*, and just let the word of God be his only rule of faith and practice? The correction of these and a multiplicity of other “abuses, excesses and mistakes” would indeed help toward the peace, harmony and unity which he and the Crossroads church have caused to be disrupted this long while.

It just won’t do for bother Lucas to try to pass all off as something sporadic and non-characteristic among Crossroaders, something blown completely out of proportion, something based on false reports based on the testimony of non-Christians and fallen-away Christians, something sincere brethren have believed and related without foundation, something based on hostility, negativism and mistrust without a cause. No such thing! Even if we allow

for an *occasional* aberration of this sort, it in no way explains the *general pattern* we have observed among Crossroads-oriented churches based on the testimony of faithful Christians, preachers and elders, reporting from first-hand knowledge what they *know* to be the facts, with *no reason whatever* to be hostile, negative or mistrustful only as the facts themselves dictate.

That Crossroads-trained workers should be received with open arms by the brotherhood would be true but for one thing: brethren and churches cannot accept their dynamic, effective evangelism, apparently, without opening the flood-gates to all the error, false teaching and practice which has been trained into them. What good is it if their ministries reap a harvest of hundreds per year, if, in turn, the *doctrinal integrity* of the congregations is destroyed!

Heal the wounds? No one yearns for peace and unity among the churches of Christ more than I. However, if this has to be done without Chuck Lucas and Cross-

roads/Gainesville repenting of their heretical teachings and practices — and correcting them — then we see no way.

Instead of pretending that all this didn't happen, trying to sweep it under the rug and forgetting it, the only way that Crossroads and Crossroad-oriented churches can put this all behind them now is to have a *general meeting* of the brotherhood, similar to the Memphis Meeting with Representatives of Herald of Truth, that we had back in the '70s, and discuss any and all issues head-on until resolved. If Chuck Lucas, Crossroads and Crossroads-oriented ministers and churches — then — would confess their errors, repent of them and ask for prayer, I'd be more than happy to word the prayer — and we could all march along together once again after that. However, if these brethren and churches are not willing to take such action, all the editorials and "open letters" Reuel Lemmons and Chuck Lucas can write will not be sufficient to heal the breach and for peace to be restored.

“By Their Fruits...”

Lloyd E. Ellis

In the *Firm Foundation*, November 17, 1981, the editorial on “The Crossroads Controversy” and the two-page article “An Open Letter” by Charles Lucas evoke some conflicting thoughts, and need further explanation.

It is not the point of this observation to question the sincerity of the author of the statements in the “Open Letter” as to his personal beliefs or disbeliefs, nor do I question the sincerity of brother Reuel Lemmons; but I strongly object to the implications readily discernible after a careful consideration of the things said.

Brother Lemmons, in his editorial, leaves the impression that he is apologizing for Lucas, or defending him, and criticising those who oppose this “Crossroads philosophy.” He states that he does not know the elders and minister of the Crossroads church intimately; but he does leave the impression that he endorses, or is in sympathy with, what is being done there.

Because of the increase in numbers, it has been said that “they must be doing something right.” Numbers is no criterion of correctness of teaching or practice. Many denominations have built churches with thousands of members, but are they converted to Christ, or to that particular church and teaching?

Concerning the lives of people Jesus said, “By their fruits ye shall know them.”

NEEDS TO GET BETTER ACQUAINTED

Brother Lemmons and others could do well to become better acquainted with what has, and is taking place in various churches. A number of churches have been split in various states—and there are some here in the San Diego area with which I am personally acquainted. As one example, as reported, about 100 members left one congregation and then later the “Crossroaders” took over the building and the preacher and others had to leave and go elsewhere. These were the results of “Crossroadism.”

(The article, “A New Cult?”, by Warren Kriskern, on the page opposite the Editorial in the same issue of the *Firm Foundation*, seems also to be leveled at the “critics” of the

“Crossroads” activities, though none is named.) It is true that in the days of the apostles the church was looked upon by some Jews and heathen as something to be rejected, and the members thereof persecuted and even killed. Yet, this is not a fair comparison. Those of the “Crossroads” persuasion and their critics both claim to be Christians—and it may be that both teach the fundamental principles of the gospel of Christ.

WHO IS RESPONSIBLE?

The methods employed and the results bring about the dissensions now found in many States. Who is responsible for the divisions or splits? Those who *introduce* an innovation or those who *oppose* it? Who were responsible for the divisions in the churches over the introduction of the musical instruments? Those who placed them in the congregations or those who opposed? The answer is obvious.

The preaching of the gospel in the days of the Apostles turned the world “upside down”, or rather, it turned some people “right side up.” This occurred because some of the Jews and heathen refused to believe.

The controversy today among many of the churches, whether about “Crossroads philosophy” or some other problem, is among those who profess to believe in Christ and the gospel, but differ on “methods”. A method or practice which brings in a great number of people is not always Scriptural or best.

WHAT ABOUT “TOTAL COMMITMENT?”

Much is being said about “Total Commitment” — and there is a great deal of misunderstanding as to what scriptural “Total Commitment” really is.

Note some of the items which it is NOT. Any form of coercion is not Biblical. Neither God nor Christ *forces* obedience. Christians are *volunteers*.

It is not absolute conformity to any man-devised program, or system of activity, as found in many church groups over the land — “soul talks”; “prayer partners”, forced conformity to planned activities of special groups. Such coercion has caused family as well as congregational splits.

It is true that Jesus said he did not come to bring peace on the earth (Matthew 10:34-38), but he was speaking of the gospel and not of any man-made system of activity.

True "Total Commitment" is that which is given to Christ.

ALL CHRISTIAN DUTIES NOT CHURCH CONNECTED

One who is committed to Christ is to take care of his family, present "things honest in the sight of all men", which means one will be careful to do well his task. The student will not neglect his studies, his family obligations, and his work in the business world. Each Christian has duties to perform, and these are not all directly connected with church activities. Any man-made program which forces one to neglect his other Christian duties is wrong.

Elders are under obligation to direct the affairs of the congregation and watch for the souls of the members, but neither elders nor preachers have any authority to instigate programs which are contrary to Christian principles in any way.

Certainly members should give careful attention to the planned programs which the leaders make to carry on the work of the congregation, but if for some reason a member is unable to be present for every planned meeting, or activity, no one has a right to say that person is lost, or throw him "out of the church." Neither does the member have a right to neglect such activities without a Biblical or legitimate reason.

A totally committed person will lead a prayerful life (I Thessalonians 5:17), but that does not mean he will be

uttering words, or on "his knees" 24 hours a day. It is an attitude of life wherever his duties take him.

PERSUASION — NOT COERCION

Paul was "totally committed" to Christ, and he said, "Knowing therefore the terror of the Lord, we persuade men..." (II Corinthians 5:11). This sort of persuasion is not coercion. We persuade men by presenting the gospel to them, but they must act for themselves if they are to derive any benefit from the truth presented. Paul urged Christians to imitate him — as he followed Christ — he did not say you "have" to do *what I say*.

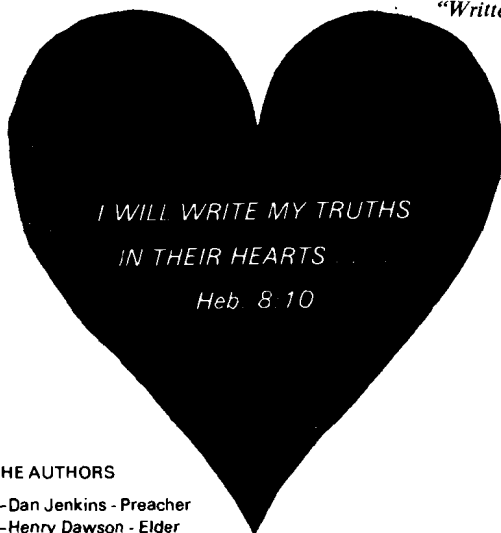
The Bible nowhere teaches that a person must confess the innermost thoughts of his heart to a special "partner" of any sort. James did say "confess your faults one to another" (James 5:16), and pray for each other; but that is quite different from a "confessor", whether priest or a selected "prayer partner".

Let us be totally committed to the Christ, and not to any special system devised by men. —265 Fifth Avenue
Chula Vista, California 92010

FOR THOSE WANTING ADDITIONAL COPIES

Because of the tremendous, continuing demand for additional copies of back issues on the Crossroads controversy, we are keeping these in print. The ones we now can supply you are those for August / 1979; March, August and November / 1980; April, July and August / 1981; and this one for February / 1982. You will find BUNDLE RATES listed in the Masthead on Page 2. Please send check with your bundle order to CON-TENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 25226. — The Editor.

"Written exclusively for churches of Christ around the world"



ENGRAVING HEAVENLY TRUTHS

Mail order to: **Basic Bible Literature**
6507 Quail Run Drive
Helena, Alabama 35080
(Telephone: (205) 988-5574)

Church _____
Name _____
Address _____
City _____ State _____ Zip _____

THE AUTHORS

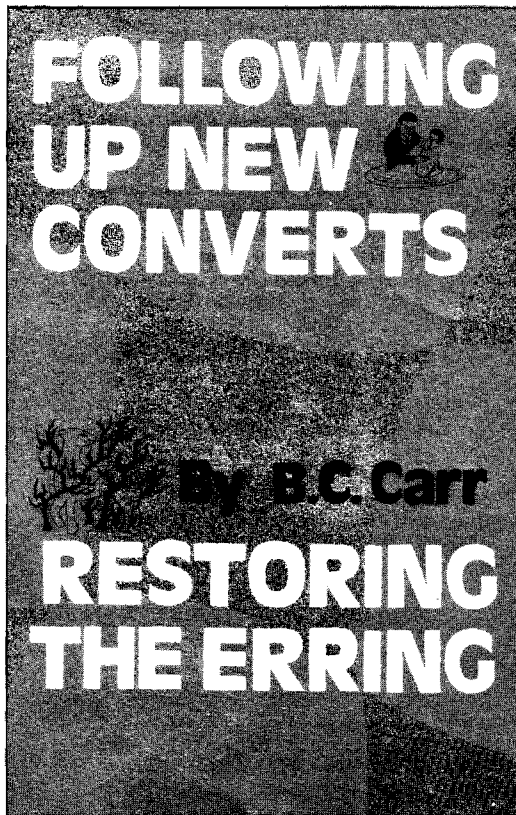
- Dan Jenkins - Preacher
- Henry Dawson - Elder
- Louise Dawson - Elder's wife
- All members at the Shades Mountain Church of Christ, Birmingham, Alabama.

Eliminates these problems:

- Material not based on the Bible
- Material not written by faithful Christians
- Wasted time spent in class coloring, cutting & pasting
- Lost student books
- CAN I USE THIS MATERIAL IN SMALLER CHURCHES?
 - Presently being effectively used by large and small congregations.
 - Material is flexible and easily adaptable to any situation and age grouping.
- IN WHAT ORDER SHOULD THIS MATERIAL BE STUDIED?
 - Designed to begin with the Survey of Old Testament and followed in logical order as listed.
 - Designed to cover the Bible four times in a three year period.
 - Includes detailed studies on vital present day needs.
- WHAT MATERIALS ARE NEEDED FOR EACH CLASS?
 - A teacher manual for each teacher, one (1) set of classroom flash cards and individual sets of mini-cards for each student.

First Year of Study	Teachers Manual \$2.60	Classroom Flashcards \$5.25	Student Mini-Cards \$1.00	Classroom Maps & Labels \$2.95
EHT-I—Survey of the Old Testament				<input checked="" type="checkbox"/>
EHT-II—Jesus the Christ				<input checked="" type="checkbox"/>
EHT-III—The Book of Acts				<input checked="" type="checkbox"/>
EHT-IV—The Church				<input checked="" type="checkbox"/>
Second Year				
EHT-V—Miracles				<input checked="" type="checkbox"/>
EHT-VI—Old Testament Geography				<input checked="" type="checkbox"/>
EHT-VII—New Testament Geography				<input checked="" type="checkbox"/>
EHT-VIII—The Old Testament—Book by Book				<input checked="" type="checkbox"/>
Third Year				
EHT-IX—The New Testament—Book by Book				<input checked="" type="checkbox"/>
EHT-X—God's Plan for the Home				<input checked="" type="checkbox"/>
EHT-XI—Faith, Hope and Charity				<input checked="" type="checkbox"/>
EHT-XII—The Devil, Sin and Hell				<input checked="" type="checkbox"/>
Teaching Guide for Preschool Teachers				\$2.50
Tape Cassette explaining how to use this material				\$1.50
Returnable Sample Kit of any Study — \$10.00 includes postage	<input type="checkbox"/>			Check enclosed <input type="checkbox"/>
Returnable Sample Kit of all 12 Studies — \$110.00 includes postage	<input type="checkbox"/>			Bill me <input type="checkbox"/>

All Sample Kits must be Returned in 45 days for credit



Contending for the Faith Booklets, Tract Designed to Fill Special Brotherhood Needs

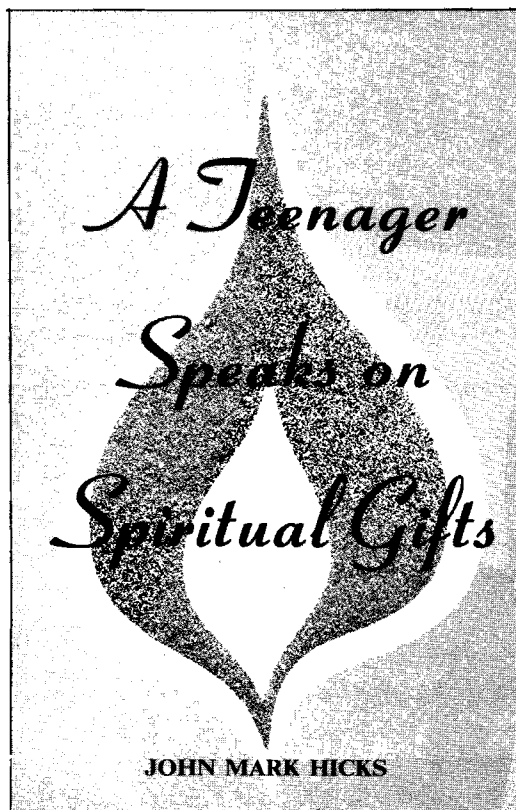
Some of the greatest continuing needs we have among churches of Christ is for members to be trained in more effective personal work, winning and indoctrinating the untaught, and holding our teenagers loyal to the truth when it seems every outside influence is pulling them away. Here are three things published by *Contending for the Faith*, which we highly recommend for brotherhood use.

FOLLOWING UP NEW CONVERTS & RESTORING THE ERRING — by **B. C. Carr**. Originally designed to train young preachers at the Florida School of Preaching, of Lakeland, Florida, of which he is both founder and director, brother Carr has expanded this effective training program to meet the needs of congregations brotherhood-wide. Designed to "root and ground" new converts in the most holy faith, it also gives practical training in how to win back the wayward to a genuine commitment to their "first love." Designed for class use, 43 pages. **Each, \$1.50; Dozen, \$15.00.**

DIRECT OPERATION OF THE HOLY SPIRIT IN CONVERSION AND SANCTIFICATION — by **Roger E. Dickson**. Probably the most influential single voice in the history of denominationalism was that of **John Calvin**. His basic error was thinking God's word to be powerless in the heart of the hearer until energized by a direct operation of the Holy Spirit — thus bringing illumination and spiritual understanding. With Calvinizing false teachers rising up in our midst, the time now has come for such a tract as this to indoctrinate our members against this error. In order to have enough to "do the job", every church should order enough of this tract so that each family can have at least one copy, with additional copies to ground new converts and convert alien sinners on this crucial subject. 24 pages **Single copy, \$.25; Dozen, \$2.50; Hundred, \$18.00.**



A TEENAGER SPEAKS ON SPIRITUAL GIFTS—by **John Mark Hicks**. Beginning in the '60s, a whole new generation of teenagers was taught not to listen to anyone over 30! Hopefully, this devilish doctrine may now be losing ground. In any case, what a blessing it is that then 16-year-old John Mark Hicks undertook to teach the truth about the Holy Spirit to his fellow-teenagers, resulting in this brilliant, concise book on "spiritual gifts!" Elders and parents would do well to order enough of this convincing book to see that every teenager in your congregation receives a personal copy. Also excellent for classes. 95 pages .. **Each, \$2.95; Dozen, \$29.50.**



CONTENDING FOR THE FAITH		(Postage extra on all orders.
2956 Allshore		Add 80¢ for postage and packaging
Memphis, Tennessee 38118		on all orders under \$10.00;
Please send items, as indicated below, to— over \$10.00 add 8%.)		
Name _____	Phone _____	
Address _____		
City _____	State _____	Zip _____
How Many?	Name of Item	Total
_____	FOLLOWING UP NEW CONVERTS & RESTORING THE ERRING— by B. C. Carr	\$ _____
_____	A TEENAGER SPEAKS ON SPIRITUAL GIFTS—by John Mark Hicks	\$ _____
_____	DIRECT OPERATION OF THE HOLY SPIRIT IN CONVERSION AND SANCTIFICATION	\$ _____
ZIP OFF COUPON AND MAIL WITH ORDER		Postage & Packaging: \$ _____
		Enclosed: \$ _____

Arizona Seminar Exposes Crossroads Movement

Ted Cline

On November 20 and 21, 1981, the Northwest church of Christ in Phoenix, Arizona, hosted a most enlightening seminar in which the philosophy, methodology and divisive effects of the Crossroads campus movement were clearly exposed. Ten congregations co-hosted the meeting with some six other Phoenix area congregations supporting it by attendance and generally positive sentiments. In fact, only one congregation in the Phoenix area is avowedly pro-Crossroads—namely, the Metro Church.

Brother John Banks of the El Cajon Boulevard church of Christ in San Diego, California, was the principal speaker. He did a masterful job both from the standpoint of applying the Scriptures to this heresy as well as giving a firsthand report of how this movement has taken hold of two congregations in the San Diego area, bringing reproach upon other churches of Christ in southern California via a flood of adverse media publicity. He knew his subject thoroughly and stated his case convincingly, forcefully, and yet kindly.

A panel discussion session was conducted on Saturday afternoon with six men from the Phoenix area (elders and preachers) participating. Deep sadness was evident in the faces and voices of the panelists because of the damaging influences of the Crossroads Movement—students alienated from their Christian parents, discord and splits in several places across the brotherhood where Crossroads-trained ministers are employed, unhealthy manipulation of students by guilt and fear in order to bring conformity in regimented groups, undermining elders, and such like.

I deeply appreciate the coverage which the GOSPEL ADVOCATE, CONTENDING FOR THE FAITH, and other papers have given to warn brethren of this insidious and divisive movement. Thankfully, those who will be warned are being warned.

The Northwest elders are to be commended for their concern and convictions in taking the initiative on this seminar. Tapes of the sessions may be obtained from: Northwest church of Christ, 7654 North 19th Avenue, Phoenix, Arizona 85021.

—3849 W. Encanto Boulevard
Phoenix, Arizona 85009

(NOTE: The Northwest church in Phoenix, Arizona, is to be highly commended for sponsoring such an enlightening seminar on Crossroadism as brother Cline has described per foregoing. We are aware of several such seminars which already have been hosted by concerned churches around the brotherhood, including Farley / Huntsville, Alabama; Baton Rouge, Louisiana; Tampa, Florida; Shades Mountain /

Birmingham, Alabama; and—now—Phoenix, Arizona. Another one, we understand, is being planned for St. Louis, Missouri. It would help mightily if such an exposure of Crossroadism might be forthcoming with similar seminars every 500 miles or so—brotherhood-wide.

For those who might like to arrange such a seminar or lectureship, the following will show how the Shades Mountain congregation, in Birmingham, Alabama, advertised its lectureship, which was held October 25-27, 1981. Those desiring tapes of this lectureship, please enclose \$5.00 with your order to Shades Mountain Church of Christ, Post Office Box 26156, Birmingham, Alabama 35226. 1YRJR.)

CROSSROADS-TOTAL COMMITMENT LECTURESHIP

October 25-27, 1981

Sunday Morning - 10:30
TRUE COMMITMENT



Franklin Camp — widely used preacher of the gospel for over 40 years. Hear him discuss what true commitment really is.

Sunday Evening - 7:30
IDENTIFYING THE CROSSROADS-TOTAL COMMITMENT MOVEMENT



Rick Rickard — Preacher for the congregation at Adamsville, Alabama. His illustrated lesson will help all clearly see the movement and what dangers it poses to the church.

Monday Evening - 7:30
CROSSROADS — A HUMAN MOVEMENT REFUTED



Jackie Stearsman — Preaches in Clearwater, Florida, and has done extensive writing and lecturing on this subject. His discussion of this philosophy in the *Ward of Life* is among the finest ever presented.

Tuesday Evening - 7:30
WHAT IS OUR OBLIGATION TOWARD THE "CROSSROADS" MOVEMENT?



W. E. Wardlaw — Preaches at the Farley congregation in Huntsville, Alabama. His experience in dealing with congregational problems caused by the "Crossroads" philosophy especially qualifies him to deal with this topic. Every elder, deacon, preacher, Bible class teacher and member of the Lord's church has an obligation in this matter. Don't miss this lecture!

Contending FOR THE Faith

POST OFFICE BOX 26247
BIRMINGHAM, ALABAMA 35226

Second Class Postage
PAID
at Pensacola, Florida
and at Additional Mailing Offices

Contending FOR THE Faith

FOR ELDERS. DEACONS. PREACHERS. TEACHERS AND CONCERNED CHRISTIANS

Problems Confronting The Church

Dan Goddard

There isn't any way that I could begin to discuss all the problems facing the church. But I would like to list a few and not dwell on what has caused them so much as to what we can do about them.

First we need to realize that any time you put human beings together you are going to have problems. You will have personality problems — but we will not be dealing with that in this article. The problems we will deal with are doctrinal, moral and ethical. All of these receive the same attention in the Bible. And all of them are essential or else God would not have revealed what he wanted man to do about them.

When Paul wrote to young Timothy, in I Timothy 6:20, he said, **"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called."** The idea expressed is that this young evangelist was to keep the gospel. For us today it would be guard the gospel, keep the gospel, and defend the gospel — and we are to avoid things which will hinder the gospel, that will frustrate the efforts of the righteous. Every Christian has that responsibility, not just the gospel preachers. The whole church has that responsibility. We are a royal household of God, a royal priesthood unto God and every member of God's church is a priest unto God.

OUR PROBLEMS AUTHORED BY SATAN

The primary function of the priesthood of the Old and New Testaments alike was to "teach." So as we look at the problems of the church they are not somebody else's problems, they are your problems, they are my problems. They are not preacher problems or elder problems, they are problems that have been raised by the Devil toward the work of the church. Every fraud and every deception that has been practiced, every error that ever was originated had its start with Satan.

He used men to propagate those errors and he uses men as his tools to raise the issues and problems before the church to frustrate the efforts of the righteous from preaching the gospel all over the world.

As we look back over a history of the problems, some people get discouraged. But listen to this: do you realize that every problem confronted by God's people is a fulfillment of the Book?—"Evil men shall wax worse and worse" is foretold in the New Testament.

The apostle Paul warns Timothy many times that those who would teach error were going to multiply and that there would come a time when men would not give heed to sound doctrine. So, every time we see somebody teaching error or leading others astray from the truth, we ought to have our faith strengthened — for that is confirmation of the New Testament.

LET US BE STRONG, NOT DISCOURAGED

When we look back over the history of issues we ought not be discouraged, but strengthened. We ought to have the understanding that as long as we stand for anything that is right there will be efforts made by the Devil to hinder the truth. As long as the church of the Lord has any life in it there are going to be problems. So when we discuss those problems we ought to have enough honesty to face up to them and enough frankness to openly admit some of them to be true, that is, that they do exist.

There are those among us who are constantly crying peace, peace, just as recorded in Jeremiah 8:11, "... peace, peace, when there is no peace." It is foolish to think that as long as this earth stands there shall be complete peace among the people of God. There won't be. The devil is going to be around to raise the issues. He's going to create the problems. He's going to have henchmen — those who are dishonest at heart and those who are willing to work trouble among their brethren. There will not be any peace in your lifetime or in my lifetime. If you became a member of the Lord's church just to get peace, perfect peace, in the physical sense you are in the wrong place. We do have peace with God and that is the peace that passeth all understanding, as Paul told the Philippians. If you are missing out on that peace, you are missing out on the most wonder-

(Continued on Page 3)

Contending FOR THE Faith

Volume XIII, No. 3

March/1982

Ira Y. Rice, Jr., Editor

EDITORIAL STAFF

Linwood E. Bishop	Roy J. Hearn
Tom L. Bright	W. N. Jackson
Franklin Camp	Dan Jenkins
B. C. Carr	Archie W. Luper
W. F. Cawyer	Pat McGee
Winfred Clark	Max R. Miller
William S. Cline	Joe H. Moulder
Bill Coss	Walter W. Pigg, Jr.
W. R. Craig	James Pilgrim
Dalton P. Ellis	Wayne Price
E. R. Harper	Winston Temple

Ernest Underwood

SUBSCRIPTION RATES

Single Subscription. \$4.00 Per Year
 Three Years. \$10.00; Six Years. \$20.00
 Club Rate. Six Subscriptions. \$20.00
 Single Copy, 50 Cents

BUNDLE RATES

Monthly Per Issue—Standing Orders
 Billed Quarterly *after* Delivery
 (Or, if you prefer to pay in advance,
 we credit your account accordingly.)

12 copies/\$4.00	60 copies/\$15.00
25 copies/\$8.00	80 copies/\$20.00
40 copies/\$12.00	100 copies/\$24.00

WHOLE CONGREGATION RATE

(Any congregation desiring to enter each family of its entire membership on our regular mailing list, with single copies being mailed directly to each home, receives 25% discount off the Single Subscription rate, i.e., such WHOLE CONGREGATION subscriptions are payable in advance at the rate of \$3.00 per year per family address.)

POLICY STATEMENT

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.

Please address ALL communications to

CONTENDING FOR THE FAITH
 Post Office Box 26247
 Birmingham, Alabama 35226

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview Church of Christ, 4850 Saufley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

USPS 053-530

EDITORIAL

A Doctor In Every Pulpit?

After practically a lifetime of gospel preaching (50 years, Lord willing, if I can hold out until May 13, 1982), few things in this brotherhood really astonish me any more. But I was genuinely startled recently when a preacher friend informed me of hearing a well known PhD preacher in Nashville, Tennessee, longing for the day when every pulpit in Nashville would be filled by a PhD!

What ever for!

As one who has lived in Nashville in person for more than seven years — whose wife and children were educated there — it seems to me that Nashville has enough doctrinal troubles as is without complicating matters with a doctor in every pulpit.

SECULAR EDUCATION
NOT CHRISTIANITY'S GOAL

We all have read, of course, what Paul said to the Ephesian elders at Miletus. He warned them not just against "grievous wolves" coming in, not sparing the flock, but "also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

Surely, when one considers the kind of men, by and large, whom Jesus used to evangelize that first-century world, it is clear that at least *He* did not look upon secular education as Christianity's goal! It was not for naught that when the multitude came together, in Acts 2, they were confounded, amazed and marvelled, saying one to another, "Behold, are not all these which speak Galilaeans?" Their meaning was 180° opposite of saying, "Are not all these which speak PhD's?"

COMMON PEOPLE HEARD JESUS GLADLY

Whereas a minuscule section of people as a whole pride themselves in their own self-vaunted "intellectuality", even the most casual study of the New Testament establishes one fact: any special appeal to such people is contrary to God's word.

Mark 12:37 informs us, of Christ himself, that "the common people heard him gladly." I know of very few PhD's indeed whom the common people hear gladly; for the most part, they cannot even understand what they say! If we were trying to be like Christ, any appeal to intellectualism would not even be a factor. We'd be studying how to appeal to "the common people" — something entirely different from intellectuality.

EVEN PAUL ESCHEWED INTELLECTUALISM

Even the beloved brother Paul, hailed by some for having been brought up at the feet of Gamaliel, denied himself, saying, "I count all things but loss . . . that I might win Christ." (Philippians 3:8). (If you read that entire verse, please note that he counted them but "dung".)

Instead of trying to have "a doctor in every pulpit", let us recognize, with Paul, that to preach the gospel "with wisdom of words" makes the cross of Christ of none effect. (I Corinthians 1:17). God has promised to "destroy the wisdom of the wise" and to "bring to nothing the understanding of the prudent." (verse 19). God has made "foolish the wisdom of this world." (verse 20). Let us therefore content ourselves to be simply preachers of the cross "that no flesh should glory in his presence."

—Ira Y. Rice, Jr., Editor

PROBLEMS CONFRONTING THE CHURCH

(Continued from Page 1)

ful peace that men can have. This is the only genuine, lasting peace any of us is promised.

PEACE?—OR REALITY?

To have peace from all those things that trouble us in this life is just a silly dream that some people want — it is just not reality. When we get down and face reality we have to live from day to day. We know that as we live in this world there are going to be things surrounding us that are wrong.

Some expect in the spiritual realm to be isolated, to have some mystical screen thrown up around them to protect them from anything that disturbs. If that were the case we all would soon die. You can take the strongest, healthiest, most beautiful oak tree and cover it with glass or whatever covering you want to protect it from the elements. Pretty soon the tree will die. You protect it from the elements and see what happens to the tree.

So it is with the Christian. Protect a Christian from everything that troubles and disturbs, take away any challenge to the faith and see what happens. There may be the appearance of a Christian but inside he will be just a hollow shell. There will be no conviction that will enable that person to stand when trials do come.

Don't be ashamed that there have been problems. Blame them on the Devil because they are his fault. Maybe we deserve some of the blame for not handling them properly, but we did not make the problems. I am not ashamed to be associated with controversy even though I dislike it.

However, if there were controversy around and I could make some contribution in ridding it from the church and did not, then I should be ashamed.

THE PROBLEM OF DIVORCE AND RE-MARRIAGE

There are problems that are very pressing upon the church. For example: The divorce and re-marriage problem that is fast rising. It has been dormant for several years, but it's been around. We have not taken care of it. We have not placed the guard up before our young people. We have not preached on it from the pulpit. I've heard several preachers say that, "if you get up there on Sunday morning and preach on these sinful relationships you'll drive people off." I don't remember driving any honest person away from the service. I may have made some people angry. I may have upset some people with the truth. But I don't recall any honest person ever leaving the services because any preacher preached the truth on this matter.

I believe any doctrine that is taught us of God can be preached with firmness and conviction, so long as there is not an ugly or hateful attitude associated with it. Honest and sincere-hearted people will listen to what is said. They may not accept it because they do not understand all about what has been said, but they will at least consider the matter. We can at least open a door to their understanding. Some people have grown up for years in the church not hearing a sermon on divorce and re-marriage. To so neglect any particular teaching of the doctrine of Christ as that is wrong.

But we have some very prominent people today associated with the error surrounding what is being taught about divorce and re-marriage.

WHAT DID JESUS TEACH?

Our Lord said, in Matthew 19:9, "**And I say unto you,**

whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery." Brethren used to quote this passage and teach the truth about it without any kind of apology. Then for several years you didn't hear a sermon on it very often. Hence, today it is a passage that is being taught by some that it belongs to Judaism and has nothing to do with Christianity. It may be that all of our churches will split over this false teaching.

Other brethren have taught it doesn't matter how many times you have been married and divorced (maybe 100 times). If you weren't a Christian none of them mattered. But the one you were living with when you both became a Christian is the marriage God will recognize. This false doctrine was defeated by faithful brethren years ago. But preachers have not been preaching against it, exposing the error, or telling the truth about the matter and so we are facing it again today. Some men in the church embrace this false teaching and are preaching and teaching it as God's truth.

WHY THE LACK OF PREACHING ON IT?

One reason for the lack of preaching against it is that there isn't a congregation among us today that does not have some problems connected with it. Elders and preachers in some places are afraid that if *anything* is said about it they will lose members. Brethren, a person who is converted to the Lord will obey any truth he learns. If he is *not* converted, he will get up and walk out. But if we have to depend on unconverted members to carry on the work of the church we are in a sorry state.

This is a problem we are going to have to face up to. And it is going to hurt. There are going to be loved ones who will be seriously hurt simply because we have neglected to teach the truth about it openly and frankly and convincingly.

THE PROBLEM OF THE VERSIONS

Another problem that's been around for years which hurt is the problem of the versions. Someone comes to class and reads Romans 1:16, "**I am not ashamed of the gospel of Christ for it is the power of God unto salvation, to everyone that believeth, to the Jew first and also to the Greek.**" Someone reads out of another version — "I am not ashamed of the gospel of Christ for it is God's power to save all *by faith only*." Someone says what does that mean? It says that God's or Christ's gospel is going to save all "by faith only." That's what *one* version says. Someone else reads out of another version that is equally erroneous.

Turning to Romans 8, someone reads there how man has an old sinful nature. That's Calvinism. Read another version and that is emphasized even more. Such are teaching error! Those are not *translations* of the Bible. They are just *men's commentaries* on the text. They are not Bibles. I would hesitate to call any translation like that a Bible. The Bible is the name that is given to the collection of God's word or writings. I would not grace a book with the term Bible that does not translate correctly. You can pretty well lump almost all of those modern translations together. They are all out of the same pot — they have just been stirred a little differently. They are creating confusion and this has led many in the young generation astray and has led them to accept the doctrines of "faith only" and "grace only."

The version issue is creating much confusion. It is a

problem finding a modern version that translates correctly the word of God. This problem is causing much trouble in the church.

THE PROBLEM OF COLLEGES IN THE BUDGETS

There is also the problem of the colleges trying to get into the church budgets. This is not a problem here at Phillips Street thanks to the faithful eldership we are blessed with. The college is not on the same par with the orphans home. There is a big difference between a secular school and a home for homeless children. God commands the church as well as the individual, to care for the homeless. But He doesn't command the church to care for the college. There's not a single passage of scripture that anybody has come up with yet for support of it.

Some have tried to use Galatians 6, where the Bible commands to do good unto all men. This passage has nothing whatsoever to do with colleges, because this passage is an admonition to Christians as well as to congregations. The double application is clear as to what was practiced there in Galatia as well as the present. Individuals are the recipients of the good and not institutions that are secular in nature, such as a school.

I have nothing against any college. I wish we had more Christian colleges that would adhere to the principles and not abuse the principles and privileges that they have. It is the obligation of Christians to support them. But I am against the abuses of such. It is a serious problem. But remember, there is not a single passage or principle in all the Bible for colleges to be supported from the church treasury. It has caused problems among our churches and I feel it will cause more as the schools press for that kind of support.

THE PROBLEM OF AUTHORITY

We have a problem before us relative to authority. I think the attitude toward the Scriptures is one of the most serious matters I've seen since I've been a member of the church. There was a time when members of the churches of Christ really revered the scriptures. But today you hear members of the church making jokes about the scriptures – something you *never* heard when you obeyed the gospel! The scriptures were treated with respect. Today you might hear members joke about God, Christ or the Holy Spirit, or anything religious in nature. This is blasphemy! It is profanity! It is wrong. It is sinful. We need to have the right attitude toward the Scriptures and the highest regard for them. We once again need to regard the Scriptures as God's Word.

My word is only as good as I am, but it is every bit as good as I am. The same could be said about your word, because the word of an individual takes on the characteristics of that individual. The Word of God carries the characteristics of God. If we can't accept that, believe that and read it as such, we have no business claiming to be Christians. Therefore we ought to handle the Word of God very reverently in our teaching and in our Bible study. This very attitude shows a lack of studying that people have today. There was a time when Christians literally *studied* the Scriptures, sat around reading and meditating on them, asking themselves "what does this passage mean," and then studied until they found out. Today we are too busy to study. We have too many other things to do. Hence, we are experiencing a famine of God's Word. This in itself is the single greatest problem confronting the church.

WHAT ARE THE CAUSES OF THE PROBLEMS?

But let's ask why? Why are all these problems confronting us? If there is a problem confronting us, there is a reason why it is there. Let's remove the Devil from the picture. He takes advantage of the opportunity that is there. But why is the opportunity there for these problems to arise? That gets back to you and me.

First, there is a lack of church discipline. We have not disciplined one another. Stick with the book and when our people, preachers and teachers get away from it, they need to be told. That's discipline! We have followed and tolerated sin too much. Example: We let brothers keep wine, whiskey and beer at home and not say a word to them about it. We smell it on their breath and we watch them buy it and we say nothing to them about it. Then we take someone like that and hold him up before the congregations of the Lord's church as a leader – as an example for the flock to follow.

We have tolerated sin for so long that we have grown sin-hardened. It no longer bothers us. We can watch brothers and sisters live like the Devil and not be shocked by it. We've become the unshockables in our generation. This cannot be right! This is one of the reasons there are so many opportunities for the Devil today. We have tolerated and condoned sin too much.

Another reason sin is having it's way is because the four basic sins of Israel are practiced today. First – The sin of materialism. That is acting like matter or the material is all that there is and ignoring the presence of God and the spiritual things that are eternal. We have grown so callous because of the riches around us that we have forgotten there is a God in heaven who is going to judge us. We've come to believe that our pocketbooks can account for every need – and if the pocketbook is not enough we'll go to the bank and get some more. We no longer have to rely upon God.

Secondly – worldliness. As we get more and more materialistic worldliness will follow. As the members of the church become more and more worldly, the services of the church will begin to look more and more like the world and denominationalism. That is, we in the church let the world set our standards. We dress like the world, we talk like the world, we have the same outlook the world has about so many things that are around us; we've become worldly in our view of things. This attitude has caused us to classify sins and the sinner. Our attitude may be like this: The gospel will save those people but not these. Convert the moneyed people and leave the poor to someone else. Hence, we've become in many places a middle-class church.

You know if we look like something, talk like something, dress like something, think like something, act like something, we must be that something. If the members of the church dress like the world, talk like the world, think and act like the world, the obvious conclusion is that they are worldly. Now what is the difference between us and the world?

Thirdly – the sin of formalism. They had a form in their religion. That is, just as soon as we go through this ritual that God has required, we can go about our business. So they bring their lame sacrifices to God. Now God, here's our lamb, now we have the right to live the way we want to. If you don't believe this is true today, ask yourselves how many people would be willing to slip in just before the Lord's Supper and leave immediately following it. It doesn't bother them that they have missed the other parts

of the service that are just as important. That's formalism. How about those who fulfill their Lord's Day obligation to God and think this gives them the privilege to live like the Devil the rest of the week? That's formalism. If their conscience happens to bother them they just put in a few extra dollars to soothe their conscience. That's formalism.

Fourthly – the sin of professionalism. This goes hand in hand with formalism. The idea expressed is: so much pay for so much work – so much work for so much pay. Professionalism in a preacher is very bad. You pay me so much and I will preach so much. A preacher of this sort could let opportunity after opportunity go by without lifting his voice, That's no gospel preacher, that's a hireling. Sad to say we think of gospel preachers when we think of professionalism.

The prophet Malachi really opened our eyes to what professionalism is all about in chapter 1 and verse 10, "**Who is there even among you that would shut the doors of nought? Neither do ye kindle fire on mine altar for nought. I have no pleasure in you saith the Lord of hosts, neither will I accept an offering at your hand.**" How many times have you heard people say, "Well, nobody appreciates what I do, so I won't do it any longer?" That professionalism! So much pay, so much work. If people won't recognize what I do for the church, I won't do it any more. That's professionalism. To really identify professionalism, listen to this: "That's the preachers job; let him do it." That's professionalism right dead center on the pew. It knows no bounds. It characterizes God's people in every generation to some

degree. It is not confined to preachers, elders, deacons and Bible school teachers. It is a plague that will curse every member if we allow it to.

WHAT IS THE SOLUTION?

What are we going to do about these problems? There is a very simple solution. Perhaps it is *too* simple. I have never believed that the Lord gave us anything to do that was so complicated that man could not understand what to do when it comes to our responsibilities. I know of no duty that is hard to understand. When it comes to our duties, the way is clear. I believe our problem in this 20th-century society is trying to make everything so complicated that nobody can understand it. We may have muddied up the water so much nobody can see. But God makes it clear and simple.

In Matthew 16 Jesus laid down a simple law. He said, before you can be my disciple (learner of Christ) there are three rules you must submit to, and if you are not willing to submit to these three, you cannot be the Lord's disciple. Verse 24 – "**Then said Jesus unto his disciples. If any man will come after me, let him DENY HIMSELF, and TAKE UP HIS CROSS and FOLLOW ME.**" Only when the members of the church are willing to do this, can we begin to eliminate the problems confronting the church.

(NOTE: Brother Goddard preached the foregoing sermon at Phillips Street, in Dyersburg, Tennessee. The elders there thought so much of it, they suggested he send it to *Contending for the Faith* for possible publication. We thought it needed to be published, too. So there you have it. — *The Editor*)

11 New Versions (?) and the Law

L. W. Mayo

This paper deals with only one error of 11 of the modern, so-called versions of the New Testament scriptures. This might be called a superficial error, but, nonetheless, it is a most important error. This treatise has to do with the translation of Matthew 5:17 in 11 modern versions, and the teaching concerning the LAW. That passage reads, as it is translated in the *King James Version*, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." The American Standard Version changes only the tense of the verb by saying "I came" instead of saying "I am come." Five of the 11 translations that we have inspected have translated the Greek word "*KATALUO*" with the word "abolish" instead of "destroy." Those versions are the "*New International Version*" (NIV), the "*New English Bible*" (NEB or NEV) the *Revised Standard Version* (RSV), The "*New American Standard Bible*" (NASB), and F.B. Phillips' "*The Gospels In Modern English*" (GMEV), The *Amplified Bible* (ABV) renders it "do away with." With him agree "*Goodspeed*," and "*20th Century*," The clause "do away with" means the same as "abolish." Also "*Good News Bible*" (GNB) so translates that passage. R. K. Knox renders "*Kataluo*" with the clause "set them aside." The "*Berkeley Version*" (BV) translated by Dr. Gerrit Verkuyl; translates it "to annul" in its first usage in Matthew 5:17 and with "abolish" in the second usage.

These translations, if we may properly call them such, make Jesus to say that it was not His intention, plan, or

purpose to abolish, annul, do away with or set aside the Law of Moses. This would mean, if they are right, that Jesus did not abolish, or do away with the Law of Moses during His life on earth, in His death, His resurrection or in the dispatching of the Holy Spirit on the day of Pentecost to reveal "all truth" to His apostles. (John 16:7-13). This also would mean that what the prophets said concerning the ending of the Law would not be done by Jesus, and that Jesus would not do what the prophets had said would be done.

THE PROPHETS AND THE ENDING OF THE LAW

Hosea wrote 725-720 B.C., and he said, concerning some matters of the Law, "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." (Emphasis mine. L.W.M.) The law of the sabbath was a part of the ten-commandment law, and the others attached to it. It was God's plan to cause all of these things to cease. To cause any thing to cease would mean to "abolish" its application or its being binding. (Hosea 2:11). In Amos 8:4-9 the people had asked the question, when will the new moon and sabbath be gone? They wanted to be free from such restrictions. Amos gave the answer that it would come to pass when (at the time) "that I will cause the Sun to go down at noon, and I will darken the earth in a clear day." It is not difficult for us to determine just when this was fulfilled.

Turn to Luke 23:44, 45 and you will see that at the sixth

hour of the day when Jesus was crucified, that there was darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. So, if we can depend on the scriptures for the truth — and most surely we can — then, the law concerning the new moon and the sabbath “were gone” after the day of Christ’s death. This constituted an abolishment of the law that included those two items. Every one should know that the law of the sabbath is the fourth of the ten commandments. (Exodus 20:1-17; Deuteronomy 5:1-23).

More than this, the prophet Zechariah foretold the termination of the covenant that God had made with the people, and the breaking of the brotherhood of Judah and Israel. Read carefully Zechariah 11:10-14. In verse 10 the intent of the prophecy was “that I might break my covenant which I had made with all the people.” God had made this covenant (agreement) with the people in Exodus 19:3-7. The words of God were delivered unto the people by Moses, and the people agreed saying, “All that the Lord hath spoken we will do.” Moses had already called this a “covenant” in Exodus 19:5. And after the people had agreed to do all that the Lord had spoken it is said that “Moses returned the words of the people unto the Lord.” This constituted an agreement or covenant. Later the people agreed further, saying, “All the words which the Lord hath said we will do,” and “All that the Lord hath said we will do, and be obedient.” (Exodus 24:23,27). Thus, three times they had agreed to the covenant. The covenant was the ten commandments (Deuteronomy 4:13) and the ten commandments are found in Exodus 20:1-17; and restated in Deuteronomy 5:1-23. Thus, the ten commandments were the covenant that the Lord had made with all of the people, and it was the covenant that the prophet said that God was going to break. This covenant “was broken in that day” that “I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.” It is not difficult to determine when this identifying act took place. In Matthew 26:14 Judas Iscariot went unto the chief priests and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver” (v. 15). (KJV). The ASV renders it, “And they weighed unto him thirty pieces of silver.” The next identifying event of the prophecy is in verse 13, which says “And the Lord said unto me, Cast it unto the potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.” In Matthew 27 it is made clear that Judas repented and took the thirty pieces of silver back to the priests and elders (v. 3) and “cast down the pieces of silver in the temple” (v. 5), and “they took counsel, and bought with them the potter’s field.” (v. 7). Then the Lord said, “I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel” In order to break the brotherhood between Judah and Israel the covenant that bound them together had to be broken. These passages tie the fulfillment of Zechariah’s prophecy with the crucifixion of Christ. Thus they tie the breaking of the covenant that God had made with the people with that day also. Surely the Lord knew that this would take place in His betrayal and death. Thus He would abolish, do away with, annul the Law of Moses.

From this brief discussion of the prophets and the law, we can see that it was God’s plan that the law be terminated

or abolished in Christ. However, these modern versions (?) make Jesus say that He did not come to do what the prophets said He would do, relative to the law. Also, they destroy the prophetic predictive element of the many items of the crucifixion of Christ. After the resurrection of Christ from the grave He said “all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me.” (Luke 24:44). If Jesus did not come to abolish the law, as these modern versions teach, then all things written in the prophets concerning Him were not fulfilled. They make Jesus to deny that He came to do what the prophets said He would do, and then make him deny, after His resurrection, that He had done all that the prophets said He would do.

THE WORD “KATALUO” IN THE NEW VERSIONS

The NIV translates the word “*KATALUO*” with “abolish” the two times that it is used in Matthew 5:17 but in the other some 13 times it occurs in the New Testament it translates it “thrown down” three times, “destroy” eight times, “will fail” and “to stop” one time each. The TAB translates it “done away with” in Matthew 5:17, but “thrown down” two times, “tear down” four times, “destroy” four times, and “overthrown” two times. The TNEB renders it “abolish” in Matthew 5:17 but “thrown down” four times, “pull down” four times, “perish,” “collapse,” “destroy,” “ruin,” and “demolished” one time each. The GNB says “do away with” in Matthew 5:17, while it says “thrown or torn down” ten times, “disappear,” “defeat,” and “destroy” one time each. The RSV uses “abolish” in Matthew 5:17 but uses “thrown or torn down” four times, “destroy” seven times, “fail” and “overthrown” one time each. The RANV says “set them aside” in Matthew 5:17 while it uses “thrown down” three times, “destroy” seven times, “overthrown” two times “come to an end” one time. *Good-speed* says “do away with” in Matthew 5:17 whereas he uses “torn down” eight times, “come to naught” “stop it,” “taken down” one time each. The BV uses “annul and abolish” in Matthew 5:17, but says “torn down” four times, “destroy” three times, “break down” two times, “go to the wall,” “crushed,” “demolished,” “dismantled,” one time each. The *20th Century Version* renders it “do away with” both times in Matthew 5:17, but uses “taken or pulled down” five times, “destroy” four times, “put a stumbling block,” “come to an end” “put an end to” “taken down” one time each. The NASB says “abolish” in Matthew 5:17 but says “torn down” five times, “destroy” six times, “overthrow” two times. The *Phillips* version renders it “abolish” in Matthew 5:17, whereas he renders it “thrown or pulled down” four times, “destroy” three times, “torn in two,” “to an end,” “collapse,” “defeat,” “undo,” “taken down,” one time each, and fails to translate the word entirely in Galatians 2:18. Thus we are able to see that in these 11 new versions, so called, of the scriptures that they translate the word “*KATALUO*” with the word “abolish” six times, or, that is, six of them in Matthew 5:17 only; but of the some 165 other times the word is translated in the aggregate of these versions it is not rendered “abolished” even one other time, or with a synonym of the word “abolished.” The renderings that these eleven versions have given to the word “*KATALUO*” in Matthew 5:17 impeach either the integrity of the prophets, the Sonship of Christ, the inspiration of the apostle Paul, or of the translators themselves. (I declare that it is the latter.) There is no question about it. The prophets did foretell the “abolishment” of the

Law of Moses, even though the exact word is not used. The idea of abolishment is definitely there. There is no doubt that Paul taught that Jesus did, in His death, abolish the Law. If Christ did not come to abolish the Law, we can only conclude that the prophets did not give the truth in their foretelling of future events, and Paul did not tell the truth about what happened in the death of Christ on the cross.

PAUL AND THE ABOLISHMENT OF THE LAW

It is crystal clear that the Lord intended to "abolish" the Law from its very beginning. The Law was "added because of transgressions, till the seed should come to whom the promise was made." (Galatians 3:19). And that "seed was Christ." (Galatians 3:16). Hence the Law was added till Christ should come. As of the days of Jeremiah (about 627 B.C.) the Law, God's covenant with the people, had been broken, and a "new covenant" was foretold. This covenant was foretold. This covenant would not be like the one given when the Lord was leading Israel and Judah out of Egypt. (Jeremiah 31:31-34). The Hebrew writer quotes this prophecy and adds that "In that he (God) said (through Jeremiah) He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." (Hebrews 8:8-13). This covenant was the covenant that was in the ark of the covenant. That was the "ten commandments." (Deuteronomy 10:1-5). The covenant that was in the ark was the "first covenant" (Hebrews 9:1-4); and that "first covenant" was taken out of the way. The Bible says, "Then said he (Christ), Lo, I come to do thy will, O God, He taketh away the first (that was the first covenant), that he may establish the second." (Hebrews 10:9). The words "taketh away" are from one Greek word "ANAIREO" and it means "to take away, or abolish" (Thayer, p. 38). Hence, Jesus knew that in doing the will of the Father, he would "take away, or abolish" the first covenant which was the Law of Moses. These new pseudo versions make Jesus to say, in Matthew 5:17, that he was not going to do what He knew very well it was the will of the Father for him to do. (Rank infidels could not speak more blasphemously than these versions (?) have spoken.)

Paul makes it clear that the law that said "thou shalt not covet" was terminated by the death of Christ. (Romans 7:1-7). Just as a woman was freed from the law of her husband by his death, so the Jews were made free from the law by the body of Christ (vv. 3, 4), and they were discharged from the law because it had died. (v. 6). The word "discharge" is from the Greek "*katargeo*" which word is translated "abolished" in II Corinthians 3:13 and Ephesians 2:15. In II Corinthians 3:6-13 Paul declares that the law of Moses, which Moses had in his hands when his face shined, had been abolished. The law that he had in his hands, at that time, was the ten commandments. (Exodus 34:27-35). In Galatians 3:23;25 Paul compares the law to a schoolmaster and then states that "we are no longer under the schoolmaster" meaning that we are no longer under the law. The services of the schoolmaster had been abolished. In Galatians 4:21-31, he compares the law to Hagar, the bond woman, and Ishmael to the children of Israel. Then he says, "Cast out the bond woman and her son . . . we are not the children of the bond woman, but of the free." The law was to be cast out (abolished). In Ephesians 2:14-17, Paul says, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition

between us; having ABOLISHED in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace." Thus we have seen in II Corinthians 3:13 and Ephesians 2:15 that the law was "ABOLISHED" in the body of Christ. In Romans 7:6 the same Greek word is used, and in Hebrews 10:9 a word that means "ABOLISHED" is used. This deals a deadly blow to the faithfulness of these modern versions that they deny that Christ came to "ABOLISH" the law. No less than six of the new versions translate the word "*katargeo*" in Ephesians 2:15 with the word "ABOLISH" and all the rest with an equivalent term. The GNV renders it "removed" and the RSV translates it "annuled" which are equal terms with "ABOLISHED." In the book of Colossians it is plainly stated that "the handwriting of ordinances" were nailed to the cross, and mentions the Sabbath, meat, drink, holy day and new moons. (Colossians 2:14-16). These were the items that Hosea said would cease, and Amos said would be gone, and they are tied to the cross for their termination. In the Hebrew letter it is plainly stated that the law that Moses got upon the mountain that burned with fire had been shaken and only the unshaken kingdom remained. (Hebrews 12:18-28). There is much more in the writings of Paul that shows that Jesus did indeed come to abolish or terminate the law. These so called modern versions array Christ against the prophets, and Paul against Christ. Since Paul was inspired, and the prophets spoke as they were moved by the Holy Spirit (II Peter 1:21), and since we know that God gave the Holy Spirit without measure to Christ (John 3:34), there can be no contradiction between the prophets, Christ and Paul. The prophets did foretell that Christ would come, and that through him the law would be "ABOLISHED", or terminated. Jesus did not mean that he did not come to abolish the law, but rather he did not come to DESTROY it. Had he destroyed it, it could not have been fulfilled. And Paul did most plainly teach that Christ abolished the law in His body on the cross. These facts leave only one conclusion. These eleven so called versions are in error on Matthew 5:17. This is just one of a great multitude of errors in the afore-mentioned new versions.

The sad thing about this matter is that many of my preaching brethren are using these perversions that they call versions, and endorsing them. Not only is this true, but almost all of the institutions of higher learning that are operated by the brethren also are using them and giving endorsement of them. Congregations galore are buying them and giving them to the members and to the children. These versions (?) are dangerous on every hand and filled with error.

—Post Office Box 278
Wagoner, Oklahoma 74467

Although the rank and file of the brotherhood is not even aware of its existence, nevertheless, on many of our supposedly Christian college campuses there is an entity regarding itself as the "academic community", which, for whatever reason, considers itself somehow just a little better than "the rest of us." We have news for such. Romans 2:11 tells us that God is no respecter of persons; and James 2:1 forbids us brethren to have this faith "with respect of persons." Any academicians entertaining such notions should get rid of them. They will not stand up come Judgment Day.

—IYRJR.

Banowsky Silver Anniversary Party All-Star Celel



Receiving guests at their 25th wedding anniversary party are Gay and Bill Banowsky. Carl Edwards walks down the red carpet for VIPs at the Oklahoma City Golf and Country Club.



Caught admiring the specially-created fishpond stocked with black and white fish flown in from Japan are Marilyn and Gene Torbett and co-hostess Kathy Galt.



Rick Rule, Army ROTC cadet from the University of Oklahoma, escorts Faith Mary Everest down the red carpet and into the Oklahoma City Golf and Country Club.

Glamorous, theatrical, romantic, beautiful, impressive, happy and spectacular.

All are words (along with Pat Boone, Art Linkletter and Lea Brown) which describe the 25th wedding anniversary party of Bill and Gay Banowsky.

The honorees greeted guests (university presidents, local VIPs and lots of out-of-towners) at the door of the Oklahoma City Golf and Country Club Saturday night. Black-tie attired men and ball-gowned ladies came into the club, escorted by uniformed ROTC cadets, to the big band sound of OU's "Pride of Oklahoma" marching band.

The social hour included viewing of family portraits of the Banowskys, blown up and hung with greenery, and music performed by a symphony quartet in an upstairs ball.

The seated dinner for 360 people was downstairs. A small stage set the scene in front of the Banowskys for toastmaster Art Linkletter and entertainer Pat Boone.

Hundreds of gardenias, white lilies and black callas were arranged on the tables in mirrored vases, carrying out the silver theme of the party. Flowers were arranged around doorways, hanging from chandeliers and around the columns outside the club.

A toast to the Banowskys was charged after Oral Roberts gave the prayer, and Dr. Norville Young, chancellor of Pepperdine University, gave a history of the Banowskys' life together.

Pat Boone treated guests to several songs, including "Love Letters in the Sand" and "April Love." He and wife Shirley ended with "True Love" to honor the anniversary couple. Lea Brown and his band accompanied them and played for dancing the rest of the evening.

Mr. and Mrs. Robert Hoover were chairmen of the "Committee of Twenty-Five," made up of 25 hosts and/or host couples who planned the event.

— Helen Ford Sanger



Banowsky Continue Churches Of Christ

It may or may not have helped a firmer stance doctrinally when in the fall of 1978 to become Oklahoma — however, his commitment harder for the truth of the gospel.

Hardly had he got to Oklahoma began inviting him to speak to report, he already had appeared Christ — state-wide. The troubled denominational churches of even between them and the churches c

When the University church, that they were inviting him to Chair, which they sponsor, Byron and Lee, where he ministers, a meeting in which all the church their preachers) were representative that it was sinful to appear before spirit of fellowship, as he had before he had made a mistake and decided again.

Within less than two months Oklahoma for Tuesday, November at the annual Thanksgiving Dinner in Oklahoma City, which he did week later.

No doubt he can explain away The Daily Oklahoman for Tuesday (See left; note arrows.) In any case is doing the churches of Christ,

**BIBLE STUDY
IN DEPTH
Each Wednesday
9:30 AM
Church of the New Life
3106 N. Utah**

oration

Mr. and Mrs. Robert M. Hoover Jr., chairmen of the 'Committee of Twenty-Five,' greet guests at the Saturday night dinner-dance.

Getting Married??

Call the Gordon **DINSMORE** Studio 942-5135

s To Compromise As OU Prexy

ed Pepperdine University back to William S. Banowsky left there president of the University of promising spirit has made things el in Oklahoma ever since.

na than brethren all over the state their local congregations. At last d in more than 50 churches of le was that he was appearing in ry sort making no distinction be- f Christ!

n Lawton, Oklahoma, announced speak at a banquet of the Bible i Denman and the elders at Eighth onfronted Banowsky in a general hes of Christ in town (including d. Banowsky never would admit e denominational churches in the en doing — contending only that claring that he would not do it

i, it was announced in *The Daily* ber 13, 1979 that he would speak er of the **Trinity Baptist Church**, id on November 20, 1979, one

ay the accompanying report by ay, September 22, 1981 also. e his characteristic compromising in Oklahoma, untold harm.

—The Editor.

WE CHALLENGE EVOLUTIONISTS TO ENGAGE IN A FOUR-NIGHT PUBLIC, ORAL DEBATE ON THE QUESTION OF THE ULTIMATE ORIGIN OF HUMAN BEINGS

- What is Presently Going On.** Because of a lawsuit filed by the American Civil Liberties Union, the question of the ultimate origin of the human beings now living on earth was recently discussed in a courtroom in Little Rock. The news media had a "field day" in referring to the matter in such terms as "Scopes II" and a "modern-day Scopes 'monkey trial.'" Along with these designations are implications that those who teach and defend the creationist view are ignorant of relevant truths and are "behind the times." It seems to us that the use of such terms as "monkey trial" is pejorative in its basic connotation. Physical scientists were allowed to testify to the effect that the whole issue of the ultimate origin of the human beings now living on earth has been settled once for all (by the physical scientists) and that (as Prof. Carl Sagan of Cornell University put it) "... evolution is not a theory, it is a fact" (*Time* magazine, Oct. 20, 1980, p. 63). We emphatically deny such claims and stand ready both (1) to prove creation and (2) to deny evolution.
- What Should Be Going On.** There should be public, oral discussions between men who are qualified to discuss the question of (1) the existence of God and (2) the ultimate origin of human beings. If there is no God, then nothing really matters (not even what university professors say about human beings having non-human ancestors). If God does exist, then nothing matters more. Creationists recognize and honor the law of rationality, which says: "One should draw only such conclusions as are warranted by the evidence." Thus, we are willing to meet in honorable public, oral debate such evolutionists as Dr. Carl Sagan of Cornell University, and/or Dr. Stephen Jay Gould of Harvard University. We offer, to defend the creationist's view, Dr. Thomas B. Warren (B.S., Abilene Christian University; M.A., University of Houston; M.A., Ph.D. Vanderbilt University; additional graduate study Texas Christian University; Southwestern Baptist Theological Seminary), Professor of Philosophy and Christian Doctrine and Apologetics in Tennessee Bible College. Dr. Warren has already met in such four-night debates such evolutionists as Dr. A.G.N. Flew of Reading University in England and Dr. Wallace I. Matson of the University of California at Berkeley.
- Thus, We Challenge Evolutionists To Honorable Public, Oral Debate.** Professor Carl Sagan, in leaving "open challenge" to creationists, claimed that evolution is not a theory but a fact. Yet, when Dr. Thomas B. Warren accepted that challenge, Dr. Sagan would not even respond to Warren's acceptance of his (Sagan's) challenge to creationists. Thus, it seems that while newspaper accounts of the trial conducted in Little Rock made it appear that relevant evidence and valid reasoning in connection with that evidence lie on the side of the evolutionists, such is not the case! It is creationist—not evolutionist—who can marshal the evidence which proves their case! It is creationists who insist on the presentation of sound logical arguments. (See the Warren-Flew Debate, the Warren-Matson Debate—both on the existence of God.) In the light of the importance of the question, we kindly challenge Dr. Carl Sagan and/or Dr. Stephen Jay Gould to public, oral debate on the question of the origin of human beings. Also, Dr. Warren recently challenged the Arkansas Academy of Science (which had claimed in a newspaper "letter to the editor" that evolution is a fact) to debate the question. The Academy failed to answer. One might wonder why they did not answer.
- The Propositions Which We Propose.** We kindly and lovingly challenge either Dr. Carl Sagan or Dr. Stephen Jay Gould to meet in a four-night debate (comprised of two hours and ten minutes each night) Dr. Thomas B. Warren using the following propositions as the basis for the debate. (The date, time, building and city to be mutually agreed upon.)

(1) **RESOLVED:** I know that God does exist and that all human beings now living owe their ultimate origin (as human beings) to the spontaneous creative activity of God.

AFFIRM: Thomas B. Warren

DENY: Carl Sagan or Stephen Jay Gould

(2) **RESOLVED:** I know that God does not exist and that all human beings now living owe their ultimate origin (as human beings) to evolution (by purely naturalistic forces) from non-living matter.

AFFIRM: Carl Sagan or Stephen Jay Gould

DENY: Thomas B. Warren

We urge all men to realize that the truly crucial issue in all these matters is which of these propositions is true. After all Jesus said, "And ye shall know the truth, and the truth shall make you free" (John 8:32). We stand ready to produce the evidence which proves that God created man.

This is a question of utmost importance to every person. If Profs. Sagan and Gould are right (about their view that all human beings now living owe their ultimate origin to evolution from non-human things by purely naturalistic formation and about their view that the infinite God does not exist), then nothing really matters. ("If there is no God, then everything is permitted.") On the other hand if the theory Dr. Warren holds is right (that man can know that God exists—and that He created the first human pair), then nothing else matters **AFORIS!**

- Some Concluding Thoughts.** Actually, the question of the origin of human beings is not, strictly speaking, one of physical science—it is a philosophical (and/or revelational) problem. It should be noted that it is even beyond the purview of physical scientists, functioning strictly as physical scientists, to provide the true answer to such questions as:

(1) "Does God Exist?"

(2) "Do human beings now living on earth owe their ultimate origin to creation (by God) or to evolution by purely naturalistic processes?"

Copies of this challenge are being sent to Dr. Carl Sagan, Dr. Stephen Jay Gould, Prof. Michael Ruse, and the Arkansas Academy of Science. With every good wish to all concerned, we urge an acceptance of this challenge.

SPONSORED BY THE FOLLOWING CHURCHES OF CHRIST.

Barclay Church of Christ,
Brownsville Road Church of Christ,
Coleman Avenue Church of Christ,
Coro Lake Church of Christ,
East Frayser Church of Christ,
Ellendale Church of Christ,
Floyd Avenue Church of Christ,
Fourteenth Street Church of Christ
(West Memphis, Arkansas),

Germanatown Church of Christ,
Getwell Church of Christ,
Gragg Avenue Church of Christ,
Highland Church of Christ,
Holmes Road Church of Christ,
Knight-Arnold Church of Christ,
Mason Road Church of Christ,
Merton Street Church of Christ,
Mountain Terrace Church of Christ,
Oak Acres Church of Christ,

Raleigh Church of Christ,
Springdale Church of Christ,
Sycamore View Church of Christ,
Union Avenue Church of Christ,
Vadon Avenue Church of Christ,
Whitehaven Church of Christ,
Woodside Church of Christ,
West Memphis Church of Christ
(West Memphis, Arkansas)

(NOTE: The above is a photo-reduction of an advertisement which appeared in *The Commercial Appeal* for January 3, 1982, Memphis, Tennessee, during the fight in Arkansas whether creation should be taught equally

with evolution in the Arkansas public schools. As a result, brother Garland Elkins was interviewed widely on television by the media. At least account neither Carl Sagan nor Stephen Jay Gould had agreed to debate.

Brotherhood In Rash Of Lectureships This Spring, Fall

The Lord knows we need them. However, never in living memory do we recall so many Bible lectureships being scheduled, almost one after another, than we are having this spring and fall.

The first lectureship this spring is Memphis School of Preaching's 16th annual lectureship, as follows:

SIXTEENTH ANNUAL LECTURESHIP MEMPHIS SCHOOL OF PREACHING 4400 KNIGHT ARNOLD ROAD MEMPHIS, TENNESSEE

Sunday, March 21, 1982

6:00 p.m., John W. Barcus, "False Doctrine on Trial."

Monday, March 22.

8:30 a.m., John W. Barcus, "A Call to Work and Purity."
9:30 a.m., Becky Tilotta Holbrook, "Every Step of the Way," (For the ladies only).
9:30 a.m., Ira Y. Rice, Jr., "Pentecostalism: How It Infiltrated the Church."
10:30 a.m., Fred G. House, "That Which Changes Not."
11:20 a.m. to 1:00 p.m. INTERMISSION FOR LUNCH.
1:00 p.m., Robert R. Taylor, Jr., "Forsaking the Fundamentals."
2:00 p.m., Clarence DeLoach, "The Prophets and Fundamentals of Godly Living."
3:00 p.m., OPEN FORUM: Panel: Winfred Clark, Max R. Miller, Robert R. Taylor, Jr.
4:00 p.m., INTERMISSION FOR DINNER.
7:30 p.m., Max R. Miller, "Great Is the Mystery of Godliness."

Tuesday, March 23.

8:30 a.m., Roy V. Wright, "Who Has the Responsibility of Worship?"
9:30 a.m., Becky Tilotta Holbrook, "Every Step of the Way." (Ladies only).
9:30 a.m., Fred G. House, "Repent or Else."
10:30 a.m., Max R. Miller, "Fighting the Fight of Faith."
11:20 a.m. to 1:00 p.m., INTERMISSION FOR LUNCH.
1:00 p.m., Glenn M. Lee, "Fundamentals of the Faith in Dealing with False Doctrines in the Book of Acts."
2:00 p.m., Clarence DeLoach, "The Prophets and the Fundamentals of Preaching."
3:00 p.m., OPEN FORUM, Panel: Max R. Miller, Robert R. Taylor, Curtis A. Cates, Winfred Clark.
4:00 p.m., INTERMISSION FOR DINNER. (Alumni Meeting at Harding Cafeteria, Served by Ladies for Agape).
7:10 p.m., CONGREGATIONAL SINGING.
7:30 p.m., Curtis A. Cates, "Secular Humanism."

Wednesday, March 24.

8:30 a.m., James Pilgrim, "Authority of the Scriptures."
9:30 a.m., Becky Tilotta Holbrook, "Every Step of the Way." (Ladies only).
9:30 a.m., Ira Y. Rice, Jr., "Liberalism: How It Has Undermined the Great Restoration Movement."
10:30 a.m., Bobby Duncan, "Inspiration."
11:20 a.m. to 1:00 p.m., INTERMISSION FOR LUNCH.
1:00 p.m., Kerry Knight, "Church Growth Without Gimmicks."
2:00 p.m., Curtis A. Cates, "Power of God's Word."
3:00 p.m., OPEN FORUM, Panel: Curtis A. Cates, Robert R. Taylor, Jr., Winfred Clark, Glenn M. Lee.
4:00 p.m., INTERMISSION FOR DINNER.
7:10 p.m., CONGREGATIONAL SINGING.
7:30 p.m., Winfred Clark, "An Epistle of Growth: A Study of Second Peter."

Thursday, March 25.

8:30 a.m., James Pilgrim, "Is Doctrine Important?"
9:30 a.m., Becky Tilotta Holbrook, "Every Step of the Way." (Ladies only).
9:30 a.m., Bobby Duncan, "Inspiration, Part 2."
10:30 a.m., Winfred Clark, "The Theophilus Concept of the Church."
11:20 a.m. to 1:00 p.m., INTERMISSION FOR LUNCH.
1:00 p.m., Elliott H. Glasgow, "The Christian and Attitudes."

2:00 p.m., Kerry Knight, "A Critical Look at Campus Ministries."
3:00 p.m., OPEN FORUM, Panel: Glenn M. Lee, Robert R. Taylor, Max R. Miller, Winfred Clark.
7:10 p.m., CONGREGATIONAL SINGING.
7:30 p.m., Robert R. Taylor, Jr., "Who Is Jesus Christ?"

GENERAL THEME:

"Renewed Emphasis on Fundamentals of the Faith."

Just a few days after the foregoing lectureship is completed, the South Keystone congregation, 3802 South Keystone, Indianapolis, Indiana, has scheduled theirs for the dates of April 4 through 8, 1982.

With the general theme of "Going Back to Jerusalem", and featuring speakers such as William S. Cline, John Priola, Bert Thompson, Ira Y. Rice, Jr., Walter W. Pigg, Jr., James Thompson, Clinton Elliott, Melvin Elliott, Garland Robinson, Charles Pledge, Ben Vick and Dean Crutchfield, subjects under discussion will include the following:

Marriage and Divorce; Evolution; Can We Fellowship Denominations?; Academic Freedom; The Pastor System; Indifference; Popularity Versus Principle; Crossroads & Soul-Winning Workshops; Gadgets, Gimmicks & Gymnasiums; Unity in Diversity; Submission to Biblical Authority; Submission to Biblical Limits of Fellowship; Elders that



Irene Taylor



Robert Taylor



Max Miller



Andrew Connelly



Gary Colley

THE PHILLIPS STREET CHURCH OF CHRIST

LECTURESHIP:
912 PHILLIPS STREET, DYERSBURG, TN.

God's People Speak By God's Word

Schedule of Lectures

Thursday, April 22, 1982

9:00-9:50 First Speaker - JAMES BOYO - How To Defend The Faith By Speaking By God's Word.
10:10-10:50 Second Speaker - MAX MILLER - Does The Teaching Of Love Set Aside All Other Teaching?
11:00-1:00 LUNCH.
1:10-1:50 Third Speaker - DON JOHNSON - How To Confront False Teachers.
Fourth Speaker - IRENE TAYLOR - The Influence Of Television On Our Families. (Ladies Only).
2:10-2:50 Fifth Speaker - VIRGIL HALE - Does The Command To Sing In Worship Include Instrumental Music, Humming, Chorus, Chorus and Quartets?
3:10-3:50 Sixth Speaker - NOEL MERIDETH - Why Do Some Elders Not Require Sound, Distinctive Preaching?
4:00-7:00 SUPPER
7:00-7:30 Congregational Singing - BOB MILLER
7:30-8:30 Seventh Speaker - ROBERT TAYLOR - Maintaining The Purity Of The Church By Speaking By God's Word.



Walter Lumpkin



Don Johnson

Elder; Preachers Like Elijah and Machaiiah; Righteous Living; The Exalted Kingdom; The Foundation of God Standeth Sure; Our Ultimate Authority; and others.

Open forums will be featured daily during this lecture-ship. For further information, either address Melvin Elliott, director, at the church address, per foregoing, or telephone him Area Code 317/786-2169.

Hardly will the South Keystone lectureship conclude in Indianapolis, than the scene shifts to **The First Annual Southwest Lectures of the Southwest church of Christ, at 8900 Manchaca Road, Austin, Texas 78745.** Their schedule is as follows:

THE ANNUAL SOUTHWEST LECTURES
April 15-18, 1982
THEME: "TRUTH AND ERROR IN CONFLICT"

Thursday, April 15th

- 1:00 p.m. — The Limits of Fellowship — Bobby Cullum
- 2:00 p.m. — Destroyed for Lack of Knowledge — Johnny Ramsey
- 7:30 p.m. — Critical Assumptions of the Bales Position — Jerry Moffitt
- 8.15 p.m. — Neo-Pentecostalism — Pat McGee

Friday, April 16th

- 8:30 a.m. — The Issue of the Versions — Richard Black
- 9:30 a.m. — The 1,000-Year Reign — Wayne Jackson
- 10:30 a.m. — Abiding Restoration Principles — Pat McGee
- 1:00 p.m. — Saving the World While Losing the Church — W. R. Craig
- 2:00 p.m. — Church Discipline — Gary Ealy
- 7:30 p.m. — The Authority of the Bible — Johnny Ramsey
- 8:15 p.m. — The Existence of God — Wayne Jackson

Saturday, April 17th

- 8:30 a.m. — Liberalism — Threat To World Evangelism — Ira Rice, Jr.
- 9:30 a.m. — The Problem of Evil — Thomas Warren
- 10:30 a.m. — The Authority of Elders — Frank Dunn
- 1:00 p.m. — "Imputed Righteousness" — Gary Workman
- 2:00 p.m. — The Eldership — Critical Problem Today — William Cline
- 7:30 p.m. — The Crossroads Philosophy — Ira Rice, Jr.
- 8:15 p.m. — The Inspiration of the Bible — Guy N. Woods

Sunday, April 18th

- 9:30 a.m. — Evolution — Threat to the Faith — Thomas Warren
- 10:30 a.m. — The Holy Spirit in Conversion — Guy N. Woods
- Congregational Meal —
- 2:00 p.m. — Questions and Answers — Guy N. Woods
- 6:00 p.m. — The Marriage Heresy — William Cline
- 7:00 p.m. — The Problem of Suffering — Thomas Warren

DAILY: *Thrust* Debate Forum — 3:00 p.m.
 Congregational Singing — 7:00 p.m.

Accommodations in homes of members

Vans, self-contained campers welcomed
 Exhibit space available — on prior approval

Southwest Church of Christ
 8900 Manchaca Road
 Austin, Texas 78745

That same week after the Southwest Lectures finish on Lord's Day, April 18, 1982, the **Phillips Street Lectureship, of Dyersburg, Tennessee,** begins the following Thursday, April 22, continuing through Saturday night, April 24. (See formal advertisement, left.)

Then, the very next day, April 25-29, 1982, the **Clarksburg Lectures** begin at **Clarksburg, Tennessee.**

Under the general theme of "Earnestly Contending for the Faith", the following speakers and subjects will be presented:

April 25, 1982—

- 10:00 a.m. — The Basis of Fellowship — Ivie Powell.
- 10:55 a.m. — Establishing Biblical Authority — Dean Buchanan.
- 7:30 p.m. — Humanism — Max Patterson.

April 26, 1982—

- 7:30 p.m. — Children's Church, Is It Scriptural? — Garland Elkins.

April 27, 1982—

- 7:30 p.m. — The Inroads of Calvinism — Ira Y. Rice, Jr.

April 28, 1982—

- 7:30 p.m. — Does Grace Cancel Law? — Clinton Elliott.

April 29, 1982—

- 7:30 p.m. — The Restoration Plea — J. Noel Merideth.

In addition to the foregoing, of course, still other lecture-ships will be announced later at *Bellview/Pensacola, Florida* (for May 9-13, 1982); for *Waynedale/Fort Wayne, Indiana* (October 6-10, 1982); and for *Garfield Heights/Indianapolis, Indiana* (November 3-6, 1982). Besides which there may be others.

Please keep watching the columns of *Contending for the Faith* for further announcements.



Virgil Hale



Ira Rice



Noel Merideth

Friday, April 23, 1982

- 9:00-9:50 First Speaker - ROBERT TAYLOR - What Shall We Do In The Face Of So Many Divorces?
- 10:10-10:50 Second Speaker - JAMES BOYD - Will The Church Of Christ Ever Be Without Controversy?
- 11:00-1:00 LUNCH
- 1:10-1:50 Third Speaker - IRA RICE - The Total Commitment Cult.
- Fourth Speaker - IRENE TAYLOR - Do I Really Love My Children? (Ladies Only).
- 2:10-2:50 Fifth Speaker - MAX MILLER - The Effects of Worldliness, Materialism, Professionalism and Formalism upon The Church
- 3:10-3:50 Sixth Speaker - WALTER LUMPKIN - Are Miracles And Tongue Speaking In The Church Today - To Speak By God's Word?
- 4:00-7:00 SUPPER
- 7:00-7:30 Congregational Singing - DOTY JOHNSTON.
- 7:30-8:30 Seventh Speaker - NOEL MERIDETH - The Unchanging Gospel - Challenged By A Changing World.

Saturday, April 24, 1982

- 9:10-9:50 First Speaker - ROBERT TAYLOR - What Makes Churches Grow - As God Would Have Them Grow?
- 10:10-10:50 Second Speaker - VIRGIL HALE - Are Christians Really Convinced The Heathen Are Lost?
- 11:00-1:00 LUNCH.
- 1:10-1:50 Third Speaker - WAYNE COATS - What Authority May Scripturally Qualified Elders Exercise Over A Congregation?
- Fourth Speaker - IRENE TAYLOR - How Can The Woman Be God's Personal Worker? (Ladies Only)
- 2:10-2:50 Fifth Speaker - GARY COLLEY - Things That Hinder The Cause Of Christ.
- 3:10-3:50 Sixth Speaker - IRA RICE - Are The Doors Of The Mission Field Slowly Closing?
- 4:00-6:00 SUPPER
- 6:00-6:45 Seventh Speaker - STEVE BUCK - YOUTH NIGHT - Young People - A Vital Force In The Church.
- 7:00-7:30 Congregational Singing - WAYNE COATS.
- 7:30-8:30 Eight Speaker - ANDREW CONNELLY - The Unfinished Task.



Steve Buck



James Boyd



Wayne Coats

Astonishing Demand For Our 'Crossroads' Issues Continues To Build

The most astonishing demonstration of continuing interest in the "Crossroads" heresy is the continuous and rising demand on the part of enormous numbers of brethren and congregations across the brotherhood for "Crossroads" issues

Among those who have ordered Crossroads issues, *in addition to those reported previously*, are the following: **Phillip Davis**, evangelist, Athens congregation (White County), Cookeville, Tennessee; **Marion Moon**, for the Augusta Road church, Greenville, South Carolina, ordered 100 of April/1981; **Larry T. Perry**, Seymour, Tennessee, ordered 12 each of August/1979 and March/1980; **Mrs. Vernon Watson**, Artesia, New Mexico, six each of April and July/1981; **Ken Willis**, elder and minister, Pinellas Park, Florida, 100 each of March/1980 and July/1981; **Jan Norwood**, Dayton, Ohio, one of March/1980; **Elmer Scott**, preacher, ordered 50 of April/1981 for *Highland/McMinnville*, Tennessee; **Robert P. Cooper**, evangelist, Webster Springs, West Virginia, two each of August/1978, and March and August/1980; **Raymond L. Williams**, Visalia, California, 12 each of March, August and November/1980, and April/1981; **Bob Leonard**, Fayetteville, Tennessee, one each for March, August and November/1980, and April/1991; **Stacy Patty**, Memphis, Tennessee, one each for July, August, September and October/1980; **Mrs. Ruby A. Cowan**, Edgewood, Texas, one each for March, August and November/1980, and April/1981; **W. H. Wilson**, Vidalia, Louisiana, 12 each of these same issues; **Jesse Whitlock**, evangelist, Blanchard, Oklahoma, 25 of April/1981; **Rusty Maynard**, preacher, Clarkridge, Arkansas, 25 of April/1981; **Catherine Havron**, Muskogee, Oklahoma, one each for August/1979 and March/1980; **one brother**, Huntsville, Alabama, 50 of August/1980 and 500 of November/1980; **Mrs. Nina Maloney**, Middleton, Tennessee, one each of March and August/1980; **Flavil H. Nichols**, minister, Elizabethtown, Kentucky, 40 of April/1981; **Henry N. Ligon**, Florence, Alabama, 60 of July/1981; **Ethel O'Connor**, Paola, Kansas, 12 of April/1981; **Richard Gibbs**, evangelist, Quitman, Mississippi, 12 each of March, August and November/1980, and April/1981; **Mrs. Walter W. Pigg, Jr.**, Farmington, Missouri, 2 of November/1980; **Joe W. Boyd**, West Palm Beach, Florida, six of June and 106 of July/1981; **Mrs. Jenelle Watson**, Columbus, Georgia, six each of March, August and November/1980, and seven of April/1981; **Ben W. Parnell**, Baton Rouge, Louisiana, 12 each of October and November/1980 and 25 of April and July/1981; **Ruth Paschal**, Manchester, Tennessee, 12 of July/1981; **Joseph R. Costilow**, minister, Fair Play, South Carolina, 12 of July/1981; **Martin Leonard Stow**, for Whitmore Carol Lane church of Christ, Ceres, California, 100 of April/1981; **Westside Church of Christ**, Corpus Christi, Texas, 25 of July/1981; **Patricia Atkinson**, Barnesville, Ohio, three each of March, August and November/1980, and April/1981; **Dr. Jon Bruce**, Lawton, Oklahoma, 12 of July/1981; **Mrs. Cloma Powell**, Reno, Nevada, 12 each of August/1979, of March, August and November/1980, and of April/1981; **Mrs. Lelton R. Bruce**, Bellville, Texas, 12 of July/1981; **Bill Coss**, preacher, Benjestown church of Christ, Memphis, Tennessee, 20 of July/1981; **Mrs. Fred Bell**, Lemesa, Texas, four each of

August/1979 and March/1980; **D. E. Southall**, Spencer, West Virginia, three each of March, August and November/1980 and of April/1981; **Joe Farcht**, Apple Valley, California, 40 of July/1981; **Rosella Beers**, Lawrence, Kansas, one each of August/1979, of March, August and November/1980, and of April/1981; **Joe C. Turbeville**, Dresden, Tennessee, 12 of July/1981; **J. Donald Mash**, Minister, Washington Street church of Christ, St. Albans, West Virginia, 12 each of March, August and November/1980, and April/1981, plus 25 of July/1981; **Tom Wacaster**, minister, Southwest church of Christ, Ada, Oklahoma, ten each of August/1979, of August and November/1980, and of April/1981; **Carl W. May**, Pocahontas, Arkansas, 25 of April/1981; Westside church of Christ, Muskogee, Oklahoma, 200 of November/1980; **Howard Carson**, Columbus, Ohio, two each of August/1979, October and November/1980, and of January, February and March, 1981; **Steve Riley**, evangelist, Maryville, Tennessee, 240 of July/1981; **Peggy Dizmon**, Nashville, Tennessee, 12 of July/1981; **Mark Sechrest**, Albany, Georgia, seven of July/1981; **Mrs. W. W. Thornton**, Jacksonville, Arkansas, three each of March, August and November/1980, and April/1981; **David Nelson**, Henderson, Tennessee, 12 of July/1981; **Mr. & Mrs. Kenneth L. Edwards**, Rantoul, Illinois, enclosed \$20 asking for an assortment of "Crossroads" issues; **Robert Oglesby**, elder, Madisonville, Kentucky, 160 of July/1981; **Veda Harlan**, Rochester, Michigan, 35 of July/1981; **Carl W. May**, Pocahontas, Arkansas, 25 of April/1981 to be given to each family of a small rural church where he preaches; **Tom Wacaster**, minister, Southwest/Ada, Oklahoma, ten copies each of August/1979, August and November/1980, and April/1981; **Joe C. Turbeville**, Dresden, Tennessee, 12 of July/1981; **Rosella Beers**, Lawrence, Kansas, one each of August/1979; March, August and November/1980; and April/1981; **Joseph Farcht**, Apple Valley, California, 40 copies of July/1981; **Torrey F. Johnson**, Waverly, Tennessee, one copy each of March, August and November/1980, and April/1981; **William A. Clements**, Jacksonville Beach church of Christ, Jacksonville Beach, Florida, 12 each of all our "Crossroads" reprints, plus 12 new subscriptions; **Thomas L. Elliott**, Royston, Georgia, one each of six "Crossroads" issues, three of August/1981; **Mrs. Opal Montgomery**, Halstead, Kansas, 12 of different back issues on Crossroadism; **R. M. Noland**, New Cumberland, West Virginia, one each of seven back issues on Crossroadism; **Jon Bruce**, Lawton, Oklahoma, 12 of July/1981; **N. J. "Stan" Stanford**, elder, *Riverside/Columbia*, Tennessee, ordered 25 of March and 100 of August/1980, for distribution there; **Hartley Simmons**, Tillamook, Oregon, three each of March, August and November/1980, and of April and July/1981, enclosing three new subscriptions; **Mrs. Charles W. Taylor**, Buckner, Arkansas, 12 copies each of August and November/1980 and April/1981, enclosing six new subscriptions and added an extra \$14.00, saying, "use the balance as you see fit"; **Schuyler E. Hardin**,

of Contending for the Faith. This demand is not limited just to the new Crossroads editions as they come along, but extends to all of our Crossroads issues from August/1979 onward.

Gainesville, Florida, 80 each of March, August and November/1980 and April/1981, enclosing two new subscriptions; **Louis C. Bell**, St. Louis, Missouri, 12 of November/1980, saying, "Please keep up the good work"; **Lakehoma church of Christ**, Mustang, Oklahoma, 60 copies of March/1980; **Jimmy R. West**, minister, Jackson Heights church of Christ, Florence, Alabama, 40 of July/1981; **Jere Williams**, for the elders, Crieve Hall church of Christ, Nashville, Tennessee, 100 copies of July/1981; **Lloyd Nash**, San Antonio, Texas, 80 of August/1981; **Mrs. R. A. Berry**, Monroe, Louisiana, two copies each of March/1980 and April/1981 and a year's subscription; **W. T. McCuiston**, Bellingham, Washington, one each of March and August/1980; **David Lawrence**, evangelist, *Northside/Wichita*, Kansas, 12 of November/1980; **Walter P. Hudson**, Baton Rouge, Louisiana, two each of March, August and November/1980, enclosing a three-year subscription; **Louise B. Hassler**, Ringgold, Georgia, ordered an extra copy of March/1980, renewing for three years; **Thomas W. Stephens**, East Greenwich, Rhode Island, one each of August/1979 and March 1980 and subscribed for one year; **Richard C. Kimberly**, Bellingham, Washington, one each of March and August/1980 and April/1981; **Mrs. Ethel O'Connor**, Paola, Kansas, ordered one each of March, August and November/1980 and subscribed for one year; **James Wiggs**, Judsonia, Arkansas, 12 of November/1980; **Don Ruhl**, minister, North Long Beach church of Christ, Long Beach, California, one each of March, August and November/1980; **Mrs. Dorothy Lefevers**, Naples, Florida, one of November/1980; **Floyd E. Merritt**, Charleston, Illinois, 25 of August/1981; **Mrs. William Powell**, Cincinnati, Ohio, 12 copies — six of March and six of July/1980; **Earl Madden**, Crossett, Arkansas, 25 of August/1980; **E. C. "Zeke" Maynard**, evangelist, of Laverge, Tennessee, 20 of March/1980; **Jeanette Rudd**, Visalia, California, one of March/1980; **Kelby Smith**, minister, Florence Boulevard church of Christ, Florence, Alabama, at the request of the elders, ordered 12 of March and 40 more of August/1980; **R. R. Hart**, Waldo, Arkansas, 40 of March/1980; **Mrs. James C. Slinger**, Collinston, Louisiana, 12 of March/1980 and 25 of August/1980; **Bill Elliott**, Quartz Hill, California, ordered 100 of November/1980 for the church at Palmdale, California; **Hugh McGough**, for the church of Christ in Deland, Florida, ordered 12 each of March, August and November/1980; **Harland Storey**, Oklahoma City, Oklahoma, three each of same issues; **Dale E. Kows**, of Durham, North Carolina, one each of March and August/1980 and subscribed for a year; **Fred House**, preacher, Alamo, Tennessee, ordered 100 copies of August/1980; **Mr. and Mrs. Russell J. Bell**, Benton, Kentucky, started two subscriptions with our November/1980 issue; **Lou Munson**, Fallbrook, California, two of November/1980; **Frank J. Pons**, Fort Lauderdale, Florida, 60 each of March and August/1980; **John W. Collins**, Jacksonville, Arkansas, one of November/1980; **Bill Hooten**, of Huntsville, Arkansas, six of March/1980; **Jim Howard**, Clyde,

Texas, ten of November/1980; **Haris McCaleb**, minister, Alum Creek, West Virginia, 40 of November/1980; **George T. Collier**, elder, Midway church of Christ, Charlotte, Tennessee, five of November/1980; **Gene Hall**, Cincinnati, Ohio, one each of March, August and November/1980; **Mrs. Frances Gore**, Dallas, Texas, one of August/1979 and a year's subscription; **Frank Sealy**, elder, Ayers Street church of Christ, Corpus Christi, Texas, 50 of November/1980; **Leonard Jackson**, Jacks Creek, Tennessee, 20 each of March, August and November/1980 and 25 of April/1980; **Ernie Fouts**, McArthur, Ohio, one each of March and August/1980; **Virgil Shirley**, Dry Prong, Louisiana, six of November/1980; **Mrs. H. O. Pfeiffer**, Park Rapids, Minnesota, ordered one of March/1980 with a three-year subscription; **Hubert E. Ashby**, for the elders, Garden City Michigan, ordered 100 each of April, July, August and September/1981; **Gregory A. Benson**, Jacksonville, Florida, one each of March, August, and November/1980; **Wayne Earnest**, Tulsa, Oklahoma, one each of these same issues; **Mrs. Katie B. Wood**, Hendersonville, North Carolina, 12 of November/1980; **Willis W. Cheatham**, Lawrence, Kansas, 12 each of March and August and November/1980 and of April and July/1981; **Roland Harris**, Homestead, Florida, 12 copies of November/1980; **Thomas A. Gardner**, Fort Worth, Texas, 100 copies each of seven back issues on "Crossroads", starting with August/1979; **Jackson P. English**, minister, South Lumberton, North Carolina, 25 of April and July/1981; **Max R. Crumley**, preacher, San Jose, California, 18 each of all back issues on Crossroadism; **Bill Smith**, for Coalgate church of Christ, Coalgate, Oklahoma, 25 each of July and August/1981; **Harry James Van Alstyne**, Texas, ordered all back issues on "Crossroadism"; **Larry D. Mathis**, minister, Seneca, South Carolina, ordered 10 each of July and August/1981, enclosing also 16 new subscriptions; **E Russell King**, elder, Church of Christ — Whitehall, Fairmont, West Virginia, 15 copies of November/1980; **Sandra Yearous**, Craig, Colorado, one each of August/1979, March, August and November/1980, and 12 of April/1981; **Mrs. Raymond R. Sawyer**, Vero Beach, Florida, five each of March, August and November/1980, renewed her own, and turned in four new subscriptions; **Carl Hogue**, Sumter, South Carolina, 25 of August/1979; **the elders** of the church at Hendersonville, North Carolina, ordered 60 copies of November/1980; **Jim Tomlin**, evangelist, Carrollton, Georgia, 12 of April/1981; **James H. Lowrey**, Mobile, Alabama, 12 of same issue; **David Nelson**, Henderson, Tennessee, six each of November/1980 and April/1981; **Elmer Scott**, evangelist, Highland church of Christ, McMinnville, Tennessee, 50 each of March, August and November/1980; **C. H. St. John**, for *Miami Gardens/Opa-Locka*, Florida, 12 of March/1980 and six of April/1981; **Paul Sain**, minister, *West End/St. Louis*, Missouri, 20 each of March, August and November/1980 and 50 of April/1981; **Huntington Park church of Christ**, Shreveport, Louisiana, 12 each of March, August and November/1980; **Idus England**, for the elders,

Park & Seminole church of Christ, Seminole, Oklahoma, 25 of November/1981 and enclosed 16 subscriptions for their elders and deacons; **R. H. Bennett**, Cayuca, California, 12 of April/1981; **Mrs. A. H. Moore**, Coldwater, Mississippi, 12 of November/1980; **Kenny Gardner**, Manitowoc, Wisconsin, 14 each of August/1979 and of March, August and November/1980 along with his first year's subscription; **Perry Cole**, for *Westside*/Sheffield, Alabama, 100 of April/1980; **Neil Parsons**, *Fairlawn*/Muncie, Indiana, one each for March, August and November/1980; **Mrs. D. E. Crank**, of Norman, Oklahoma, one of April/1981 and a one-year subscription; **Francis E. Whiteman**, minister, Dresden, Tennessee, 100 of April/1981; **William Howard Gray**, elder, *Liberty*/Fayetteville, Tennessee, ordered "another bundle" of 40 of April/1981 in addition to their regular bundle; **Mrs. Oscar Goodwin**, Brush, Colorado, seven of November/1980; **Mrs. Robbie Dea Fulfer**, Kerens, Texas, one each of March and August/1980, saying, "Our church is most interested"; **Ronald J. Laib**, Monterey, California, 25 of November/1980; **Harold Chapman**, Chinook, Montana, five each of August and November/1980; **Russ Cozort**, Gainesville, Florida, 12 of November/1980; **Bertram C. Shearer**, Gallatin, Tennessee, one each of August/1979, and March and November/1980; **Bertie C. Davis**, Dallas, Texas, one each of March, August and November/1980 and of April/1981; **Roy M. Young**, Houston, Texas, nine each of March and August/1980 and five each of November/1980 and April/1981; **Walter Graves**, elder, *Mt. Nebo*/Fairmont, West Virginia, ordered all special issues available on "Crossroads" and subscribed; **Mrs. T. R. Bryan**, Wilkesboro, North Carolina, one copy of April/1981 and a year's subscription; **Luther Stableton**, elder, Terre Haute, Indiana, 12 each of March, August and November/1980 and 100 of April/1981 — then later 200 of July/1981; **W. P. Dennis**, minister, Littlefield, Texas, 100 of April/1981; **Miles F. Pearson**, Chandler, Arizona, two of April/1981 and a year's subscription; **Mary Reed**, Madill, Oklahoma, six of April/1981; **W. A. Naismith**, El Paso, Texas, 25 each of March, August and November/1980 and April/1981; **C. D. Pickle**, Dallas, Texas, four each of March, August and November/1980 and 12 of April 1981; **Matthew F. Ryan**, evangelist, Bethlehem, Pennsylvania, 12 more copies each of August/1980 and April/1981; **Bill Graddy**, minister, North Little Rock, Arkansas, 100 of April/1981; **Lora Huitt**, of Grover City, California, four of the same issue; **W. R. Turner**, of Cincinnati, Ohio, one of March/1980 with a year's subscription; **Theo church of Christ**, % **Brooks W. Martin**, of Corinth, Mississippi, 40 of April/1940; **Paul F. Himes**, Bradenton, Florida, four each of March, August and November/1980 and April/1981; **John Spivey**, Bonita Springs, Florida, 12 of April/1981 and turned in three subscriptions; **Golda G. Williams**, Fayetteville, Georgia, ordered a copy each of March, August and November/1980 and April/1981 together with a year's subscription; **D. Yerian**, Placerville, California, 12 of April/1981 and a year's subscription; **Ruth Hearn**, Judsonia, Arkansas, ordered "Crossroads" issues starting with November/1980 and a year's subscription; **William Stevens**, Merritt Island, Florida, 25 of issues re: the Crossroads Movement, beginning in 1980; **A. O. Wilson**, Campbell, Texas, one of November/1980 issue with a year's subscription; **C. E. Hardwick**, Idalou, Texas, five of March/1980; **M. L. Dickerson**, Russellville, Arkansas, one copy of March/1980 and other "Crossroads" issues after that date; **Hiram B. Stubblefield**, Clearwater

Beach, Florida, 12 of March/1980; **Mrs. Celeste Davidson**, Martin, Tennessee, two each of March and August/1980; **Jerry L. Martin**, for the church in Dublin, Georgia, 30 of March/1980; **Ben Cox**, Lancaster, California, 25 of March and September/1980; **Mr. & Mrs. William L. Word**, Brandon, Mississippi, sent a \$200.00 donation, saying, "Would you send us several copies of the last *Contending for the Faith* which was on "Crossroads?"; **one brother**, who asked to remain private, ordered 500 copies of March/1980; **Russ Bartee**, Fort Worth, Texas, one of March/1980; **Mrs. R. N. Adams**, Kaufman, Texas, three of March/1980; **Ronald R. Morgan**, Lafayette, Georgia, one copy each of March, August and November/1980 and a year's subscription; **Harry Kirschner**, Greensburg, Indiana, 12 each of March and August/1980; **William W. Davis**, Denver, Colorado, 12 of March/1980 and subscribed for three years; **Mr. & Mrs. Leonard V. Gray**, Spokane, Washington, 12 of November/1980; **Friendship church of Christ**, Stout, Ohio, 40 of November/1980; **A. R. Kinstele**, Warr Acres, Oklahoma, 12 each of March and August/1980; **Ira L. Haney**, Anthony, New Mexico, eight each of March, August and November/1980; **Charles M. Smith**, Dittmer, Missouri, five of March and eight of August/1980; **Betty Gustin**, Dresden, Tennessee, one each of March, August and November/1980; **J. Donald Mash**, St. Albans, West Virginia, 25 each of these same three issues, and placed a standing order for 25 each month; **Mr. and Mrs. Herman B. Stevens, Sr.**, Zachary, Louisiana, two of November/1980; **William H. Hurt**, Craig, Colorado, two each of March and August and three of November/1980; **J. P. Marcum**, Indianola, Oklahoma, three of November/1980 and subscribed for three years; **Michael Lehning**, Columbia, South Carolina, four of November/1980 and subscribed for one year; **Otis Webb**, Sylvia, Kansas, one each of August and November/1980, and subscribed for three years; **Mrs. Leo Martin Sweet**, Clovis, New Mexico, one each of March and August/1980 and entered a one-year subscription; **Bobby Crowell**, Wray, Colorado, one of March/1980 and a three-year subscription; **Edna Ringhausen**, Medora, Illinois, 25 of November/1980; **Harry Ruddick**, Garfield, Arkansas, 12 of same issue for Garfield church of Christ; **Mrs. O. C. Hefflin**, Jefferson City, Missouri, 12 each of March and August/1980 and subscribed for one year; **Riverside church of Christ**, Columbia, Tennessee, 100 each of November/1980 and August/1981; **Charles Dorsey**, Cooksville, Illinois, five of November/1980 and a year's subscription; **J. C. Woodard**, Huntsville, Alabama, one each of March and August and three of November/1980; **James Berry**, elder, Highland Gardens church of Christ, Montgomery, Alabama, five each of March and August/1980; **Shelby E. Roberts**, Hollywood, Florida, 25 of August/1980; **Mrs. C. K. Wyatt**, Oak Ridge, Tennessee, 25 of November/1980 and a year's subscription; **Southside church of Christ**, Robert Lee, Texas, 12 of August/1980; **Mrs. Dora A. Ezell**, Booneville, Arkansas, two of March/1980 and a year's subscription; **Charles E. Cobb**, minister, Scottsboro, Alabama, 25 of March and 75 of August/1980 for the church; **Mrs. D. B. Hollyfield, Jr.**, 12 of March/1980; **Doyle Bloomer**, Broadway church of Christ, Drumright, Oklahoma, 25 each of March and August/1980; **Jane Maynard**, Clarkridge, Arkansas, one each of August/1979 and March, August and November/1980; **T. Lloyd Cannon**, minister, Dallas, Texas, 10 of March/1980 and 15 of July and of August/1981 for the Trinity Oaks church of Christ; **Eastside church of Christ**, Muskogee, Oklahoma 50 of

July/1981; **Wayne Wells**, Tampa, Florida, ordered all back issues on "Crossroads"; **J. D. King**, McAlester, Oklahoma, 40 of July/1981; **Noon Weathers**, preacher, West Main church of Christ, Tupelo, Mississippi, ordered 100 each of all seven "Crossroads" issues through August/1981; **Fred R. Bogle**, Orlando, Florida, 12 each of these same issues and subscribed for a year; **Harry H. Heid**, Strasburg, Ohio, seven each of all seven issues; **Abner Crabtree**, Hopkinsville, Kentucky, ordered 12 of September/1981; **Olin Warmack**, minister, Ashland, Alabama, 25 of August/1981; **William L. Hague**, Vancouver, Washington, 12 each of nine issues; **John Buehlman**, Godfrey, Illinois, all back issues "dealing with the Crossroads movement"; **Ed Castell**, preacher, *Chapman*/Ripley, Mississippi, 50 of July/1981; **Richard T. McWilliams**, minister, North Charleston church of Christ, Charleston Heights, South Carolina, 25 each of eight issues; **Mrs. Ray B. Self**, Plainview, Texas, 12 of July/1981; **Clarence Sharp**, elder, Deer Park, Texas, ten of July/1981 and subscribed for one year; **Lon Elkins**, evangelist, La Marque, Texas, four each of eight back issues; **Leonard V. Gray**, Spokane, Washington, 12 of August/1981; **Earnest Walker**, Harlan, Kentucky, 12 of July/1981 and subscribed for three years; **Louise Lavender**, Valdosta, Georgia, three copies of seven "Crossroads" issues and four of another; **A. L. Kerr**, North Little Rock, Arkansas, one each of six Crossroads issues; **Charles Waller**, Jerseyville, Illinois, four of July/1981; **Church of Christ, 7th & Teller**, Grand Junction, Colorado, ordered three each of our reprinted issues concerning "Crossroads" information; **Merritt Smith**, Newport, Vermont, one each of March, August, and November/1980; **Mr. and Mrs. Vernon Watson**, Artesia, New Mexico, four of November/1980; **Mrs. Clayton Redding**, Ardmore, Oklahoma, two of March/1980 and one of November/1980; **Harold Gibbs**, Hampton, Virginia, sent \$10.00 for a one-year subscription, with the remainder for some special issues of the Crossroads Movement; **Phil Curtis**, minister, Johnston, Pennsylvania, ordered 18 of July/1981; **Clyde Coker**, Mineral Wells, Texas, ordered one each of June and July/1981 and subscribed for a year; **B. G. Langston**, elder, Cape Fear church of Christ, Fayetteville, North Carolina, 60 each of July and August/1981; **James Neely**, Tullahoma, Tennessee, one each of March, August and November/1980, subscribing for one year; **Ted J. Clarke**, minister, Green Valley church of Christ, Noblesville, Indiana, 60 of July/1981; **K. W. Hammes**, Sedona, Arizona, 12 each of eight back issues; **Charles L. Davis**, Sullivan, Indiana, five each of two issues, and ten each of three issues; **Hubert Peck**, elder, Belle, West Virginia, each of March, August and November/1980, and April and July/1981; **Ernest L. Stutts**, St. Joseph, Tennessee, one each of Bird, July and August/1981; **Ellie J. Bird**, Warren, Michigan, four of April/1981; **Wayne Luallen**, Visalia, California, two each of March, August and November/1980 and April/1981; **Tom Bolick**, Shelley, North Carolina, 12 of July and August/1981; **J. T. West**, Lafayette, Tennessee, 25 each of August/1979 and April/1981; **Paul E. Norwood**, Mary Esther, Florida, 12 each of August/1979 and June, July and August/1981; **William A. Burke**, Huntington, West Virginia, one each of August/1979 and November/1980; **Thomas L. Elliott**, Royston, Georgia, one each of seven "Crossroads" issues and three of one; **R. H. McDaniel**, Cowpens, South Carolina, ten of August/1981; **W. L. Adkins**, Sebring, Florida, 12 of April/1981; **Charles E. Brown**, Stanford, Kentucky, one each of seven "Crossroads" issues;

Adamsville church of Christ, Adamsville, Alabama, 60 of July/1981; **Douglas O. Shumate**, Warner Robins, Georgia, ordered one each of March and November/1980 and renewed for another year; **Ruth Carter**, Oklahoma City, Oklahoma, eight back issues about Crossroads; **Chester King**, Kansas City, Kansas, one each of all "Crossroads" issued for 1980 and 1981 and subscribed for one year; **Michael Book**, Stout, Ohio, 40 of August/1981; **Verdell Morris**, Crockett, Texas, back issues for July and August/1981, and subscribed for one year; **Houston Wright**, Huntsville, Alabama, 250 of April/1981 and 500 each of July and August/1981; **James I. Stringer**, minister, Malakoff, Texas, 12 each of March and August/1981; **A. M. Lassetter**, Gallipolis, Ohio, one each of all back issues on Crossroadism; **C. T. Garner**, elder, Lake Forest church of Christ, Jacksonville, Florida, 100 of August/1981; **Raymond T. Exum**, minister, Crystal Lake, Illinois, 12 each of March and November/1980 and August/1981; **James C. McKenzie**, Henderson, Texas, one each of March, August and November/1980 and April/1981; **Dan T. Hall**, Cookeville, Tennessee, each back issue on "Crossroads"; **Mrs. Billy J. Farris**, Hardin, Kentucky, three each of March, August and November/1980 and April/1981; **Keith L. Dart**, Palmdale, California, 60 copies of April/1981; **Mr. & Mrs. Joe D. Newman**, Dickson, Tennessee, one copy of November/1980; **T. N. Dickey Oil City, Louisiana**, ordered four each of March, August and November/1980; **Bill Young**, minister, *Gregg Avenue*/Florence, South Carolina, 12 each of March, August and November/1980 and April/1981; **Mike Heatwhole**, Del Norte, Colorado, two each of March and August/1980; **Mrs. Robbie Dea Fulfer**, Kerens, Texas, four of November/1980 and two each of July and August/1981; **William Hughes**, Fort Wayne, Indiana, for the Summit City church of Christ, 40 each of March, August and November/1980; **W. W. Starnes**, elder, Lynn Lane church of Christ, Idabel, Oklahoma, 12 of March/1980; **C. D. Moore**, Bell, Florida, 25 each of March and August/1980; **Bernard Waites**, of Woodville, Mississippi, six each of these same issues; **King McCarver**, preacher, Hohenwald, Tennessee, 12 of March/1980; **Nancy Dudney**, for Manhattan Avenue church of Christ, Tampa, Florida, 10 of November/1980; **Bill Hearn**, preacher, Logan, Utah, 25 each of March and August/1980; **J. Granville Jones**, elder, Sunbury, Pennsylvania, one each of three back issues on Crossroads; **Dr. Warren T. Chancey**, Cordele, Georgia, 12 of March/1980; **Lenard Hogan**, West Memphis, Arkansas, 12 of August/1980; **Michael Brower**, Alexandria, Indiana, one of March/1980; **William T. McCafferty**, Florence, Alabama, one of November/1980 and a three-year subscription; **Church of Christ**, Versailles, Missouri, one extra of March/1980; **Carroll P. Bennett**, minister, Piggott, Arkansas, one each of March, August and November/1980; **Charles W. Brisco**, elder, Washington, D.C., 60 of August/1980; **Eula Stribling**, Marlow, Oklahoma, six each of August/1979 and March/1980, and five each of August and November/1980 and April, June, July and August/1981; **James Robert Jarrell**, preacher, Grandview, Missouri, 12 of August/1981; **Milton Hunt**, elder, Chula Vista, California, 80 each of July and August/1981; **Charles L. Davis**, Sullivan, Indiana, July and August/1981; **Howard A. Blazer, Sr.**, minister, for Bethel/Athens, Alabama, 25 each of past and current issues on Crossroadism; **Harold Kreps**, Silvis, Illinois, one each of seven "Crossroads" issues; **Annelle Davis**, San Diego, California, two each of the same issue and a year's subscription; **G. O.**

Austin Mehr, of Lexington, Kentucky, refused one of our recent issues, saying, "I do not subscribe to pornography, filth, or slanderous material. I am a Christian."

Royce A. Powell, of Orlando, Florida, writing under date of October 29, 1981, said, "I have just completed reading your editorial 'Our Trouble With the Versions May Go Deeper Than We Thought' in the September *Contending for the Faith*.

"I am now really concerned because of the publicity given to the *Simple English Bible* and how it had been so carefully reviewed by 'our brethren.' I thought here is a modern speech translation that I can trust. NOT SO!

"They have very effectively eliminated Christ as founder of the church, eliminated the church, and also eliminated baptism.

"In Matthew 16:18, they have Christ building a 'community', not the church. In Romans 16:16, they have 'congregations' greeting you, not the churches. In Ephesians 1:22, they eliminated the church. In Ephesians 4:5, baptism is eliminated. In Colossians 1:24, they again eliminated the church. And, according to Galatians 3:21, one is no longer baptized into Christ.

"This is a problem in our area because just about anything goes when it comes to versions. The NIV is probably the most popular. . . . I would like to obtain a copy of the lectures at the Fort Worth Bible Conference.

"May God bless you as you continue to bring to the attention of the brotherhood those things that will cause men to lose their souls. My prayer is that they will listen."

(NOTE: The Fort Worth Bible Conference on the versions, which was conducted last July, at Las Vegas trail church of Christ, in Fort Worth, Texas, was one of the most enlightening lectureships that I personally have ever attended.

Continuing for three days (July 7, 8 and 9, 1981) on the general theme of the inspiration, preservation and translation of the Holy scriptures, it was tape-recorded from first to last, by brother E. W. Wooten.

Through a special arrangement with brother Wooten, *Contending for the Faith* now can offer the complete set of 12 tapes for \$24.00 plus \$1.50 postage. The tapes are as follows:

TAPE I — "Is There Not a Cause?" — A. G. Hobbs; "History of the Greek Text" — Ray Brisson. **TAPE II** — "Erasmus" — Tom L. Bright; "Karl Lachmann" — John T. Polk, II. **TAPE III** — "Westcott and Hort Conspiracy" — Richard E. Black. **TAPE IV** — "Doctrinal Errors of the *New International Version*" — Richard E. Black. **TAPE V** — "Westcott's Views" — John T. Polk, II; "Mark 16:9-12" — Wayne Price. **TAPE VI** — "Hort's Views" — John T. Polk, II; "Burgon's Criticism of Westcott-Hort" — Byron Denmon. **TAPE VII** — "Recent Versions" — L. W. Mayo. **TAPE VIII** — "Why We Reject the *Revised Standard Version*" — J. T. Marlin. **TAPE IX** — "*Simple English Bible*" — C. B. Short; "*Easy to Read Bible*" — G. D. Phillips. **TAPE X** — "*New American Standard Bible*" — Tom L. Bright; "*The New King James Version*" — Henry McCaghren. **TAPE XI** — "The Conclusion of the Matter" — A. G. Hobbs. **TAPE XII** — "Much Ado About Something" — Ira Y. Rice, Jr.

Please enclose \$25.50 with your order for this set of 12 tapes and address it to CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYRJR.)

Mrs. Nell Ward, Barlow, Kentucky: "Lots of good wishes as you continue to teach the gospel."

James A. Faulstich, Elwood, Indiana: "Please keep up the good work you're doing."

Barbara Rich, Troy, Ohio: "Since my husband isn't a Christian, I am limited as to what I can give. Please use the \$2.00 extra for whatever."

Loyal A. Hall, Robinson, Illinois: "Please send six copies of each issue on the 'Crossroads Cultism'. Send bill for same and I will mail check by return mail."

Mr. & Mrs. Ray Hogan, West Melbourne, Florida: "We are both in full support of what you are doing, and we hope and pray that God will grant you many more years of good health to continue your work for him. We are enclosing one new subscription and you can use the remainder of the (\$10.00) check as you see necessary..."

Joe Romero, Fresno, California: "I appreciate receiving *Contending for the Faith*."

Daniel Bacon, of Royal Oak, Michigan, enclosed \$15.00 with his three-year renewal, saying, "Use the other as you see fit."

Mrs. Naomi Hunt, Irving, Texas: "I enjoy what you stand for and keep up the good work. We need more men who will oppose error and false doctrine, so that the church may continue as God would have it to be."

R. M. Perkins, Marshall, Texas: "I have just been reading one of the issues of *Contending for the Faith* and I want you to send us one for one year. I am enclosing check for \$4.00."

Sidney F. Stewart, Bastrop, Texas: "Please cancel..."

Ronald Boatwright, Texarkana, Arkansas: "I appreciate the work that you are doing."

Jerry G. Hurt, Sr., Irmo, South Carolina: "*Contending for the Faith* is an excellent periodical, and I look forward to receiving it."

Debra G. Wright, Parkersburg, West Virginia: "I wish to express my opinion of your publication. I feel published works by members of the church of Christ do more harm than good. It is my opinion that you serve no good purpose other than stirring up members of the Lord's church and causing dissension among them."

"As for your criticism of the *New International Version*, I suggest you distribute a few publications about the faults of the *King James Version* of the Bible. I'm aware of far more errors in it than in the *NIV*."

"Finally, I suggest that you remember you are humans, mortal beings capable of mistakes and that your articles are merely opinions, not gospel, and as such, just as good as mine."

(NOTE: Selah. IYRJR.)

R. Crowe, of Westover, Alabama, enclosed \$20.00, saying, "For as long as the \$20.00 takes it..."

Church of Christ (Essex), Baltimore, Maryland, renewed their subscription for two copies regularly, enclosing an additional \$42.00, saying, "Use the other as you need for His cause..."

John H. Fenton, of Blue Springs, Missouri, renewing for another year, under date April 28, 1981, said: "I appreciate your stand for the truth."

As has been widely publicized, great numbers of our readers continue to order multiplied thousands of extra copies of back issues in bundles (especially re: *Crossroads / Gainesville*) which they, in turn, mail out to brethren and churches where calculated to have maximum effect.

We wish to encourage all and sundry to keep on doing this as we have reason to believe such is helping many to become aware of the undermining danger of "Crossroadism" to the truth of the gospel as it is in Christ Jesus.

In mailing these out, it will help, however, if special care is given to seeing to it that addresses are current and correct. Each of these which are mailed to addresses where the addressee has moved leaving no forwarding address, or the number is incorrect, or for any reason mail is undeliverable at that address is kicked back to us at Birmingham and we have to pay 25¢ apiece for each one even though we ourselves did not mail them out. Such expense for others' inaccuracy is costly to us. Therefore, your cooperation in making sure of each address insofar as possible will be appreciated. — The Editor.

Leslie L. Spear, of Nashville, Tennessee, though retired since 1967 and living on a fixed income, enclosed a check for \$5.00, saying, "For the years I have been reading *Contending for the Faith*, I have been kept better informed reading its pages than any paper printed by the brotherhood. *Contending for the Faith* is a must. It must go on!"

PREACHER WANTED

A congregation in West Lafayette, Ohio, is seeking full-time preacher for congregation of 50 with tremendous growth possibilities. Desire a devoted and faithful worker. Salary negotiable. Contact and/or send resume to Kevin T. Bates, 420 E. 4th Street, West Lafayette, Ohio 43845.

Mrs. L. H. Newell, of Hendersonville, Tennessee, in contributing to the support of our work, said, "I enjoy the paper and appreciate the good work you do."

Earnest Porter, of Springfield, Missouri, returned *Contending for the Faith* to us, marked, "Refused."

Buford C. Holt, gospel preacher, while serving the church at Shelbyville, Kentucky, wrote, in part, saying, "As you well know I have been a supporter of your efforts through the years, because I believe it is needed. I personally paid for a subscription list in the church here, because I felt the need for the brethren to be informed. I intend to ask this Sunday to see if I can get up a list of subscribers. I find the people in Shelbyville generally indifferent to anything which takes them from their established routine. I tell them they are too busy to go to heaven — school, ball, and this and that. . . . I am amazed to find brethren continuing to support the *Herald of Truth* after the things published as going on in Abilene at Highland. It disturbs me when I read the speaker list for some of the workshops..."

James C. Castleberry, preacher, Corinth, Mississippi, enclosing \$10.00 to be used in sending *Contending for the Faith* to the churches, said, "We must seek to continue it on as wide a basis as possible. May the Lord bless you in your labor for the cause of truth."

Dave Short, evangelist, Church of Christ, 16th Street and Florida Avenue, Chickasha, Oklahoma: "CANCEL US!!! ... Remove this congregation from your mailing list. We understand that we have paid for the subscription. However, we no longer wish to receive your magazine. Remove us immediately..."

C. B. Short, Dallas, Texas: "How it must cause your heart to ache to have to expose false teaching by men you love! I just finished the March issue, and am once again made painfully aware of the terrible chore you have taken upon your shoulders. Where will this end? . . ."

"I know of nothing by way of comment that would really encourage you in your defense of the dear Lord's gospel, except to repeat what is so many times mentioned in other letters: never, never let discouragement overtake you in such a necessary, albeit painful endeavor. . . . The Lord knows false teachers surely do not of necessity exist just outside of the body for which he died, so it remains that 'from your own selves men will arise, speaking perverse things, to draw away disciples after them.' How awful! How terrible! Adjectives fail me. Yet we must expect such, in view of the truth that Paul was inspired in saying what he did to those Ephesian elders. Human nature is still human nature, isn't it?"

H. L. Meeks, Tupelo, Mississippi: "I have been praying for the Lord to send a great reformation in our nation and the world. Then one day recently I asked myself this question, 'What right have we to pray for reformation when the Lord has put in our hands the means to bring this about and we are doing so little about it?'"

Donald R. Matthews, who preaches to the church at Dunnellon, Florida, in renewing his own subscription for three years, included an "extra" \$12.00 in his check for us to use "as needed."

Mark N. Hicks, evangelist, Alexandria, Virginia: "In reading 'Contending for the Faith' I noticed the need for funds to mail the publication to every congregation. I personally believe every congregation should be aware of the unscriptural actions of some of our brethren; even though it is distasteful, and much of it is hard to believe. Many believe the things mentioned are doubtful in relating the facts concerning the person or event mentioned. We must be on our guard, and in so doing we must be careful to never falsely accuse anyone. I know I sometimes question if you have all the facts on some of the things printed. However, I believe that 'Contending for the Faith' has a worthy place among us and I enclose \$10.00 to help it along..."

(NOTE: In my reply, I said, in part, "Thank you for the contribution you sent in on our contending for the faith fund to help us mail issues free to churches. These mailings will continue; however, instead of them receiving every edition, hereafter, we plan to limit such mailings to issues having things of unusual concern to churches. In any case, we still will need such contributions to make these mailings possible.

"As for my taking care to get the facts, you would be well advised to assume that I do have them rather than that I don't, however incredible some things reported may be. I go to great lengths to verify what I report through *Contending for the Faith*. I can, of course, err; however, I will not willingly report what I know isn't true; and when I find out (which is rare) that any error got by me, I always publish a correction just as soon as possible. The reason so few corrections have been run across the years is evidence of so few errors being pointed out to us. The simple fact is that we are in the midst of apostasy — and those going into error actually are saying and doing as reported..." IYR Jr.)

Gene Nesler, Paducah, Kentucky: "I have enjoyed *Contending for the Faith* for several years and have all the bound copies and several of your books which I treasure..."

Louis Everette Rushmore, evangelist, Rosiclare, Illinois: "To no region where I have gone have I found the church of our Lord completely void of serious error and departure from the New Testament. It grieves me that, not only must we spiritually battle the devil in the world, but we must also battle the devil in the church. I dare say that the devil is more powerful and more dangerous as he operates through his 'angels of light' in the church... Keep up the good work and may God continue to bless you."

Pat Coultas, of Newbern, Tennessee, turned in a gift subscription in September, saying, "Keep up the good work of fighting liberalism and keeping the brotherhood informed."

Bruce R. Curd, preacher, St. Augustine, Florida: "May God bless you in this great work."

Bob Glover, preacher, College and North church of Christ, Mountain Home, Arkansas: "Please remove our address from your mailing list of *Contending for the Faith*."

Harry C. Moore, of Dayton, Oklahoma, renewed his subscription for three more years. He enclosed \$100.00, saying, "Use the rest to help with the paper."

Andy Harwood, formerly of Trenton, Tennessee, has moved to Humboldt, Tennessee. He contributes to the support of our work as the Lord enables.

J. E. Coldiron, of Hazelhurst, Mississippi, is now deceased.

Bert E. Harvill, gospel preacher, moved recently from Independence, Missouri, to Nashville, Tennessee. Under date of September 5, 1981, he wrote, "Thank you for the August issue of *Contending for the Faith*. It is the best yet on Crossroads. Find enclosed a check of \$5.00 for 12 copies of the August issue.

"Ira, I think your paper is doing a great service for our brotherhood and is desperately needed at this time..."

William Deacon, Waverly, Ohio: "Enclosed small check. Not much, but trust it will be of some help."

Mary Empson, long-time supporter of our work, of Nashville, Tennessee, now has passed on to her reward.

Bill Jackson, preacher, Southwest church of Christ, Austin, Texas: "We know that we're hitting some nerves, because we've already heard from both preachers and elders here in Austin (of the liberal persuasion) on our theme, speakers, etc., and to the effect that we're NOT APPRECIATED!... Keep up the good work — and it is a GOOD work. Do not be deterred by the noise of the soft and compromising group that wants you silenced!..."

Eddie Levick, St. Petersburg, Florida: "John Clayton and Chuck Lucas can speak for themselves... It does concern me that my brethren: John Clayton, Bert Thompson, Wayne Jackson, and Jon Williams have differences that have not yet been resolved. It appears that none of them are without fault in the matter... My prayer to God is that they can 'come together' and that the work of spreading the gospel can go forward."

Ron Noblin, Hazen, Arkansas: "Just finished reading your October '79 issue. It is so good to see men who are not afraid to preach or print such a controversial subject. Have been meaning to subscribe to your paper a long time. My father-in-law has gotten it for years, so I just always read his. Enclosed please find my check for three years."

Walter M. Duke, Wahiawa, Hawaii: "I appreciate the good work you are doing in keeping the brotherhood abreast of the evils of liberalism."

U. C. Puryear, Sequatchie, Tennessee: "Enclosed is \$10.00. Hope it can help. We enjoy the paper very much."

Richard Collins, of Amarillo, Texas, ordered one of our cassette tape recordings (*I Walk With the King*), adding an extra \$2.00 to his check, saying, "Please use the money left over to help the printing of *Contending for the Faith*."

Donald R. Cooper, minister, Westside church of Christ, Baltimore, Maryland, September 2, 1981: "The elders have requested that I order 100 copies of *Contending for the Faith* for July/1981 if they are still available... I am personally a subscriber, as are the elders. We appreciate the information which you make available to us. We feel that the church needs to be informed on matters which threaten to disturb the unity and the doctrinal purity of the precious body of Christ... May God bless every good work you are engaged in."

Charlie Bonham, Cumming, Georgia: "How true the woeful words of the prophet have come to be in these past few months: **My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.** (Hosea 6:4).

"In your letter to me of September 5, you mentioned the problems our Lord's church has faced in past decades, ending with the current blockade to the blissful peace we expect to find in Christ's kingdom—Crossroadism. Had our (my?) fathers in the faith been able to arouse themselves, or even to heed the warnings issued at the times of each of these diabolical driftings, we today might not need concern ourselves with such a cultish movement. However, may we consider the words of James 1:2-3: **My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience.** There is one good thing about this Crossroads philosophy: how many of our brethren are awakening to its horrendous influence, and desiring to end it once and for all.

"A young man (high school sophomore) has seen some of the workings of this hideous teaching method in the Athens, Georgia, area. For his sake and edification, I am requesting a complete set of Crossroads back issues, as well as another for another young man who is not certain of its insidiousness and corrupting nature. If possible, please bill these issues to the Tucker church of Christ, 4158 Pine Valley Road, Tucker, Georgia 30084.

"Again, I request that you remember our small congregation in your prayers. With God's help, we plan to extend the amount of assistance we have provided other congregations (and missionary works) to include more congregations less fortunate than we. (We firmly believe the words of the beloved apostle Paul, who wrote: ... **If God be for us, who can be against us?**)

"Brother Rice, while I have not been blessed with an overabundance of ability in speaking, I shall be glad to preach the gospel wherever and whenever I am needed... III John 2..."

Gary Colley, preacher, Memphis, Tennessee: "Enclosed is a small amount (\$10.00) to help keep the good work of *Contending for the Faith* working. I have seen the paper in each place I have held meetings the past several years. Good is being done..."

Wilber R. Girod, Mobile, Alabama: "Enclosed is a small check to help support *Contending for the Faith*..."

Contending FOR THE Faith

Second Class Postage
PAID

at Pensacola, Florida
and at Additional Mailing Offices

POST OFFICE BOX 26247
BIRMINGHAM, ALABAMA 35226

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Why Can't Our TV Preaching Brethren Preach Like Jerry Falwell?

J. Pat McGee

No, I don't mean his Baptist doctrine or those teachings peculiar to his sectarian slant. That's not what this article is talking about. I hate Jerry Falwell's error and false doctrine and I know that the Baptist church is not the Lord's church and that it is not of heaven but rather of men. There is no doubt about that! But I do admire him. I see many things in him and his preaching that I don't ever see in our brethren who preach on national Radio-TV Herald of Truth programs. That's what this article is about.

It may not be evident to everyone, but the churches of Christ are facing a great crisis in our pulpits. It is a real famine of the word of God. At least 90% of the preaching done today could be done in any denominational congregation in the land. It is a religious milk-toast diet that lost folk could listen to for a hundred years and never come to a knowledge of the truth. The kind of preaching that we are witnessing today would make the old pioneer preachers turn over in their graves. The "psycho-socio-religious" drivel that goes under the name of preaching echoes of the neo-liberal philosophy that has almost put the mainline Protestant denominations out of business. But we won't learn the lessons of history. Every method and theory that the sects try and cast aside, every theological quirk and philosophical vogue has to be tried out on the brethren. The preachers preach lies and half lies and the brethren seem to love to have it so. Where are the elders? Where are the defenders and contenders? God's people have grown silent and preachers turned into spineless cowards. The elders could have saved the church from this digression if they had but taken the lead (Jude 5); if they had done as Paul taught in Titus 1:11 the church could have been spared. I shudder to think what the condition of the church will be in just a few short years after we've brought up a new generation on this new kind of preaching. It doesn't take much imagination to envision what the future holds. Behold, the future is here!

FUN AND FROLIC, GYMS AND JOKES

The old time social gospel has come in as a cold

northern blizzard-like wind – and brethren have gone crazy with the god of mammon. With a Johnny Carson in the pulpit and a Family Life Center in the parking lot, why worry about preaching the gospel to the poor, lonely, lost and distant souls throughout the world! Our eyes are on *ourselves* and our *fleshly appetites* rather than on the spiritual high calling of Christ the Lord. Where is biblical authority for this new social-recreational binge? Where does the Bible talk about all the new quasi-missionary type organizations that some brethren are building up among us today? Well, most of these brethren quit worrying about what the *Bible* says long ago anyway. The *church* is *God's* missionary agency and God gave it and it alone as a spreader of the gospel. "Through the church..." (Ephesians 3), the Bible says. Preach the whole counsel of God, reprove and rebuke, Paul pled. Behold, the wisdom of man and party politics rather than God's wisdom and powerful preaching. Politics is killing the church and controls churches and schools far more than I have ever seen it so. God forbid!

I challenge you to get hold of some of the older Herald of Truth radio or TV programs and compare them with what you hear today. James D. Willeford, E. R. Harper, George Bailey and others thrilled the hearts of the good and honest with real gospel preaching. The church grew. Are we growing now? We were once the fastest growing religious organization in America. Now Mormons, Baptists and others out-work us and out-teach us on every side. And that brings me to one of America's most well-known television preachers – Jerry Falwell.

NO ONE TO BLAME BUT OURSELVES

Why is it that error can march around the world while truth is trying to get its boots on? How can it be that God's people will sit idly by while the New-Right Fundamentalists and sects take the world with their message and mighty impact upon our society from coast to coast and Canada to Mexico? I keep watching to see what is happening in our nation as evil explodes, humanistic

(Continued on Page 3)

Contending FOR THE Faith

Volume XIII, No. 4

April/1982

Ira Y. Rice, Jr., Editor

EDITORIAL STAFF

Linwood E. Bishop	Roy J. Hearn
Tom L. Bright	W. N. Jackson
Franklin Camp	Dan Jenkins
B. C. Carr	Archie W. Luper
W. F. Cawyer	Pat McGee
Winfred Clark	Max R. Miller
William S. Cline	Joe H. Moulder
Bill Coss	Walter W. Pigg, Jr.
W. R. Craig	James Pilgrim
Dalton P. Ellis	Wayne Price
E. R. Harper	Winston Temple

Ernest Underwood

SUBSCRIPTION RATES

Single Subscription, \$4.00 Per Year
 Three Years, \$10.00; Six Years, \$20.00
 Club Rate, Six Subscriptions, \$20.00
 Single Copy, 50 Cents

BUNDLE RATES

Monthly Per Issue—Standing Orders
 Billed Quarterly *after* Delivery

(Or, if you prefer to pay in advance,
 we credit your account accordingly.)

12 copies/\$4.00	60 copies/\$15.00
25 copies/\$8.00	80 copies/\$20.00
40 copies/\$12.00	100 copies/\$24.00

WHOLE CONGREGATION RATE

(Any congregation desiring to enter each family of its entire membership on our regular mailing list, with single copies being mailed directly to each home, receives 25% discount off the Single Subscription rate, i.e., such **WHOLE CONGREGATION** subscriptions are payable in advance at the rate of \$3.00 per year per family address.)

POLICY STATEMENT

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.

Please address **ALL** communications
 to

CONTENDING FOR THE FAITH
 Post Office Box 26247
 Birmingham, Alabama 35226

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview Church of Christ, 4850 Saufley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

USPS 053-530

Brethren, Please Help Us Bring Joe Ruiz and Tommy Alford Home For Bellview Lectures In May

It is not often that we call editorial attention to some specific effort in which we feel that brethren and sisters generally might want to have a part. However, something has been brought to our attention which we deem important enough that we are inviting concerned ones to do what you *will* and *can* to help make it come to pass.

As readers will recall, it was the fall of 1978, when the elders of the church at *Bellview/Pensacola*, Florida accepted the oversight of your editor as their missionary to the Far East. From the beginning, it was our plan to try to find at least a dozen preacher-families within a six-year period, who would agree to go to Taiwan, Republic of China, for a cooperative effort to lay the groundwork for the eventual evangelization both of Taiwan and the China mainland, as well.

RUIZES, ALFORDS, BRZOWSKIS RESPOND SO FAR

The first of the hoped-for twelve preacher-families to respond to this momentous undertaking were the **Joseph A. Ruizes** and the **Tommy Alfords**, who left for Taiwan two years ago last November; and, of course, the **Eugene F. Brzowskis** are the most recent ones, having been in Taiwan now since September, 1981.

In discussing the progress of our Taiwan effort, it seemed good to the Bellview elders to bring brethren Alford and Ruiz home for the *Eighth Annual Lectureship* of the *Bellview Preacher Training School*, of which both of these splendid young preachers are graduates. As you will note, on the back page of this issue of *Contending for the Faith*, the lectureship is scheduled for Sunday through Thursday, May 9-13, 1982.

HOPE TO STIMULATE OTHERS TO GO, SEND

Inasmuch as it will cost more than \$1,000 each — roundtrip — to bring these two brethren home to appear on this event, there has to be a more-than-ordinary reason for doing so. We believe there is.

To the Bellview Lectures each year come many *elders* as well as *preachers* from many parts of the brotherhood in numerous states. It is our hope that by their hearing brethren Ruiz and Alford 1) that several *other* preachers will be *stimulated to volunteer* for the Taiwan work, and 2) that various elders and churches will be constrained to want to have a part in *sending* and *supporting* them.

Anyone wishing to contribute to the travel fund for Joe and Tommy to help make this possible, please make your checks payable to *Bellview church of Christ*, earmarked *Ruiz-Alford Travel Fund*, and mail your contribution at once % **The Elders, Bellview church of Christ, 4850 Saufley Road, Pensacola, Florida 32506**. All such contributions, of course, are tax-deductible. However, deductible or not, we need your help urgently on this important matter.

—Ira Y. Rice, Jr., Editor

WHY CAN'T OUR TV PREACHING BROTHERS PREACH LIKE JERRY FALWELL?

(Continued from Page 1)

secular forces gain control of home and heart and religious error has a field day **right under our noses**. We have no one to blame but ourselves. Our men were too busy talking about kissing frogs, positive-thinking-psychological slop and a namby-pamby doctrine that wouldn't offend anybody but the Holy Spirit. While our brother, who made his name on the claim that "the Church of Christ is a big sick denomination," meets with the Protestant sects and teaches them how they can be built up, a hundred others are allowed free access among the churches to propagate their hobbies on prayer partners, marriage and divorce, direct operations of the Holy Spirit, grace alone, no-law deceptions, and a score more such heresies easily computed. As Saul once made havoc of the church, these men and movements do more harm than a hundred Sauls could have done in a millennium.

Powerful preaching emanating like a golden trumpet out of a sound pulpit and backed by courageous elders still could stem the tide. There still is hope but not in the kind of preachers and preaching witnessed on the tube by our own brethren in what they *call* a "Herald of Truth." Jerry Falwell puts them to shame. He is strong, negative, forthright in condemning error and evil as he views it. He calls the names and boldly exposes every social and moral perversity that eats away at the fabric of our society. He is hated and maligned, scorned and scoffed. **He is noticed.** Men of evil and wicked purposes cannot ignore such a man. He is fanatic and steel-hard and his programs are lively, challenging and intensely interesting. America watches and listens and over one million dollars a week find their way into the Falwell movement. Conviction and concern exude throughout his every effort. As I listen to him and the Jack Van Impes, James Robinsons, Pat Robertsons and such like, I wonder why can't our brethren preach and teach like this and produce such programs as these men **but with and for the truth**. They can sell the rapture fantasy and other such silly theories with incredible success while we who have and know the truth are largely inept and impotent in accomplishing the work of gospel preaching.

ARE THESE INDICTMENTS HARD?

You may think these indictments rather hard but I cannot so convince myself. Truth is fallen in the streets and men of wickedness are built up. The cry for smooth things has rendered us unresponsive to hard-core truths. How hard it is to accept an unpleasant truth. It is easier to laugh or scorn. To be defensive or to rationalize may be natural but it will do nothing to rectify this sad situation.

I plead with all who love the truth and are set for the defense of the same to work and pray for the kind of preaching that our brethren used to do brotherhood-wide and let us lay aside this weak, watered-down religious pablum that will send us all to hell. Preachers, preach the word!

—902 Harwell

Abilene, Texas 79601

SPECIAL "CROSSROADS" ISSUES STILL AVAILABLE

Orders continue rolling in for our prints and reprints of special issues of *Contending for the Faith* exposing "Crossroadism". Many churches are ordering *bundles of each issue* to inform their members against this insidious heresy. Available so far are our Crossroads issues for August, 1978; for March, August and November, 1980; for April, August and September, 1981; and for February, 1982. *Bundle rates* apply only to *single issues*; otherwise *single rates* apply. You will find our "Bundle Rates" listed in the methhead on Page 2. Please enclose payment with order and address to: **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226.

Subjectivism, The New Versions And "Faith Only"

Tom L. Bright

Subjectivism, as it applies to our thoughts in this article, is easily defined. Simply stated, this philosophy holds that the truth of any biblical proposition is whatever you determine it to be; that Bible truth is always subjective and relative. Subjectivists believe that the Bible does not necessarily teach the same thing today as when first penned by inspired writers. They affirm that Bible truth is always changing, based upon the ever changing subjective reasoning of man.

Subjectivity holds that when a man comes to the conclusion that "This is what the Bible teaches concerning proposition X," this is binding only upon that individual and that his conclusion should be held as mere matters of opinion. In other words, this is the old and worn out denominational ploy, "That's your interpretation." It has well been said that the church of Christ is about thirty years behind the denominations in whatever they teach, practice and their gimmickry.

JUSTIFICATION BY FAITH ONLY

Long have members of the New Testament Church stood opposed to the sectarian doctrine of justification by faith only, better known as "faith only." By this we mean the false teaching that at the point of faith, when one "receives Jesus Christ into his heart as his personal Savior," that individual is free from all past sins.

The denominational world discovered long ago that they could not defend this doctrine of "faith only" by the Bible, so they have begun to "write" their own Bibles and put such denominational theories in them.

The Good News Bible (*Today's English Version*) has Paul writing, in Romans 1:16-17, "**I have complete confidence in the gospel; it is God's power to save all who believe, first the Jews and also the Gentiles. For the gospel reveals how God puts people right with himself: it is through faith from beginning to end.**" Now, if it is "through faith from beginning to end," then it is "faith only," separate and apart from anything else. Therefore, the Divine prerequisite of baptism (Mark 16:15-16; Acts 2:38) is excluded.

NOT TRANSLATION BUT MUTILATION

The *GNB* translators are not translating the scriptures; they have stooped to "writing" a Bible. There are placing their own denominational bias in the text. There are *no words* in the *Greek text* that can be translated "it is through faith from beginning to end." Eight English words are used to translate four Greek words, which in turn places the fanciful denominational doctrine of "faith only" in the Bible, which cannot be found in the holy scriptures if one would search from cover to cover. It has well been said that this is not *translating* the word of God, this is *mutilating* it.

Of course, we remember that one of the older copies of the *TEV* has "... it is through faith alone, from beginning to end." There is no real difference in the final out-

come, except that the *GNB* is a little more subtle in its teaching.

Consider Romans 3:28 in the *GNB*. **“For we conclude that a person is put right with God only through faith, and not by doing what the Law commands.”** Need we make the comment that the translator’s bias is in Billy Graham’s camp? I think not.

GOD DOES NOT MAKE WRONG RIGHT

The *New English Bible* (*NEB*) is no better. Their translation of Romans 1:16-17 reads **“For I am not ashamed of the Gospel. It is the saving power of God for everyone who has faith – the Jew first, but the Greek also – because here is revealed God’s way of righting wrong, a way that starts from faith and ends in faith. . .”**

First of all, Paul is not speaking of “God’s way of righting wrong.” He is speaking of God’s system of righteousness which is revealed in the gospel of Jesus Christ; it is the righteousness which is out of THE faith as opposed to the righteousness which is out of the law. I suggest that God does not make “wrong” right, He forgives sin through the blood of Christ, which is appropriated through obedience to that system of faith, the gospel of Christ.

Be that as it may, notice “a way that starts from faith and ends in faith.” If this be true, then it is “faith only,” nothing more and nothing less. Truly, I would like to see some of my brethren who use these new versions debate some Baptist on the subject of ‘faith only.’ It would be disastrous.

As strange as it may sound to some New Testament Christians, not only will many of our brethren not speak out on these new (per)versions, but will openly defend many of them, with all of their false teaching. Added to this, by their subjective philosophy, many do not oppose the doctrine of “faith only,” but openly advocate one’s right to believe and openly teach this false theory, if they (by subjectivity) have concluded that this is what the Bible teaches.

“FAITH ONLY” EXCLUDES ALL ELSE

Now, if salvation is by “faith only,” then any other act of obedience is necessarily excluded. And if any other act of obedience is necessarily excluded, baptism is not essential to salvation.

However one might respond, “But the Bible plainly teaches that baptism is essential to salvation.” Strange as it may seem, the subjectivists will not accept that proposition. They will not accept it because they cannot and be consistent with their basic philosophy. They affirm that if you conclude, through your own subjective reasoning, that the Bible teaches the necessity of baptism, then it is binding upon you and only upon you. But, if through your personal study, you have come to the conclusion that baptism is not essential to salvation, then it is not; however, this is binding upon you and only upon you.

Thus, simply stated, subjectivism affirms that whatever you determine the Bible to teach, this is what it does teach; howbeit, (and always remember this one thing, it is most important) this is binding upon you only and no others.

The new versions teach “faith only.” Subjectivism teaches “faith only.” Though coming from different directions, the end result is the same – falsehood! And with that, God is not pleased.

—Post Office Box 690
Sapulpa, Oklahoma 74066

A Reply to “Our Worship in Song”

Glenn D. Hitchcock

In the February 1980 issue, page eight, entitled “Our Worship In Song,” serious questions were raised concerning the song services of the church. The writer of the article concluded that most of the song services in the church are not acceptable to God. This conclusion I most adamantly deny. I will review some of the questions raised by the writer.

FIRST QUESTION: “*Is our song service in worship acceptable?*” Our brother explains this question by suggesting that it does not reflect on the scripturality of singing. He further states that the key word “acceptable” is under consideration. Webster defines the word acceptable as “capable of giving pleasure.” In singing Christians give pleasure to God (Acts 16:25) and each other. (Ephesian 5:19; Colossians 3:16). If the song service is not acceptable in worship, in what area have we fallen? Have we failed to God or each other (man)? Our brother states that “we often quote to our denominational friends Colossians 3:16 and Ephesians 5:19 to prove by the Bible the proper use of music in our worship; **BUT WE FAIL MISERABLY TO SHOW THEM BY OUR OWN ACTIONS AND USE THAT VOCAL MUSIC IS ALL THAT IS REQUIRED.**” (Emphasis mine, GH).

The Bible has not mentioned that the church is to give pleasure to denominations! The action of the church as regards the song service can be summed up in three major points:

- 1) To honor God as our creator, preserver and redeemer.
- 2) To cultivate and improve our own hearts.
- 3) To convict sinners and persuade them to repent.

When people of denominations visit our services, the people of God can not deviate or compromise any of the points stated above. If our song service seems to be a discordant noise that lacks vigor, spirit or meaning to the denominations, consider the source! If the same is true of critics within the church, and our song service has met the design and object of worship, then our worship is in spirit and truth. (John 4:24). I contend that most of the song services of the church are fulfilling their requirement in worship or else all worship is unacceptable to God and is therefore vain. (Matthew 15:8-9). Who are the notable few that need not repent in offering unacceptable worship to God?

SECOND QUESTION: “*Why is our singing in the church today not acceptable?*” The writer adds, “The reason for this is largely attitude on the part of the AVERAGE member of the congregation.” (Emphasis mine, GH). “Unfortunately, MOST members of the church view the song service as unimportant, only a preliminary to the ‘main’ worship. (Emphasis mine, GH). It is viewed as not important in relationship to the other phases of our worship.” If all the above statements are true, a majority of congregations of the body of Christ must renounce their sin and repent! If the “average Christian” or “most members” have an attitude of unimportance about the song service, the worship of those members is in vain and they must account to God. It is the duty of all Christians to be informed of the importance of the worship in song, and since this is a Bible topic, it must be preached regularly.

For years I have noticed no congregation that maintained

a majority of Christians that seemed lifeless in their singing or treated it as unimportant. I believe I can qualify myself to make this observation which is based on journeys abroad as well as in America. In most of the congregations (regardless of size) there was always a minority that either seemed uninvolved in the worship or were asleep. A large number of non-Christians visit the services of the church and they simply can not be expected to sing and worship God in "spirit and truth" as is the case with most Christians. One of the finest gospel sermons can be the sinner listening attentively during the song service and being admonished to become a child of God. Hence, he will be listening to the words of conviction that are contained in psalms, hymns, and spiritual songs.

THIRD QUESTION: "Doesn't it make sense that to have a good song service is equally as important as the preaching or any other phase of worship? Shouldn't we choose competent men to be in charge of this service?" In Ephesians 5:19 and Colossians 3:16 we have parallel constructions that describe the heart condition of Christians. "Singing and making melody with your heart" is the same as "singing with grace in your heart." "Making melody with the heart" must accompany the singing, without which accompaniment the singing would not be acceptable to God. In respect to the song service, it is the duty of a song director to "direct" or "lead" the congregation in the songs selected. A song director can not make melody in the hearts of others in accompanying singing. The heart is the means for "making melody." Therefore the heartfelt melody by all Christians must accompany the singing. Many have worshipped the concept of song leaders and given them too much emphasis and responsibility. Song leaders are now called "ministers of music and song." How competent must song leaders be to "lead" or "direct" a congregation in "psalms, hymns and spiritual songs?"

FOURTH QUESTION: "How knowledgeable should the congregation be in music to present an acceptable song service to the Lord?" Singing in worship is to instruct, communicate ideas from one to another, and admonish those engaged in it to right living in addition to being a medium of praise, thanksgiving and supplication to God. The ability to read musical notes of the songs of Zion is not a requirement for acceptable worship. The teaching to be accomplished when we sing is by words. The tune or melody of "psalms and hymns and spiritual songs" can not teach. (Ephesians 5:19; Colossians 3:16).

By understanding the words we sing (I Corinthians 14:15) Christians are able to convey gospel truths to sinners.

FIFTH QUESTION: "When it comes to singing, many tend to let the song leader do their singing for them. There is no hesitation whatever on their part to express total ignorance of music." It can not be denied that some congregations sing better than others. "Bad singing may so grate on the ears as to destroy even the idea of devotion. The singing should be so carried on that there will be nothing in the manner of it to take the attention of the worshipers from their devotion to God. Hence, all Christians who can sing should learn to sing reasonably well, so that the devotion of the heart may not be disturbed. Good singing may be perverted and run away with; and this, doubtless, is very extensively done." (E. G. Sewell, *Question and Answers*, page 610). The average Christian may lack knowledge of musical notes and be able to worship in "spirit and truth." Will ignorance of music by Christians cause their worship

to become vain regardless of their devotion of heart?

Many of the grand old songs of Zion are very old and the fact that we continue to sing them is a tribute to their purity of thought and majesty. It is good to learn and sing new songs if they communicate truth. It is not the purpose of the Lord's church to compete with "denominations" in the matter of the latest songs of the top ten! (Five for morning and five for evening worship!) In lifting our voices unto God, we must be aware to sing those songs which will not teach error. By singing songs that are in error, the Christian renders a disservice to God, himself and his fellow-man. Let us be content to ask for "the old paths." (Jeremiah 6:16).

—2700 Timmons Drive, #3

Midwest City, Oklahoma 73180

(NOTE: In publishing the foregoing splendid article by brother Hitchcock, it is not our purpose to promote a debate between him and brother Tommy Wheeler, whose equally excellent article was written at our request. Rather, we believe much edification can be gleaned from both articles. Also we doubt that brother Wheeler would disagree with brother Hitchcock at all. Both writers made some valuable points; and we commend both. IYR Jr.)

"Ye Are The Light Of The World."

Joe W. Boyd

"Ye are the light of the world. A city that is set on an hill cannot be hid." (Matthew 5:14).

For years I read the above passage with no understanding of what it meant. To me, it just meant a light to be seen — an illumination that people could see in the dark. Just the fact that light can be seen in the dark. Just the fact that light will do away with darkness. Just a confirmation that light dispels darkness. Just a fact that light will allow one to see in the dark and not stumble.

One night coming into Chicago, Illinois, on a bus, the full meaning of Matthew 5:14 struck me. The bus was traveling in the darkness of night and suddenly, as we rounded a curve, there was the lighted skyline of Chicago in all of its splendor. The scripture under consideration was brought to my remembrance. The beauty of Matthew 5:14 far out-shines the splendor of Chicago's lighted skyline.

On another night, the bus that we were riding, topped a hill — and there was San Francisco, California, at night, with her man-made illumination all aglow, in splendor. I was once again reminded of Matthew 5:14. I have witnessed other scenes of other cities. The sights are beyond description. The thrill that comes over one at such scenes of physical beauty is wonderful.

God's city set upon a hill is much more beautiful and thrilling to behold. The Christian is God's city upon a hill. We are God's shining light to a lost and dying world. (James 5:19). We, as Christians, are to live in such a way before men and women that they can see Christ living in us. (John 6:56).

Christ is our example. (I Peter 2:21). We, as Christians, should be, as it were, beacons to guide the wandering sinner unto a safe refuge, in Christ, out of the dark world of sin — lighthouses on the shores of sin to warn unwary sailors of the treacherous, craggy dangers hidden in the darkness of sin. (Romans 2:19).

Christ is the true light. We are but a reflection of the light. (John 1:9). We are to reflect the true light unto others. A light shining brightly on a hill, Jesus Christ, reflected unto a sinful world through us, his disciples. So let us let our light so shine. (Matthew 5:16).

—1914 Calico Circle
West Palm Beach, Florida 33406

SPECIAL CONTRIBUTIONS

Max R. Miller

The Lord's Day contribution is a matter of faith. Faith comes by hearing the word of God. (Romans 10:17). The contribution is to be made on the first day of the week (Sunday), as one has been prospered; it is to be "laid by" for that purpose. (I Corinthians 16:1,2). Furthermore, it is to be made willingly, cheerfully and bountifully. (II Corinthians 9:6,7). Each contribution, every Lord's Day contribution, should be a special contribution just as all other avenues of worship are special.

There are difficulties, at times, to know if we are giving as God wills us to do. With more consecrated thought one may realize he is not giving with the right attitude, or perhaps he has underestimated "as God hath prospered him." With reconsiderations he then increases his contribution and conforms totally with God's commands. One must continually give attention to this item of worship just as he does in worship at the Lord's Table, or in prayer, or in singing, or in hearing the word proclaimed.

The past few years we have noticed a number of "Special Contributions" planned for, promoted, collected, and bragged about in the brotherhood. One church reports the Special Contribution of \$1,104,000.00, another of \$1,200,000.00, still another of \$1,421,000.00, and another \$1,650,000.00, and another \$2,005,637.00 and another the astounding SPECIAL CONTRIBUTION of \$2,213,169.00 — a world record! Secular news media, in some instances, have taken up the reports and blazed them across the nation. Where once we joyfully reported the grand results of gospel meetings, it seems our glory now is in astounding financial contributions.

NOT JUST BEING CRITICAL

These words are not written to be critical; they certainly aren't written to discourage one from giving. It just seems to me that some (many) have mistaken the Lord's teaching about our weekly (with some, weakly) contribution. One "energetic young evangelist" insisted that the members get juice cans and save their loose change for the special contribution that was to be collected some months in the future. Some churches have had Special Contributions to build their gymnasium and mess hall. It was special only in the sense it was not collected at the same time as was the regular Lord's Day collection. Another church has their special Third Sunday (or first, second, etc.) Contribution that goes to pay the building note. Usually that Special Contribution excels all other regular contributions for the month. The regular contributions may not meet the proposed budget, but the Special Contribution always exceeds it by hundreds, or thousands, and in some cases of record by a million or more dollars.

Something is wrong in Zion! It is known that some people hold back a part or all their contributions so the Special Contribution will be greater. Others have an occasion to give a large sum of money, deeds to property, certificates, and the like, that cause the donor's name to be pronounced through the church. Some who give scripturally on *each* first day of the week (just as he scripturally partakes of the Lord's Supper *each* first day of the week) may have his paltry sum viewed with little interest or appreciation. He may be led to question himself as to his loyalty, his spirit

of sacrifice, or question the Biblical and long-taught doctrine upheld by the church concerning giving on the first day of the week.

Are we saying that these millions of dollars should not be collected? No, by no means. If that money belonged to the Lord (and it did), then it should have been given on the first day of the week as its donors had been prospered. Holding out on the Lord waiting for a special occasion is contrary to Biblical teaching and Christian principles.

POSSIBLE EVIL EFFECTS

Special Contributions seem good—on the surface, but can have devastating effects in the kingdom. Some possible evil effects are:

1. Cause some to give sparingly from week to week, supposing when something really worth while comes along he will then make a real and sacrificial effort to give generously.
2. Cripple mission programs of the church. Mission work is dependent on the weekly contribution for its support.
3. Allow elders to plan less work, based on a lesser weekly income.
4. Cause some Christians to question what the Bible teaches about the contribution; or, cause them to suppose that this phase of their worship is to be according to the plans and whims of the local church.
5. Make *some* Lord's Days special, more so than other Lord's Days when the collection is ordinary. This is not different than holding one Lord's Day above another in remembering the resurrection of Christ, *e. g.*, Easter.
6. A way to raise money for whatever purpose church leaders want it for. If for a scriptural work take the collection during the regular hour of worship. If an unscriptural work (building a gymnasium, life center, or whatever) take the collection "after the closing prayer."
7. Ignore what the Bible teaches about our giving to the Lord.

It seems that our hermeneutical concepts of the Bible change from decade to decade. A few decades ago the Bible taught that secular education, gymnasiums, raffles, yard sales, choirs and missionary societies were unscriptural. No, not now, so our hermeneutical wizards tell us. All these things not only are *in vogue* but, supposedly *scriptural* as well! So — no wonder we are encouraged to make a Special Contribution once in a while!

Where are those "old paths?"

What next?

—Trenton church of Christ
Post Office Box 223
Trenton, Tennessee 38382

BOUND VOLUMES of Volume XII are now complete! 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.

Let Us Not Reverse God's Order

Quentin Dunn

Some brethren think that a church is set in order by appointing elders. Some preachers preach on the qualifications of elders soon after moving where there are no elders and try to appoint elders as soon as possible. Many elders who have been hastily appointed have not proved competent when trials come. Since appointing elders is too serious a matter to be done hastily, let us consider God's order.

Paul left Titus in Crete for two important reasons. **"For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."** (Titus 1:5). There were things wrong in the churches in Crete, that needed correcting and there were things lacking that needed supplying.

Titus was to give the kind of instruction that would set things right. After that he was to appoint elders. If he had tried to appoint elders before setting things in order, he would have reversed God's order. Some brethren need to study Titus 1:5 and learn not to reverse God's order.

THREE THINGS TO BE DISCUSSED

Many things were wrong in the churches in Crete, but we will discuss three. They lacked spiritual leadership; there were false teachers; and there was immoral conduct.

It might be argued that they had no leadership because they had no elders, but there is leadership which is spiritual and leadership which is not spiritual. Some babes in Christ want to run things, and since they have some influence they lead some brethren in the wrong direction. As Titus instructed brethren to become spiritually minded this would be manifested in their lives. As brethren became more spiritual, some of them would qualify to be elders.

Much harm has been done by appointing brethren as elders who are not spiritually minded. Some in this position want to put the church in the entertainment business, uphold dancing, social drinking and other sins because they are not spiritually minded. Let us not appoint men as elders just because they make a good impression on us.

FALSE TEACHING HAD TO BE CORRECTED

There also was false teaching in the churches in Crete, especially of the circumcision. They were unruly talkers and deceivers. They taught things that they had no right to teach for base gain. (Titus 1:10,11). Titus was to give the kind of instruction that would correct that situation. In the meantime he was to instruct brethren in sound doctrine. As he mended the things that were defective, he was setting things in order.

Today there are some in the church who are given to speculation and they say that we can't be sure what truth is. It is the business of the preacher to emphasize the importance of a "thus saith the Lord" and to guard against wild speculation. As he gives this kind of instruction he is setting things in order.

As he sets things in order some of the brethren learn to uphold the truth and to refute false teaching.

CHRISTIAN EXAMPLE HAD TO BE SET

There was lying, stealing, idleness, gluttony and other evils in the churches in Crete. No doubt there was drunkenness and fornication. Titus was to teach against these evils and to be pure, upright and discreet in life.

We might like to think there is no drunkenness or fornication in the church today, but many times there is. It is the business of preachers to teach against drunkenness and fornication, to teach chastity, soberness and discretion. This needs to be done *before* appointing elders.

Much difficulty would be avoided if preachers working where there are no elders would give the proper instruction to amend the things that are defective. Many times there needs to be lessons on fundamentals, unity, love, purity, honesty, faithfulness, proper attitude toward scriptural elders and subjects too numerous to mention.

When brethren mend their lives and men qualify to be elders they should be appointed. God's order is right, and when we observe it the work of the church will be on a sound basis. Let us not reverse God's order by appointing elders before setting the church in order. —1106 A Street

Floresville, Texas 78114

Don't Forget The Standard!

Thurman E. Self

We live in a day of constant change. Old ways and old ideas are being challenged on every hand. Surely, there is nothing wrong with challenging "old ways and old ideas", but let us be careful, lest we overlook the *standard* by which these are to be challenged. *That* standard is *still* the word of God!

Every issue must be decided in light of true Bible teaching. The "old idea" of one man with one woman in marriage for life is being challenged, but the *standard* still reads, **"Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they shall be one flesh."** (Genesis 2:24).

Our Lord has given *one* and *only one* exception to this rule: the exception being if one has been unfaithful to the marriage partner, then the unfaithful one may be put away (divorced) for fornication by the innocent (faithful) one. The one who has been put away for fornication can never under any circumstances marry anyone again. (Matthew 19:9; 5:2).

Brethren, we need to **"preach it from the house tops"** lest the church be filled with adulterers in this generation. Does this sound strong for this permissive society? **"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression . . ."** (Isaiah 58:1).

Many other "old ways" are being challenged. Let us examine each one carefully by the words of one who knows us better than we know ourselves — God who gave us the Bible to govern our ways. It is appointed unto men once to die, and after this the judgment! (Hebrews 9:27).

—The Visitor

Polytechnic church of Christ
3501 Avenue I
Fort Worth, Texas 76105

How do you explain folks continuing to send support year after year to something they do not really believe in or any longer agree with?

HOW TO ACCOUNT FOR THE PHENOMENA.

There seems to be an element in the brotherhood who delight in making light of contending for the faith both as a Christian principle as well as this paper. Yet, for all their ridicule and undermining opposition, we keep on contending and we continue to grow. They simply cannot understand it.

One brother, in fact, said to me, "Ira, you do all the wrong things; yet you keep on succeeding." Wrong in the eyes of whom? Did not God exhort us that "ye should earnestly contend for the faith which was once delivered unto the saints"? (Jude 3). Did not the apostle Paul declare, "I am set for the defense of the gospel"? (Philippians 1:17). Did he not emphasize, regarding "false brethren", "to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you"? (Galatians 2:4-5).

Seems I remember somewhere God saying that his word would not return unto him void — also that if we would draw nigh unto him he would draw nigh unto us. Many of us can quote Romans 8:28, but read on down. In that same chapter, he *further* said, "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us..." (Romans 8:31-37).

What some seem not to understand (or have forgotten) is that there is an enormous body of brethren in the congregations "out there", who *still* believe in the movement to restore the truth of the gospel to mankind and are not even about to give it up. That some of "our papers", truly, no longer believe it and have given up on the restoration movement has been quite obvious for more than a decade. When faithful brethren saw that they no longer could count on certain papers to take a stand, they felt like lost orphans for a time. However, as it slowly dawned on some that *Contending for the Faith*, for one, had not given up, and that we were just as set for the defense of the gospel as ever, they began flocking to our banner by the thousands. It is almost wholly through the subscriptional efforts of these that our already large circulation continues to grow. And even when occasionally some cantankerous one sends in his cancellation, through these concerned brethren God raises up ten more to take his place.

From time to time, it is our good pleasure to give recognition to those who are so zealous and so faithful to help

our circulation to grow. For lack of space, we can *never* get to them all; however, this time, we express our deep appreciation to "kindred spirits in Christ" who turned in lists of subscriptions variously, as follows:

In 1980, those not mentioned earlier, included the **New Liberty church of Christ**, Buchanan, Tennessee, who turned in 24 subscriptions; **Dale W. Manor**, of El Cajon, California, subscribed for himself and one more; **Howard A. Blazer, Sr.**, preacher to the Bethel congregation, Athens, Alabama, renewed four and signed up two new ones; **Ray Parker**, Portland, Tennessee, renewed his own, sent in two new; **Merl Mills**, of Chula Vista, California, two; **Guy F. Hester**, elder and preacher, Nesbit, Mississippi, 21 (all new); **Seldon Raput**, Biggers, Arkansas, renewed two, one new; **Herbert Asher**, St. Augustine, Florida, three new; **B. B. Whitehurst**, Michie, Tennessee, seven new (he also added \$33.50 to help on publication costs); **D. Duncan**, Kingsville, N.C., two new; **Bettye B. Still**, Seattle, Washington, three renewals; **J. W. Stewart** (for **Boh Parker**), Piedmont, Oklahoma, 15 (all new); **D. M. Hammer**, Rocky Mount, North Carolina, three new; **James E. Wood**, Adamsville, Tennessee, renewed his own, two new; **Cecil Allen**, Paris, Texas, ten new; **John Spivey**, Naples, Florida, four new; **William S. Cline**, evangelist, *Bellview/Pensacola*, Florida, ten new; **Gene Exum**, Brooksville, Florida, renewed his own, five new; **Bill Hughes**, Clarkston, Michigan, renewed his own, one new; **W. E. Pauley**, Culloden, West Virginia, renewed three; **Mr. & Mrs. Herman S. Carter**, renewed four, two new; **James H. Henley**, Independence, Missouri, renewed his own, two new; **C. A. Hall**, Gainesville, Florida, three new; **Ray Emerick**, Fort Wayne, Indiana, renewed his own, one new; **Church of Christ**, Gainesboro, Tennessee, five new; **Robert V. Willeford**, Fisk, Missouri, renewed his own, one new; **Duane Hendrickson**, minister, Owasso, Oklahoma, four new; **Chris E. Steele**, Auburndale, Florida, 11 new; **William L. Word**, Brandon, Mississippi, six new; **William Reinholt**, Garden City, Michigan, 20 (all new); **Bill Morgan**, Dallas, Texas, six new (plus \$85.00 to help with publication costs); **Louis C. Bell**, St. Louis, Missouri, two new, (plus \$2 "extra"); **William E. Simpson**, Lemay, Missouri, four new (plus \$20.00 contribution); **Ernest Loomis**, preacher, Licking, Missouri, six renewals, two new; **Ralph Beall**, Iowa Park, Texas, four new; **Ceredo church of Christ**, Ceredo, West Virginia, six renewals; **Lenard Hogan**, West Memphis, Arkansas, nine new; **Tom Rice**, Mockville, North Carolina, renewed his own, one new; **Jewell B. Mason** Bartow, Florida, three renewals; **W. B. Lofton**, Nederland, Texas, two new; **Lester B. Keedy**, elder, Baltimore, Maryland, one new; **Dr. D. C. Holman**, Halstead, Kansas, renewed his own, five new; **J. Robert Brooks**, Carrollton, Georgia, renewed his own, seven new; **B. A. Clayton**, Fort Worth, Texas, three new; **Ronnie Hutchison**, Cord, Arkansas, two new; **Delbert Taylor**, Yucaipa, Cali-

GROWTH OF CONTENDING FOR THE FAITH

fornia, renewed his own, five new; **Roger & Damie Carter**, Chickasha, Oklahoma, renewed three, eight new; **Mrs. Ray McGehee**, of Dresden, Tennessee, five renewals, one new; **Guy Craig**, elder, Jacksonville, Florida, two new; **William A. Collins**, of Memphis, Tennessee, seven renewed, three new; **Rocky Thompson**, of Lutz, Florida, one new; **Robert D. Robinson**, Columbus, Ohio, one new; **Mrs. William Powell**, Cincinnati, Ohio, renewed her own, nine new; **Charley Ivie**, for the elders, Walnut Springs, Texas, 13 new; **Toby D. Miller**, Garrett, Indiana, three new; **Mary Lou Clark**, Floral, Arkansas, renewed her own, five new; **Rusty Maynard**, Clarkridge, Arkansas, one new; **Elwell Road church of Christ**, Belleville, Michigan, subscribed for entire congregation (two renewals, 26 new); **C. E. James**, Jacksonville, Florida, two renewals; **Wayne T. Hall**, preacher, Paducah, Kentucky, 20 new; **John Strother**, Levelland, Texas, two new; **Mrs. Fred Ball**, Lamesa, Texas, two; and **Frank R. Williams**, Plumerville, Arkansas, three new.

During 1981, the interest in building *Contending for the Faith's* circulation, if anything, was even greater than in previous years. **Harold Thomas**, of La Place, Louisiana, started off with six new subscriptions; **D. D. Davidson**, Kingsville, Missouri, sent in three; **Earl Litchford**, Ozona, Florida, renewed his own, one new; **Guy Combs**, Evans, Georgia, two new; **Nelda Holman**, Halstead, Kansas, two new; **Mr. & Mrs. Millard Shivers**, Richardson, Texas, renewed their own, two new; **Marian Cashatt**, Lawrence, Kansas, six new; **Jimmy W. Bates**, evangelist, Spring Creek church of Christ, Hickory Kentucky, renewed his own, nine new; **Schuyler E. Hardin**, two new; **Kenneth H. Randles**, New Hope, Alabama, renewed three, eight new; **Margaret E. Spears**, Canon City, Colorado, 30 new; **Albert Fulks**, Huntington, West Virginia, renewed his own, five new; **Clifford Lyons**, Clarksburg, Tennessee, seven renewals, eight new; **Central church of Christ**, Ardmore, Oklahoma, one renewal, one new; **Mrs. Mary A. Anderson**, Paris, Tennessee, renewed her own, three new; **Idus England**, minister, Seminole, Oklahoma, renewed three, three new; **B. R. Buxton**, Oran, Missouri, two new (with \$2 "extra" to use as we see fit); **Guy Craig**, Jacksonville, Florida, one new; **Susan Wilkins**, Oklawaha, Florida, three new; **Harl D. Mansur, Jr., M.D.**, Wichita Falls, Texas, renewed his own, two new; **Cora Simmons**, Morrison, Tennessee, five renewals, one new; **Mike Lewis**, Moore, Oklahoma, renewed his own, two new; **Leon Hillis**, Eagle Lake, Florida, two renewals; **B. J. Gallaher**, elder, Pensacola, Florida, six renewals, four new; **Fred G. Duerr**, Lake Worth, Florida, five renewals, one new; **Bill Dold**, West Plains, Missouri, 13 new; **Roger Jackson**, preacher, Hackleburg, Alabama, 17 new; **Mrs. Betty Wolford**, Lawton, Oklahoma, renewed her own, five new; **Northside church of Christ**, George West, Texas, seven new; **C. T. Garner**, Jacksonville, Florida, two new; **Harry H. Heid**, Strasburg, Ohio, 11 new; **Mr. & Mrs. J. L. Underhill**, Murfreesboro, Tennessee, three

renewals; **H. Mersenheimer**, three new; **Mr. & Mrs. Richard L. Pryor**, Gallatin, Tennessee, renewed their own, two new; **Mr. & Mrs. Floyd M. Pierce**, Pulaski, Tennessee, three new; **Roer Nearmyer**, Olathe, Kansas, three new; **Mary J. Swayne**, Abilene, Texas, renewed her own, one new; **C. D. Butler**, Wewoka, Oklahoma, one new; **Randy Kramoski**, Sterling, Illinois, five new; **Flushing church of Christ**, Flushing, Michigan, subscribed for whole congregation plus a few more — 163 in all; **Joseph Meador**, Memphis, Tennessee, one new; **Sam V. Marlur**, Prescott, Arizona, renewed his own, five new; **Darrell Hanson**, Stephenville, Texas, ten new; **Bob Greenhill**, Sheffield Lake, Ohio, two new; **C. Wayne Stewart, Jr.**, Gainesville, Missouri, renewed his own, nine new; **Bob Barber**, Independence, Missouri, renewed his own, five new; **Gayland Wofford**, Three Rivers, Texas, three new; **Joe T. Grissom**, Sparr, Florida, three new; **Willard Ashmore**, Brilliant, Alabama, renewed his own, five new; **Homestead church of Christ**, Homestead, Florida, ten new; **Johnny Appleby**, Dennard, Arkansas, his own renewal, two new; **Walter W. Pigg, Jr.**, preacher, Farmington, Missouri, renewed nine, 20 new; **Mrs. Charles W. Taylor**, Buckner, Arkansas, one renewal, five new; **The Harts**, Tyler, Texas, one new; **Jerry W. Joseph**, minister, Brownsville, Tennessee, three new; **Hartley Simmons**, Tillamook, Oregon, three new; **Ada M. Lamb**, Burkburnett, Texas, 13 new; **Mrs. Charles W. Taylor**, Buckner, Arkansas, seven new; **N. J. "Stan" Stanford**, elder, Columbus, Tennessee, three renewals; **James M. Pence**, one renewal, two new; **Park Avenue church of Christ**, LaGrange, Georgia, ten renewals; **Dr. Jon Bruce**, Lawton, Oklahoma, two new; **V. O. Slaughter**, Perry, Florida, two renewals (plus \$42 to use as we see fit); **Shades Mountain church of Christ**, Birmingham, Alabama, 56 new; **R. M. Noland**, New Cumberland, West Virginia, one renewal, nine new; **James Pilgrim**, minister, Hueytown, Alabama, one new; **Mrs. Opal Montgomery**, Halstead, Kansas, one new; **Bob McGoldrick**, West Plains, Missouri, one renewal, two new; **Marvin Claiborne**, Dalton, Georgia, renewed his own, two new; **Gertrude W. Broy**, Ypsilanti, Michigan, two renewals; **Allgood church of Christ**, Allgood, Tennessee, four renewals, two new; **T. N. Dickey**, Oil City, Louisiana, seven new; **Elsie D. Marlow**, Reno, Nevada, six new; **Lloyd Gifford**, Mesa, Arizona, six new; **William A. Clements**, Jacksonville Beach, Florida, one new; **Thomas E. Elliott**, Royston, Georgia, two new; **Percy Stevenson**, Arkansas City, Kansas, renewed his own, one new (plus \$2 for postage); **R. Marr**, Fort Worth, Texas, renewed his own, one new; **Howard W. Swann**, Hazlehurst, Georgia, two new; **A. A. Tipton**, Manila, Arkansas, six renewals; **John Wyatt**, Almo, Kentucky, five renewals, seven new; **William Terry Groce**, Cullman, Alabama, renewed his own, two new.

In addition to these, of course, there were *thousands more* subscriptions and renewals turned in. *Much appreciation!*

THIRD ANNUAL GREATER VISALIA LECTURESHIP

THEME: "Jesus Christ: Son of God"

MAIN SPEAKERS: Roy Deaver, Wayne Jackson, Gary Workman

SCHEDULE

SUNDAY, MAY 9, 1982

10:30 A.M. Gary Workman at Central
 10:45 A.M. Roy Deaver at West Visalia
 6:00 P.M. Roy Deaver at Central
 7:30 P.M. Gary Workman at West Visalia

MONDAY, MAY 10, 1982

AT WEST VISALIA
 9:00 A.M. Roy Deaver "Christ in the Gospel of John"
 10:00 A.M. Wayne Jackson "What it Means to Love Christ"
 1:00 P.M. Wayne Jackson "Christ in the Penteteuch"
 2:00 P.M. Jack Stewart "He is our Peace" Eph. 2:14

AT CENTRAL
 7:00 P.M. Gary Workman "Total Commitment to Christ"
 8:00 P.M. Roy Deaver "Preaching Nothing But Christ and Him Crucified"

TUESDAY, MAY 11, 1982

AT WEST VISALIA
 9:00 A.M. Gary Workman "Christ on Marriage, Divorce & Remarriage"
 10:00 A.M. Roy Deaver "Christ in the Gospel of John"
 1:00 P.M. Wayne Jackson "Christ in the Psalms"
 2:00 P.M. Steve Lloyd "Christ on False Teachers"

AT CENTRAL
 7:00 P.M. Roy Deaver "All Authority Hath Been Given Unto Me..."
 8:00 P.M. Wayne Jackson "A Question from the Cross"

WEDNESDAY, MAY 12, 1982

AT WEST VISALIA
 9:00 A.M. Roy Deaver "Christ in the Gospel of John"
 10:00 A.M. Gary Workman "The Spirit Whom Christ Sent"
 1:00 P.M. Wayne Jackson "Christ in Isaiah"
 2:00 P.M. Allen Robertson "Baptism in the name of Jesus"
 AT CENTRAL
 7:00 P.M. Gary Workman "The Death of Christ"
 8:00 P.M. Roy Deaver "The Resurrection — Victory Through Christ!"

THURSDAY, MAY 13, 1982

AT WEST VISALIA
 9:00 A.M. Wayne Jackson "The Godhead — 3 Persons or 'Jesus Only'?"
 10:00 A.M. Roy Deaver "Christ in the Gospel of John"
 1:00 P.M. Wayne Jackson "Christ in Zechariah"
 2:00 P.M. Joe Gilmore "Freedom in Christ"
 AT CENTRAL
 7:00 P.M. Roy Deaver "How Christ Can Help Our Homes"
 8:00 P.M. Gary Workman "Christ, Our High Priest"

MAY 9-13, 1982

A JOINT PRESENTATION OF:

CENTRAL CHURCH OF CHRIST
1320 S. Church St.
 MARK K. LEWIS, Preacher
(209) 732-5670

WEST VISALIA CHURCH OF CHRIST
4400 W. Tulare Ave.
 ALLEN ROBERTSON, Preacher
(209) 732-7515

VISALIA, CALIFORNIA

Notes & Quotes...

Robert M. Noland, of New Cumberland, West Virginia, renewed his own subscription, enclosed nine more, ordered a copy of each of our "Crossroads" issues, saying, "My wife and I enjoy your paper and admonish you to keep up the good work."

Jon Bruce, of Lawton, Oklahoma, ordered 12 copies of our "Crossroads" issue for July/1981, enclosed two new subscriptions, added an extra \$13 onto his check for sending copies of the July/1981 issue to others who need it, saying, "I appreciate your efforts to maintain scriptural teachings in the Lord's church."

Torrey F. Johnson, of Wavery, Tennessee, ordered several back issues regarding the "Crossroads Movement", saying, "I am very interested in discouraging people in this area from accepting this doctrine. I preach for a small country congregation of the church and need all the information I can get to encourage the members to hold fast the true doctrine of Christ."

Joseph Farcht, of Apple Valley, California, ordered 40 copies of our July/1981 "Crossroads" issue, saying, "Let's hope we can stop it."

Rosella Beers, of Lawrence, Kansas, ordered back issues concerning "Crossroads", saying, "I am a member of the church here in Lawrence. We have two Crossroads ministers and my husband and I are concerned about their teaching."

Joe C. Turbeville, of Dresden, Tennessee, ordered a bundle of 12 of our July/1981 "Crossroads" issue, also enclosing "a little extra" for you to use in distributing *Contending for the Faith* to others.

Tom Wacaster, who ministers to the Southwest church of Christ, of Ada, Oklahoma, ordered ten copies each of back "Crossroads" issues, saying, "Thank you for the extensive work you have done in making this serious threat known to the brotherhood."

N. J. "Stan" Stanford, elder, Columbia, Tennessee, is one elder who can be warned. He ordered 40 copies of March/1980 and 100 copies of August/1980 to be distributed at Riverside, and placed a standing order for a bundle of 25 each month. Additionally he enclosed a number of renewals plus extra \$25.00 for our *travel to China or Bibles for China* or *Contending for the Faith*, "whichever is needed most."

"I am thoroughly convinced that you just can't warn some brethren"; therefore, I suggest that you discontinue sending *Contending for the Faith* to congregations who are not concerned enough about following the "old paths" to pay for their copy. I also believe that we need to get prepared for a second restoration movement..."

E. Russell King, elder, *Whitehall*/Fairmont, West Virginia, ordered 15 copies of our issue for November, 1980, saying, "It is our desire to make the information concerning 'Crossroadism' available to the leadership in our congregation in an effort to insure against its invasion into our membership... If other issues of *Contending for the Faith* have information equal to the one above, please let us know about them." He also subscribed for himself.

Robert C. Carr, of Frazeyburg, Ohio, appreciated the eight issues on "Crossroads" we sent him so much, he sent us \$10.00, saying, "May God bless your efforts in exposing false teaching which is destroying the true church."

Bill Smith, of Coalgate, Oklahoma, in ordering 25 each of our "Crossroads" issues for July and August/1981, turned in 16 new subscriptions and added a \$10.00 personal donation on top of that.

Jackson P. English, minister, South Lumberton, North Carolina, ordered 25 copies of our July/1981 issue on "Crossroadism", saying, "This heresy is causing great upheavals in many places. We are doing what we can to stem the tide. Keep up the good work."

Bernadine Boothby, Cincinnati, Ohio: "I enjoy my issues I have received as a new subscriber."

Haris McCaleb, minister, Alum Creek, West Virginia, in ordering 40 copies of our November/1980 issue, said, "I continue to read and appreciate the information that is in 'Contending for the Faith.' Keep up the good work you are doing and I continue to pray God's blessings will be with you in the work... both here and abroad."

John A. Carter, of Mayfield, Kentucky, ordered an "extra" bundle of 25 copies of our November/1980 edition, enclosing a check for \$50 to pay for same so the extra money could be used to help get *Contending for the Faith* out to the people.

Carlton Alain Freeman, Jr., of Williamstown, West Virginia, subscribed to *Contending for the Faith* on January 21, 1981, asking also for our "Crossroads" issue for November/1981, asking to be billed for both. Under date of February 28, 1981, he wrote us back, saying, "Because of the slanderous attitude portrayed in your magazine, I do not wish to subscribe. Inclosed is payment for the November issue I received." He enclosed \$.50.

E. C. "Zeke" Maynard, old time gospel preacher now living at Laverne, Tennessee, ordered "five dollars worth of your March/1980 issue of *Contending for the Faith*," saying, "I am certain this is the issue dealing with the **devilish Crossroads cult**... at any rate, that is what I need."

"In the event you have other publications dealing with your investigation and new discoveries of this group, please send me some of those..."

"May God help us to hide behind the cross of Jesus, and always regret those days when we have to expose our brethren. While we are heaven-duty-bound to do these things, let our hearts be grieved and our souls troubled as long as there is a breath of life in them: for, to be lost, is another battle for Satan, our Lord's arch-enemy... and another soul for whom Christ, our Loving Savior, died. May God have mercy on them... on a lost world... and on us..."

Thomas W. Stephens, East Greenwich, Rhode Island: "I am greatly concerned about the influence of the Crossroads church of Christ in the New England area for the past year. For information concerning this possible threat to the purity of the church in this and other areas, I have been advised that I need to secure the August/1979 and March/1980 issues of *Contending for the Faith*... Would you be kind enough to send me these two issues if possible. I also would like to subscribe to *Contending for the Faith* for one year... Please expedite..."

Bernice Matthews, of Morgantown, West Virginia: "I would like some information on the Crossroads church of Christ. I think this is located in the state of Florida. I will be happy to pay for the information and mailing. Please feel free to bill me..." **NOTE: We sent back issues for March, August and November/1980.** IYRJR.)

Matthew F. Ryan, evangelist, Bethlehem, Pennsylvania: "Please keep up the great work you are doing. We all look forward to each issue, and read each page in depth. May the Lord continue to bless you always."

Frank J. Pons, Fort Lauderdale, Florida: "I have just now received a copy of your August '80 issue of *Contending for the Faith*. I am aware of the Crossroads Doctrine and how dangerous and wrong it is. Enclosed is my check... for which please send me 60 copies of the March '80 issue and 60 copies of the August '80 issue..." **(NOTE: He also subscribed for himself.** IYRJR.)

Mrs. Ethel O'Connor, of Paola, Kansas, when ordering our March, August and November/1980 issues about the Crossroads Philosophy, said, "I enjoy reading the paper and have found it very accurate in your writings. Keep it going."

Don Ruhf, minister, North Long Beach church of Christ, Long Beach, California: "I had heard about your publication but had never actually seen an issue until one of our members here showed the January 1981 issue. It seems very interesting. I have been preaching only six months, which is probably why I have not had a chance to subscribe. We reviewed some articles in the School of Evangelism I attended (Buena Park, California), but I had never seen a full issue. Keep up the work of refuting and exposing error..."

Hugh McGough, Deland, Florida: "Being in central Florida, the 'Crossroads' issue is very close to home. We have had some trouble with it but have managed to 'nip it in the bud', so, all the information we can acquire on the subject will be of aid to us."

"Please send 12 copies of the following: March/1980... August/1980... and November/1980..."

Mrs. James C. Sliger, Collinston, Louisiana: "Will you please send me 25 copies of *Contending for the Faith* for the month of August? I live near Monroe, Louisiana and attend a small congregation, and I would like for the brethren here to know about this..."

John Strother, of Levelland, Texas, enclosed a check for \$100.00, saying, "to be used as you deem best."

Mrs. Fred Bell, of Lamesa, Texas, while ordering four copies each of several of our back issues on "Crossroadism" turned in two subscriptions as well.

Harry Kirschner, of Greensburg, Indiana, ordered 12 copies of our "Crossroads" issue for March/1980, saying, "We are small but problems are starting. It's going to be hard. Thank you and God for this help."

Mrs. R. N. Adams, of Kaufman, Texas, ordered three copies of our "Crossroads" issue for March, 1981, saying, "I wish everyone was receiving *Contending for the Faith*..."

One brother, of Huntsville, Alabama, ordered 500 copies of our March/1980 "Crossroads" issue, saying, "Keep up the good work. There is much more that is needed to be printed about Crossroads!... Since they are a cult, strong measures must be taken to warn people about them..."

Mrs. Celeste Davidson, of Martin, Tennessee, ordered back issues on Crossroadism, saying, "Crossroads just must be of great concern to every member of the church..."

C. E. Hardwick, Idalou, Texas: "I was given a copy of *Contending for the Faith* dated March/1980... I was so very impressed with it I would surely like to have about five copies to give to others, if they are still available..."

Roy M. Young, Houston, Texas, upon ordering back issues on Crossroadism, said, "I desire to get copies of these editions and subsequent editions that are relative to the same subject..."

Mrs. D. B. Hollyfield, Jr., Wise, Virginia: "We appreciate learning the truth about liberalism and how it is hindering the true gospel from being preached and thus causing divisions across the country. Keep up the good work. I am enclosing an extra \$2.00 which you can use to keep up the work you are doing."

Carl Hogue, Sumter, South Carolina: "I just received the August/1979 copy of *Contending for the Faith*, and was it ever needed and a source of valuable information to me! I have fought hard against the 'Crossroads' doctrine or whatever it is or should be called, for the past ten months here in Sumter, South Carolina. I must say that some have really abused God's word to further their own spiritual ego. The group that I have encountered think nothing of causing a division in the church. It's a 'so what' attitude, for we are more holy than the rest of the congregation anyway. I have also found that so many in our churches are blind to what is really going on.

"When will more of God's people wake up? Perhaps they will awake when some young man walks up to them, as one (a Crossroads disciple) approached me to ask if I needed a prayer-partner to confess my sins to and to have as my personal counselor. Or maybe more will wake up when brother Soul-Talker calls upon sister Soul-Talker to lead the prayer in the presence of men. Make no mistake about it — the subject covered in your August magazine has drifted far and wide onto many unsuspecting churches.

"Therefore, I am requesting that you mail me 25 copies of *Contending for the Faith* for August/1979 . . . to help me make others aware of the perversion of truth . . . I have a different name for these people, which is, 'Absaloms', based on II Samuel 15. Furthermore, heir speech gives them away based on Judges 12:6; Matthew 26:73; Luke 22:59; and Mark 14:70, because every five minutes they mention Chuck Lucas, Crossroads, Soul-Talks or Prayer-Partners when talking to them, so no one has to tell me where they are coming from. I KNOW.

"Keep up the good work, brother Rice, and 'cry aloud' against falsehood."

F. C. Di Palm, Jr., Austin, Texas: "We are impressed with your stand for the truth of God and encourage you to keep contending for the faith!"

Mrs. James C. Sliger, Collinston, Louisiana: "People in this area have never heard of the 'Crossroads Philosophy' and they certainly don't know that White's Ferry Road church is connected with them in any way. I feel that Christians everywhere should be alerted — especially people living as close to White's Ferry Road as we. . . ."

Doyle Bloomer, of Drumright, Oklahoma, enclosed \$20.00 with a \$16.00 order of back issues on Crossroadism, saying, "Use the remainder of your 'catch up' fund."

Jany Maynard, Clarkridge, Arkansas: "We appreciate so much the efforts you put forth in *Contending for the Faith*. Much appreciated by those 'peculiar', 'narrow-minded' ones of us who still believe in walking the 'old paths' . . . We're thanking you for your efforts to keep the brotherhood aware of the liberal polutions ever present about us. . . ."

(NOTE: Sister Maynard is the mother of **Rusty Maynard**, a young gospel preacher of Clarkridge, Arkansas, whom we esteem highly for standing firm on the truth. IYRJR.)

Shelby E. Roberts, Hollywood, Florida: "Received the last copy and all I can say is God bless you. Keep contending for the faith. The Charleston, Illinois congregation is near my old home area around there and Matton, Effingham, Greenup, Casey, etc. Having been here in Hollywood at the Hollywood Hills church for over 18 years, we are very familiar with the problems by Crossroads Philosophy here in southern Florida . . . Please send to my home a bundle of 25 of the last issue of *Contending for the Faith* . . . Use whatever is left over of the \$25.00 enclosed for a subscription to me at home and in your work for the Lord. . . ."

Betty Gustin, Dresden, Tennessee: "I have just recently heard of your publication and read several of the editions . . . I believe you are teaching God's will according to the Bible. . . ."

The First Annual Southwest Lectures

April 15-18, 1982

HEAR THESE OUTSTANDING MEN

on the theme:

"TRUTH AND ERROR IN CONFLICT"



Richard Black



William Cline



W. R. Craig



Bobby Cullum



Roy Deaver



Frank Dunn



Gary Ealy



Wayne Jackson



Pat McGee



Jerry Moffitt



Johnny Ramsey



Ira Rice, Jr.



Guy N. Woods



Gary Workman



SOUTHWEST CHURCH OF CHRIST

8900 Manchaca Road

282-2486

Austin, Texas 78745

282-2438

“TRUTH AND ERROR IN CONFLICT”

Thursday, April 15th

- 1:00 p.m. The Limits of Fellowship Bobby Cullum
- 2:00 p.m. “Destroyed for Lack of Knowledge” Johnny Ramsey
- 7:30 p.m. Critical Assumptions of the Bales Position Jerry Moffitt
- 8:15 p.m. Neo-Pentecostalism Pat McGee

Friday, April 16th

- 8:30 a.m. The Issue of the Versions Richard Black
- 9:30 a.m. The 1,000-Year Reign Wayne Jackson
- 10:30 a.m. Abiding Restoration Principles Pat McGee
- 1:00 p.m. Saving the World While Losing the Church W. R. Craig
- 2:00 p.m. Church Discipline Gary Ealy
- 7:30 p.m. The Authority of the Bible Johnny Ramsey
- 8:15 p.m. The Existence of God Wayne Jackson

Saturday, April 17th

- 8:30 a.m. Liberalism—Threat to World Evangelism Ira Rice, Jr.
- 9:30 a.m. Basic Arguments for the Deity of Christ Roy Deaver
- 10:30 a.m. The Authority of Elders Frank Dunn
- 1:00 p.m. “Imputed Righteousness” Gary Workman
- 2:00 p.m. The Eldership—Critical Problem Today William Cline
- 7:30 p.m. The Crossroads Philosophy Ira Rice, Jr.
- 8:15 p.m. The Inspiration of the Bible Guy N. Woods

Sunday, April 18th

- 9:30 a.m. Proper Concern for Truth Roy Deaver
- 10:30 a.m. The Holy Spirit in Conversion Guy N. Woods

— Congregational Meal —

- 2:00 p.m. Questions and Answers Guy N. Woods
- 6:00 p.m. Problems Relating to the Home Today William Cline
- 7:00 p.m. Evolution—Threat to the Faith Roy Deaver

- DAILY: Thrust Debate Forum 3:00 p.m.
- Congregational Singing 7:00 p.m.

Mike Markum, Chickasha, Oklahoma: “I am interested in getting your magazine publications starting with March 1980 and from now on if it is possible . . . I have recently been told about a rising cult who call themselves “the church of Christ.” I have been told that it started with Chuck Lucas and the Crossroads congregation in Florida. This greatly disturbs me, and I would like to keep up with this cult so I could prevent it from ever happening in Chickasha, Oklahoma . . . I am a member of the Lord’s church that meets at 16th & Florida in Chickasha, Oklahoma. . . .”

Don Arbaugh, elder, Overlook church of Christ, Dayton, Ohio: “I have just finished reading the November/1980 issue and it ought to be read by every member of the Lord’s body concerning Crossroads, etc. I would like for you to send a bundle of 50 to the congregation where I am an elder so that our members can be edified. Send a bill to the congregation for the bundle . . . Thanks, Ira, and keep on telling it like it is. . . .”

Mrs. O. C. Heflin, Jefferson City, Missouri: We are frightened by the ‘Crossroads Philosophy’ and feel that more should be known about it through the brotherhood. . . .”

Ira L. Haney, of Anthony, New Mexico, ordered eight copies each of our “Crossroads” issues for March, August and November, 1980, saying, “I would like to pass this information along to other Christians.” He also inclosed \$8.00 “extra” saying we could use the rest of the money “as you see fit to spread the gospel. Keep up the good work.”

Mrs. R. A. Berry, Monroe, Louisiana: “Will wonders never cease? In August I was given two of your publications . . . What a shock! To learn such teaching as you describe is at our right hand! . . . I do not attend Whites Ferry Road congregation, but Jackson Street church in Monroe. I do have many friends who go to Whites Ferry Road church and I had not heard of this until just a month ago. I have wondered what was responsible for many things I had observed. Perhaps I have learned accidentally, but need to learn more.

(NOTE: Sister Berry ordered two copies each of March/1980 and April/1981 and subscribed for a year. IYR Jr.)

Houston Wright, Huntsville, Alabama: “I would like to thank you personally for your willingness to stand up against cultism in the church. There are hundreds of persecuted voices here in Huntsville who have felt that their cries of anguish were only ‘voices crying in the wilderness’ due to the apathy and disbelief of their fellow Christians. Those lucky ones who have not experienced the psychological holocaust of a cult cannot fully understand. A chorus of voices must rise up. I believe it will. . . .”

Perry Cole, Westside/Sheffield, Alabama: “Keep up the good work. May God continue to bless you is our prayer.”

Mrs. A. H. Moore, Coldwater, Mississippi: “Will you please send all of last year’s issues but the November/1980. Some people have told me I ought to read some of the others . . . I have been to the Memphis School of Preaching lectures this week . . . This Crossroads is a mess. What our children and grandchildren are facing is awful!”

W. M. Matheny, Bastrop, Louisiana: “I would like 12 copies of your Volume XI, No. 3 for March/1980. When I read that paper, I just couldn’t believe it. The church is changing so much that we have got to teach the people to stay with the word of God and not man.”

Bill Pendergrass, minister, Cary, North Carolina, June 15, 1981: “I genuinely appreciate your efforts through *Contending for the Faith* of informing the brotherhood of possible trends leading to apostasy and general approach to proclaiming the Biblical view on many and various issues which we face.”

Ted J. Clarke, minister, Green Valley church of Christ, Noblesville, Indiana, upon ordering 60 copies of our "Crossroads" issue for July/1981, said, "We are deeply concerned about the development of the Crossroads abuses in central Indiana. Unless more brethren wake up to the dangers of this man-made scheme of redemption, I fear much trouble for the churches in this area. Pray for us as we speak out against these problems."

Keith A. Bradley, Houston, Texas: "I received the back issues requested and now I see you've reprinted August/1979 also. I would like four copies of it and three copies of the September/1981 issue . . . Please don't forget me . . ."

Phil Curtis, minister, Johnstown, Pennsylvania, ordering 18 copies of our July/1981 "Crossroads" issue, said, "I want each man in the congregation to have a copy."

Mrs. Evelyn Barslund, church secretary, 7th & Teller, Grand Junction, Colorado, when ordering three each of our "Crossroads" reprints for March, August and November/1980, said, "We have not been totally informed concerning this movement across the country and are certainly interested in learning more about it."

Ernest Walker, Harlan, Kentucky, Ordered 12 of our "Crossroads" issue for July/1981, subscribed for three years, saying, "I appreciate the good work you are doing."

Lon Elkins, evangelist, La Marque, Texas, ordered four each of eight "Crossroads" issues, adding, "We thank you and will be communicating later with you concerning this very special problem of Crossroads."

Ed Casteel, preacher, Chapman/Ripley, Mississippi, when ordering 50 copies of our July/1981 issue with Barry Hatcher's article, "Beware of the Crossroads Movement", said, "I need these at once. We are planning to have **Max R. Miller** of Trenton, Tennessee with us on September 6th, to discuss this movement and need to have this material to pass out to the visitors at that time . . ."

Harry H. Heid, Strasburg, Ohio, when ordering seven copies each of five "Crossroads" issues, said, "Send these copies directly to me for distribution to our friends that have indicated an interest in them."

Mrs. Leo Martin Sweet, Clovis, New Mexico, wrote asking if our "Crossroads" issues for March and August/1980 were still available, saying, "Every person in the church should have these copies — in fact, every copy of the paper. I appreciate the work you are doing."

John M. Preston, New Port Richey, Florida: "I feel your magazine helps Christians to keep up with what's going on among the churches . . . Thank you for such a worth while paper."

Mr. & Mrs. Herman B. Stevens, Sr., of Zachary, Louisiana, upon ordering two copies of our November/1980 edition, said, "We have read this issue and believe that more members of the church should know about the *Crossroads*/Gainesville situation . . . The small enclosed check could be used to help you keep up the good work . . ." (NOTE: They enclosed \$5.00. Thanks. IYRJR.)

Ruth Freeman, Bloomington, Indiana: "I just finished reading the November/1980 issue of *Contending for the Faith*. The article about the 'Restoration Movement' is quite interesting. I had to pass the pamphlet to some of the deacons. I was wondering if it was possible to get more of this November issue? I had some copies made of another issue that I read about this subject, but people seemed to pay more attention to the original copy than to the Xerox. Most parents aren't aware of this movement. I think they should be . . ."

Trion Church of Christ, of Trion, Georgia, placed a standing order to receive 25 copies of *Contending for the Faith* each month.

R. H. Bennett, old-time preacher, now retired, of Cayucos, California, when ordering 12 copies of our April/1981 issue, said, "You younger 'guys' will have to do the 'fighting' now. But *so many* of our young preachers and elders either embrace false doctrine or wouldn't fight a fly! Just wish I could do more in 'word and deed' for the cause of Christ. Keep up the excellent work!!"

Ruby M. Burrow, secretary, Huntington Park church of Christ, Shreveport, Louisiana, ordered 12 copies of any of the three issues (March, August or November/1980) explaining the "Crossroads Philosophy", saying, "We are interested in the copy which would have the fullest details on the "Crossroads Philosophy."

(NOTE: "In fact," I replied, in part, "this philosophy is many-faceted and no single issue of *Contending for the Faith* has been able to deal with every single phase. Each issue contains much new material not previously dealt with." IYRJR.)

Ben W. Parnell, Baton Rouge, Louisiana: "Our elders here at Goodwood Blvd. church of Christ are much concerned about the 'Crossroads' apostasy. So much so that they have planned an all-day lectureship on the subject, tentatively scheduled for some time in April. All the Louisiana brotherhood will be especially invited to this, although naturally everyone from anywhere will be welcome to attend. They also have plans . . . to have this taped for TV, although this will be expensive and possibly won't be included . . . I deeply appreciate the zeal with which you follow the 'old paths' for they will always be the best!!"

J. Loyd Rice, Bryson, Texas: "I shall continue to try to contact people who are interested in holding the line."

Lillie M. Christman, Duncan, Oklahoma: "Did you or your father ever live in Sulphur, Oklahoma? I knew an Ira Y. Rice and heard him preach years ago. He was wonderful. It has been about 49 years since I heard this Rice preach in Sulphur, and I knew him years before that."

(NOTE: "It just had to be my father," I responded, in part. "He and I having the same name was sometimes confusing; he was Sr. and I am Jr. Also, my son is Ira Y. Rice, III.

"Many years ago I, too, spoke at Sulphur; but it was not that far back. Soon I shall complete 50 years as a gospel preacher. Dad has gone on to be with the Lord; and when the time comes I hope to do so, too.

"Please continue to encourage others to sign up as new subscribers to *Contending for the Faith*. We stand for the same things Dad did; and I am sure you still believe them, too." IYRJR.)

Melvin Elliott, Indianapolis, Indiana: "I believe the Crossroads Philosophy has made big inroads into central Indiana and may indeed take over."

You have to be made of stone to be immune to the massive misgivings faithful brethren feel toward the Lucas-Phillips-Rogers axis now sowing division brotherhood-wide.

Ed Casteel, minister, Chapman church of Christ, Ripley, Mississippi, February 9, 1981: "Would you please place the name of the church here on the subscription list. We would like to receive on a monthly basis 25 copies. We would like for our subscription to begin with the January 1981 issue. The elders want the congregation to read the article concerning **Don Finto** . . ."

Ross and Verna Cutts, of Vincentown, New Jersey, enclosed a check for \$100.00, saying, "Please use it as you think best. Best wishes for the good work you are doing."

H. L. Meeks, Tupelo, Mississippi: "I can hardly refrain from saying *amen* and *amen* to what you said in the June (1980) number of *Contending for the Faith* concerning the title 'Dr.' as applied to preachers of the gospel. I might, in a measure, understand why a school teacher might want to parade himself as 'Dr.' So-and-So to show his educational accomplishments, but we are filling the church with Dr. Preachers and I think that is one of the signs that we are slipping into apostasy. I am reminded of a facetious illustration told by brother **Roy J. Hearn** in which an ignorant man said of a Dr. Preacher, "that's one of them kind of doctors that can't do nobody no good" . . ."

Ray Stone, preacher, Silver City, New Mexico: "You say you are convinced that 'simultaneous youth worship' violates God's 'intention' . . . but, brother Rice, are you convinced that it is *sin*? Is it a matter of faith, or simply a matter of judgment? It seems to me that if this is a matter of faith (and it is; for proof-text, see every passage that speaks of 'assembling yourselves together' or 'the whole church coming together', etc.) then we are bound to give the truth, and it only, our support; and not provide a platform from which error might be espoused—even in the name of 'letting our readers listen to the argument from all sides' (your letter of October 28). May I quote a similar sentiment from a nationally known editor among us? He has written, 'We do not aim this paper at closed minds, but at those who are capable of thinking and changing. **That's why we often run articles with whose viewpoints we disagree.** If we ran only those things with which we totally agree the paper would be so 'blah' it would hold little interest for active minds. We pay our readers the compliment that they have enough intelligence to separate the error from the truth themselves."

"Do you see a striking parallel between that and your statement? The quote is from Reuel Lemmons, in an editorial in the Sept. 5 '79 FIRM (FLIMSY) FOUNDATION. That is company I wouldn't care to be in—not just because it is Reuel, but because the stand is wrong. We are not to be soapboxes for error. Suppose I preached with that approach? 'Think on these things.' Don't worry; I'm still reading your paper! . . ."

"P.S. If you want your readers to 'listen to both sides' of the issue, I (and my friends) could write you a series of articles enumerating all the opposition's arguments and *exposing* the error at the same time! Let us know if you're open to such a series."

(NOTE: ". . . if you think I am keeping company with Reuel Lemmons and the *Firm Foundation*," I replied, in part, "at least *they* don't think so!

"There is a difference, of course, in the way we let all sides be heard. If we allow *error* to be heard—and then do not give *truth* a fair chance to reply—then I, too, would be opposed to that. However, if we let *error* be heard—and then give *truth* a fair chance to be heard so as to come out victorious—what is wrong with that? I think if you will study the first five books of the New Testament you will find this was the procedure of both Jesus and the apostles. Surely, we can do no better than they!

"It is my own conviction that this so-called 'simultaneous youth worship' wherein separate worship services are conducted when the whole church *should* be coming together is indeed a sin. I thought you realized that if we violate God's *intention*, that is a *sin*; for sin is transgression of God's law; and *God's law* is what he *intended* . . ."

"As for an article or articles you wish to submit for consideration, whether on this or any other subject, I never commit myself in advance to use something I have not seen. However, if you want to send something in, I'll gladly consider it." IYRJR.)

What would it be worth to you to...

MASTER THE OLD TESTAMENT?

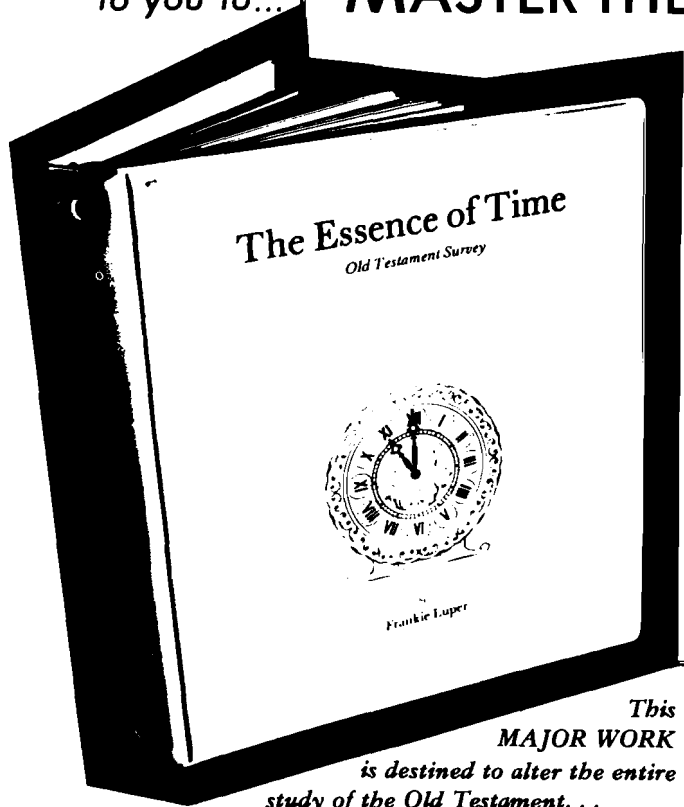
UNTOLD GENERATIONS have quailed before any exhaustive study of the OLD TESTAMENT simply because its sheer volume and multi-book massiveness were just TOO FORMIDABLE . . .



FRANKIE LUPER

FRANKIE LUPER'S

The Essence of Time



This MAJOR WORK is destined to alter the entire study of the Old Testament. . .

is destined to change all that. Her FRESH APPROACH to a study of the Old Testament is ALTOGETHER UNIQUE . . . After EIGHT YEARS of concentrated DAILY STUDY, she has reduced the ESSENCE of the first 17 books of the Old Testament into 12 periods of TIME, which she associates with the face of the CLOCK. For example, see TABLE OF CONTENTS, right:

TABLE OF CONTENTS

I	INTRODUCTION	
II	1 O'CLOCK - Ante-diluvian--	Genesis 1-7
III	2 O'CLOCK - Post-diluvian--	Genesis 8-11
IV	3 O'CLOCK - Patriarchal--	Genesis 12-50
V	4 O'CLOCK - Egyptian Bondage--	Exodus 1-12
VI	5 O'CLOCK - Wilderness Wanderings--	Exodus 13-40
VII	6 O'CLOCK - Conquest--	Leviticus
VIII	7 O'CLOCK - Judges--	Numbers
IX	8 O'CLOCK - United Kingdom--	Deuteronomy
X	9 O'CLOCK - Divided Kingdom--	Joshua
XI	10 O'CLOCK - Judah Alone--	Judges
XII	11 O'CLOCK - Captivity--	1, 2 Samuel
XIII	12 O'CLOCK - Restoration--	1 Kings 1-11
		1 Kings 12-22
		2 Kings 1-17
		2 Kings 18-25
		2 Kings 24-25
		Ezra - Esther
		1, 2 Chronicles

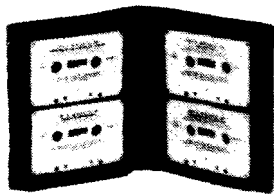
For YOUR Copy, Enclose \$10.00 (plus \$1.00 for Postage & Packaging) and Address Your Order to
CONTENDING FOR THE FAITH
 2956 Allshore, Memphis, Tennessee 38118

Hear Him Again . . .

FOY E. WALLACE, JR.

"The Alexander Campbell of our age."
 - Melvin Wise

- CASSETTE AND 8-TRACK TAPES -

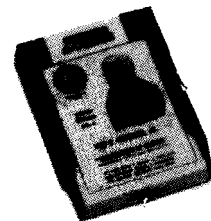


\$24.50 + 81c postage

CASSETTE ALBUM . . . consisting of four sermons: "Keynotes of Scripture," "Kingdom of Heaven," "Remember the Words of Christ" and "Salvation."

RECORDED
 IN THE
 PULPIT

© © 1980 BY FOY E. WALLACE, JR. PUBLICATIONS
 Noble Patterson, Publisher



8-TRACK TAPE SUITABLE FOR HOME OR AUTO.

Vol. I "Keynotes of Scripture" \$6.95
 Vol. II "The Kingdom of Heaven" \$6.95

(Plus 80 cents for Postage & Packaging)

Please Address All Orders To--

CONTENDING FOR THE FAITH
 2956 Allshore, Memphis, Tennessee 38118

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.

**EIGHTH ANNUAL LECTURESHIP
BELLVIEW PREACHER TRAINING SCHOOL**

MAY 9-13, 1982

"Set Ye Up A Standard In The Land"

Jeremiah 51:27

Sunday, May 9

- 9:00 A.M. "My People Are Destroyed For A Lack of Knowledge.....Jim Ward
- 9:30 A.M. "Study To Show Thyself Approved"
Ed Floyd
- 10:00 A.M. "God. . .Hath In These Last Days Spoken Unto Us By His Son...See That Ye Refuse Not Him That Has Spoken".....James King
- 6:00 P.M. "Will We Come No More Unto God?"
Roger Campbell
- 7:00 P.M. "Go Stand And Speak".....
*Tommy Alford

Monday, May 10

- 7:00 P.M. "Set Ye Up A Standard In The Land".....Buster Dobbs
- 8:00 P.M. "And Having Done All To Stand"..
W.N. (Bill) Jackson

Tuesday, May 11

- 8:00 A.M. Mechanical Instrumental Music...
Ken Burleson
- 9:00 A.M. As Hard As An Adamant Stone.....
Ernest Underwood
- 10:00 A.M. The Prophecy of Hosea..Jim Dobbs
- 11:00 A.M. The New Birth.....Robert Taylor
- 1:00 P.M. Restoring The Erring..Mac Deaver
- 2:00 P.M. "This Is The Love of God. . ." ..
W.N. (Bill) Jackson
- 7:00 P.M. "Be Thou An Ensample. . ." ..
Jim Dobbs
- 8:00 P.M. If You Weary When Running With The Footmen, How Can You Run With The Horses?.....*Joe Ruiz

Wednesday, May 12

- 8:00 A.M. Are We Carrying The Right Banner?
Bill Coss
- 9:00 A.M. The Book of Ezra.....Ray Peters
- 10:00 A.M. The Prophecy of Hosea..Jim Dobbs
- 11:00 A.M. The Indwelling Spirit.....
Buster Dobbs
- 1:00 P.M. When Is An Example Binding?.....
Mac Deaver
- 2:00 P.M. The Church Is Precious In God's Eyes.....Andrew Connally
- 7:00 P.M. The System Of Salvation.....
James Boyd
- 8:00 P.M. "Who Did Hinder You That You Should Not Obey The Truth?".....
Charles Pledge

Thursday, May 13

- 8:00 A.M. Growing In Grace And Knowledge..
John Grubb
- 9:00 A.M. Living Soberly, Righteously And Godly.....Ben Vick
- 10:00 A.M. The Prophecy of Hosea..Jim Dobbs
- 11:00 A.M. "Confess Your Faults One To Another".....Robert Taylor
- 1:00 P.M. Is The Church Of Christ A Big Sick Denomination?.....James Boyd
- 2:00 P.M. The Prophecy of Micah.....
Charles Pledge
- 7:00 P.M. Spiritual Gifts....Buster Dobbs
- 8:00 P.M. There Is A Balm In Gilead.....
Andrew Connally

Contending FOR THE Faith

POST OFFICE BOX 26247
BIRMINGHAM, ALABAMA 35226

Second Class Postage
PAID
at Pensacola, Florida
and at Additional Mailing Offices

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Pat McGee's Reply to this Article Begins on Page 4

Count Me A "Rank Liberal"

T. S. Greene

Recently, an article was published in these pages that was highly critical of some statements made by some men in the Highland church of Christ in Abilene. When one writes an article with such a purpose in mind he should be extremely careful with facts to make sure that what he is saying is indeed the truth. He should also take great care when expressing what he thinks others believe about certain subjects so he will not be misrepresenting anyone. Third, the attitude in which the article is written should certainly be unprejudiced. With these thoughts in mind let us proceed to the article.

The author of the article, brother Pat McGee, asks how a man can be an elder who believes that Moses did not write the book of Genesis. He then quotes a passage from John Willis' commentary on Genesis to prove what he has claimed about brother Willis. However, the quotation he has used does not prove at all that John Willis believes Moses did not write Genesis. Brother Willis wrote, "... the date of the **present final form of the book of Genesis** cannot be earlier than [the end of the period of the Judges]..." (emphasis mine) which is indeed true. Brother McGee should also have quoted what John Willis wrote concerning the reason he made the statement, but he is trying to prejudice his readers against John Willis (and the Highland church in general), so he has taken brother Willis' statement out of its context so its reason cannot be read, claimed it says something it does not say, and ignores brother Willis' special section on the authorship of Genesis. As a matter of fact, brother Willis gives a very common sense reason for his statement; commenting on Genesis 14:14, he says:

The city name **Dan** would have been incomprehensible to readers living before the end of the period of the Judges, because prior to that time this town was called Leshem (Josh. 19:47) or Laish (Judg. 18:7, 14, 27, 29), and it was not until then that its name was changed to **Dan** (Judg. 18:29). Therefore, the date of the present final form of the book of Genesis cannot be earlier than that time, although the events that it relates and the oral or written sources from which it was composed are much earlier. (p. 229)

Now, we must remember that brother Willis said the *present final form* of Genesis can't be earlier than the period of the Judges. Does this mean what brother McGee claimed it means? Of course not, and all brother McGee needs to do is go to the special section on the authorship of Genesis that John Willis put in the beginning of his commentary especially for those who are interested in that information. Brother McGee could have quoted from there, but he did not because that would have hindered his case.

As an aside — where does the Bible tell us that we must believe Moses wrote the book of Genesis?

But let's let John Willis tell us what John Willis believes about the authorship of Genesis:

Other conservative scholars believe that **it is necessary to attribute to Moses only those portions of the Pentateuch which the Bible itself attributes to him.** They contend that **the Bible alone is final authority in such matters** . . . They believe that the expressions "law of Moses," "law given by Moses," and the like do not necessarily refer to the whole Pentateuch but apply only to those portions which contain legal material that the Lord handed down to Israel through Moses. If Baruch wrote sections of the book of Jeremiah (*cf.*, Jer. 36), a successor of Moses could have written sections of the Pentateuch. It is most natural to believe that the account of Moses' death and succeeding events recorded in Deuteronomy 34:5-12 come from a hand much later than the time of Moses; but if this section of the Pentateuch is not from him, one does not detract from the biblical teaching on inspiration or authority by thinking that certain other parts of the Pentateuch are not from Moses. One's inability to discover the name of the author of the book of Hebrews in the NT does not undermine its credibility for Christian doctrine and life. **The most natural explanation of the references to Moses in the third person in Exodus and Deuteronomy is that someone other than Moses wrote these lines, while what follows in each case is genuinely Mosaic.** The most natural interpretation of Genesis 10:2-3, 14:14, 31:47, and 36:31 is that these verses or portions thereof are the work of a later hand. (emphasis added).

The present commentary assumes that the book of Genesis was arranged in its present final form for a specific reason and that the scholar's first task is to deal with the text as it now stands. Neither space nor purpose allows much room for

(Continued on Page 3)

Contending FOR THE Faith

Volume XIII, No.5

May/1982

Ira Y. Rice, Jr., Editor

EDITORIAL STAFF

Linwood E. Bishop	Roy J. Hearn
Tom L. Bright	W. N. Jackson
Franklin Camp	Dan Jenkins
B. C. Carr	Archie W. Luper
W. F. Cawyer	Pat McGee
Winfred Clark	Max R. Miller
William S. Cline	Joe H. Moulder
Bill Coss	Walter W. Pigg, Jr.
W. R. Craig	James Pilgrim
Dalton P. Ellis	Wayne Price
E. R. Harper	Winston Temple

Ernest Underwood

SUBSCRIPTION RATES

Single Subscription, \$4.00 Per Year
 Three Years, \$10.00; Six Years, \$20.00
 Club Rate, Six Subscriptions, \$20.00
 Single Copy, 50 Cents

BUNDLE RATES

Monthly Per Issue—Standing Orders
 Billed Quarterly after Delivery
 (Or, if you prefer to pay in advance,
 we credit your account accordingly.)

12 copies/\$4.00	60 copies/\$15.00
25 copies/\$8.00	80 copies/\$20.00
40 copies/\$12.00	100 copies/\$24.00

WHOLE CONGREGATION RATE

(Any congregation desiring to enter each family of its entire membership on our regular mailing list, with single copies being mailed directly to each home, receives 25% discount off the Single Subscription rate, i.e., such **WHOLE CONGREGATION** subscriptions are payable in advance at the rate of \$3.00 per year per family address.)

POLICY STATEMENT

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.

Please address **ALL** communications to

CONTENDING FOR THE FAITH
 Post Office Box 26247
 Birmingham, Alabama 35226

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview Church of Christ, 4850 Sautley Road, Pensacola, Florida 32508. Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

USPS 063-530

How Are We To Demonstrate Love and Unity, While False Brethren Undermine Church?

The things that are happening to undermine the churches of Christ both in the U.S. and around the world at this time are almost beyond belief.

Just prior to our leaving for overseas, for instance, here came an article (in December) by **T. S. Greene**, of Houghton Lake, Michigan, attempting to defend **John T. Willis** in his liberalism, vaunting that if Willis was a liberal, then he wanted to be counted one, too! Be sure to read both brother Greene's "Count me a 'Rank Liberal'" as well as Pat McGee's reply to it "Anatomy of a Liberal—John T. Willis" this issue.

THAT WORK UNDERMINED ON DIVORCE, REMARRIAGE

While we were overseas, all the way from Taiwan, to Hong Kong, to Singapore and back, practically all we could hear about was how the Thailand churches were being destroyed with the wrong teaching on marriage, divorce and remarriage as taught by James D. Bales, Ted Stewart and others of like doctrine.

What happened, as it was described to me by those who had looked into the matter, was that brother **Loren Hollingsworth**, who now heads up the preacher-training school in Bangkok, had called in the graduates of the school from all over Thailand and had indoctrinated them in this position. (Watch future issues for further information and documentation.)

When I think of all the hard work that **Parker Henderson** had poured so lovingly into founding and building up this preacher-training effort, to have it so perverted and misused to destroy the very purpose for its existence almost destroys me, too—inside.

AND WHAT'S ALL THIS PRE-EASTER BUSINESS?

Hardly had we returned home from overseas, the middle of March, then it was called to my attention that **Virgil Trout**, of the old, supposedly-sound Skillman Avenue church in Dallas, Texas, as well as **Art McNeese**, of the South MacArthur church, in Irving, Texas, were taking part with the **First United Methodist Church**, of Dallas, and the **Plymouth Park Baptist Church**, of Irving, respectively, in inter-demoninational, pre-Easter services!

It seems that we can hardly turn around these days but one or more of our erstwhile, supposed-to-be faithful preachers in the Lord's church appears to be heading away from sound doctrine and practice. In addition to the foregoing, be sure not to miss **Clinton Elliott's** article on "Symposium on Holy Spirit at San Gabriel, California"; **Ernest S. Underwood's** reply to **Joe Beam's** "New Emphasis on Love and Unity"; **W. N. Jackson's** "And Now a 'Clown Ministry'"; and **Leon Cole's** "The Gospel or Mundane Methods?"

We are being admonished by some to show more love in our response to false teachers. It would be a lot easier to do this if their depredations against the church and the truth these days were not so unlovable.

—Ira Y. Rice, Jr., Editor

COUNT ME A "RANK LIBERAL"

(Continued from Page 1)

treatment of documentary, traditio-historical, or form-critical matters. While it is therefore limited in many ways, perhaps the emphasis chosen will allow for a deeper appreciation of the coherence of the book of Genesis in its present form, and accordingly, for a more profound understanding of its divinely inspired religious message. Surely this was the main concern of its author. (pp. 33-35)

I'm sure those who are honest, unprejudiced, and truth-seeking will read the entire section brother Willis has written about the authorship of Genesis in his book (pp. 18-35), find out what he does say, and see if he has adequately defended what he has written.

But has brother McGee done enough twisting of brother Willis' words? No. Brother McGee proceeds to claim that John Willis teaches that "the book of Isaiah was produced in its final form in three different periods between the eighth and fourth centuries B.C." and gives pages 13-20 of brother Willis' commentary on Isaiah as the reference. However, does brother Willis actually teach this in his Isaiah commentary? If he does, it is nowhere to be found in the book I own. As a matter of fact, here is what John Willis does say (and he says it at the very conclusion of the section which brother McGee has cited):

The reader should not confuse the historical periods projected in the book with the dates at which the oracles were written down or with the time at which the book was given its final form (see the next section for a brief discussion of this problem). (p. 20)

The very section that John Willis asks his readers to see (pages 20-31) tells us exactly what he believes about the matter (brother McGee apparently also avoided this special section on authorship in a somewhat convenient manner). In his concluding observation he says:

The above examination of arguments for and against the authorship of the book of Isaiah by the eighth century prophet, Isaiah of Jerusalem, shows the complexity of issues involved. Particularly in view of NT passages which state that Isaiah "said" or "spoke" things recorded in chapters 40-66 (Matt. 3:3; 8:17-21; 12:17; John 1:23; 12:38-41; Rom. 10:16; 10:20, 21 . . . **the present commentary affirms the fundamental Isaianic authorship of the whole prophetic book, while acknowledging the possibility of additional words, lines, or verses at a later time, all under divine inspiration.** Most important of all is accepting the message of the book of Isaiah as from God and striving to live by the principles which it teaches. The sincere Christian must commit himself to hear God's word and endeavor to do as it says (*cf.*, Matt. 7:21-23). (pp. 30, 31) (emphasis added).

I'm sure those with a truly Christian attitude will give brother Willis adequate consideration, especially with his many, many years of study in these Old Testament books (as well as most of the others) and his highly evident knowledge of the subjects and issues involved.

But is brother McGee yet through with his misrepresentative statements? Of course not. He becomes somewhat perturbed when John Willis says, "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, p. 7). Is brother McGee claiming that we can anticipate how God will behave? Is he claiming that we can figure out God?

And let's in all fairness let John Willis speak for himself

more fully:

The OT (like the new) is not a book of dogmatic theology; *i.e.*, it is not arranged along the lines of great theological concepts, such as God, man, Christ, the church, ethics, and eschatology. There is good reason for this. 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. God is not programmed to act according to any logical human system. He is God! And he acts as he wills as each new situation arises. The biblical writers do not speculate on God's nature; they record his mighty acts and declare their relevance to their own audiences. Thus all biblical texts are tied to the historical situation in which they were originally produced. The task of the commentator is twofold: (1) to reconstruct the historical situation in which a divine word was delivered, a divine act was performed, or a book was written; and (2) to explain the divine message that the author of that book intended for his audience. (pp. 7, 8)

I think you can now understand more fully what John Willis meant. Get his books and read for yourself what he says in its entirety.

So many times (many too many times; even once is too much) we let someone prejudice us toward other people without being fair to the one who is slandered, without even checking out what they actually do teach! This is sad — and sinful. (And in this case, especially, since it is so easy to check out what John Willis has actually said and realize that Pat McGee has been somewhat deceptive in his statements about John Willis' writings.)

With such misrepresentations on brother McGee's part when he claims John Willis teaches things he does not teach, how should I estimate the credibility of his article? Very low. I will not, therefore, allow brother McGee to influence my attitudes toward those he is trying to (sadly and unsuccessfully) derogate.

Brother McGee calls John Willis a "rank liberal." Well, if a "rank liberal" is a person who lets the Bible speak for itself and believes that God is so far above human beings that we are incapable of figuring him out, then count me with the "rank liberals." And if a "conservative" is one who misrepresents and derogates others, then I do not want to ever be considered a "conservative" by anyone.

I would appeal to brother McGee's spirit of peace and unity (Galatians 5:22; Ephesians 4:1-3) and ask him to realize that a spirit of discord and misrepresentation is not becoming of a Christian, a person trying to imitate Christ. (Galatians 5:19-21; Titus 3:10).

—Route 1, Box 113A
Houghton Lake, Michigan 48629

(EDITORIAL NOTE: After receiving the foregoing article in December, I wrote to brother Greene, under date of January 7, 1982, as follows: "Dear brother Greene: When I received your letter and enclosure of December 4, 1981, I got in touch with brother Pat McGee and discussed it with him. He is coming to Memphis early the coming week and I have made a copy of same for him, suggesting he consider carefully everything you wrote and write a response to it that I may consider publishing both articles together as soon as possible in **Contending for the Faith**.

"It will be the middle of March before I get back from the Far East, leaving at the end of this month. My February and March issues already are full. So it would have to be after that in any case.

"Brother Greene, we have no intentions of misrepresenting *anyone*, whether John Willis, you or anyone else. I shall wait until I get brother McGee's response back in hand before proceeding in this matter; however, it will not be ignored. In the cause of truth, (Signed) Ira Y. Rice, Jr."

My wife Vada and I were overseas until the middle of March. So much work had piled up on me during our absence that I could not publish these things until now. However, now that you have read brother Greene's article, per foregoing, please consider brother McGee's response to it, as follows. — Ira Y. Rice, Jr., Editor.)

Anatomy Of A Liberal—John T. Willis

Pat McGee

"The times, they are a-changing." It is hard to believe or imagine. Things occur now that would once have blown the top off of heaven and hell. But, my, how time changes things and things change in time. And the church is changing, too. But not the kind of change that is necessary or pleases our God.

Perhaps nothing more clearly documents this present drift than the kind of books that are being written and printed among us with hardly an eyebrow being raised or a voice crying out. These books could not have found their way among our fellowship, schools or congregations at an earlier time. The men who wrote them would have been marked and avoided. Their insidious doctrines would have been exposed and thrown back to the devil from whence they came. The publishing house responsible for their issuing would have utterly failed financially. But not so today. Times have changed. The church is in serious trouble.

There are many today who are "teaching things which they ought not." (Titus 1:11). Their mouths *must* be stopped (Titus 1:11) and they *must* be marked and avoided. (Romans 16:17). Brethren had better get their eyes open (Ephesians 5:14) and see that the battle now is at the gate. (Isaiah 28:6). The fight against theological liberalism among us is not over, nor has the danger lessened. Now, more than ever, we need a sense of the real issues and threatening influences among us. The battle is indeed *at the gate*.

ROOTS AND SEEDS OF APOSTASY

Every apostasy and digression may be traced back to roots and seeds. Seeds are small things. Apostasy always begins with small things. We must not consider these seeds (*i.e.*, tendencies, compromises, etc.), which are essential to the present liberal digression, insignificant or non-consequential. The apostasy of the last century developed right under the noses of the brethren, who failed to recognize what was happening and the seriousness of what the liberal professors, preachers and PhD's were teaching among the churches. Lipscomb, McGarvey and others were pictured by the liberal compromisers as nit-picking old women trying to sweep back the ocean. Brethren tired of the controversy and gullibly buried their heads or indifferently shrugged their shoulders while the termites continued to eat away at the foundations.

Will history repeat itself? It is enlightening to note that some of the opening shots fired by the liberals in the 19th century dealt with the modernistic treatment of "documents and sources" behind Genesis, Isaiah and other Old Testament books, and the nature of Biblical inspiration (*cf.*, *Missouri Christian College Lectures*, 1883). History is repeating itself. The obscure, it has been stated, we see eventually. The completely obvious, it seems, takes longer!

Under the guise of scholarship, intellectual honesty, scientific criticism, progressive biblical research, and such

like, the seeds are being sown and the way prepared for a full blown apostasy.

LIBERALISM MOVEMENT IS GROWING

Brother Wayne Jackson hits the nail right on the head with the following statement, "It is certainly no secret to knowledgeable brethren that there is a growing movement of real liberalism (in the strictest sense) within our fellowship. This is not 'scare talk', but plain fact! In truth, some brethren are now unashamedly preaching hard-core modernism under the guise of sophisticated intellectualism. There is simply no question but that we have a real fight on our hands." (*Christian Courier*, April, 1972, p. 46).

This is the same Wayne Jackson who took three issues (June, August, September 1980) of his excellent journal *Christian Courier* to epose and rebut the modernism of John T. Willis in his books published in the Old Testament series by Sweet Publishing Company. Brother Jackson asks this question: "Why is it that some of our brethren continue to be charmed by the liberal views that even some modernists have forsaken?!" I, too, am asking, "Why?"

MORE THAN ONE WAY TO TEACH ERROR

Just like there's more than one way to skin a cat there is also more than one way to teach error. The false teacher will deliberately select the most unobtrusive, unexplosive, indirect mode to spread his doctrines, attempting to couch his words in familiar and acceptable terminology. This is the heart and core of Neo-Orthodox Modernism, *i.e.*, using the proper terms but secretly re-defining them to fit their non-supernatural presuppositions and assumptions.

The Liberal-Neo-Orthodox theories are most dangerous because of their basic subtle and deceitful nature. This is especially true in respect to the humanistic approaches and assumptions of the form-critical methods adapted by brother Willis and some other writers in the Sweet Commentary series.

This rank liberalism must not be allowed to pass or continue in the churches and schools among us. The alarming consideration is that vast numbers among us cannot recognize false teaching or liberalism when they read or hear it.

HOW TO IDENTIFY FALSE TEACHING AND TEACHERS

In light of these facts, it is important for Christians to know how to identify false teaching and what actually makes one a false teacher. Such a question cuts to the heart of this present issue and is crucial for the church of this age to grasp.

By way of scriptural definition, the Bible teaches that the false teacher and false teaching involve one or a combination of the following matters. Note that it does *not* take *all* of these to make one a false teacher. *One* is enough to do the job. Any one is deadly and to be carefully avoided:

1) The explicit teaching of that which is at variance to truth makes one a false teacher.

2) The implicit teaching of that which is at variance to truth makes one a false teacher.

3) The tolerance of error by ignoring it and/or leaving it to someone else to deal with involves one in the same camp with the man who is directly guilty of one of the above. In a real sense this man is more dangerous and hurtful than those chargeable on the former accounts.

4) The fellowshipping (all that this means or enjoins as per the New Testament instruction) of those who themselves do at least one of the above makes one as guilty as any of the above mentioned. **“Be not unequally yoked together with unbelievers . . .”** (II Corinthians 6:14) and **“Have no fellowship with the unfruitful works of darkness . . .”** (Ephesians 5:11) are as definite on this point as any other scriptural instruction.

5) The denying or softening of any of the above matters makes one a false teacher.

I maintain that the Bible teaches each and all of these above principles and that to infringe upon these teachings and truths is a violation of Christ’s authority and will. Only by these truths can the false teacher and those who “come in unawares” (Jude 4) be identified, exposed and marked. (Romans 16:17-18).

An understanding of these truths lies at the heart of understanding the liberal mind-set and specifically identifying the liberalism in the John T. Willis material.

FORMER TREATISE NOT INTENDED AS FULL TREATMENT

My brief comments and references to the Willis material in the November 1981 lead article on Lynn Anderson in *Contending for the Faith* were not at all intended to be a full or in-depth treatment and analysis. They *did* indicate the serious nature of the false teaching and compromise present in the Highland Church of Christ/Herald of Truth situation. I really don’t know what it takes to convince brethren of the reality and enormity of the current doctrinal digression. The contention that the allusions to the Willis material or any other of the discussed issues is “misrepresentation, slanderous, unfair, prejudicial, taken out of context, deceptive, sinful” or such like is *most avowedly denied*. Our brother, who chooses to be called “Rank Liberal” and attaches himself to the doctrinal compromises and contentions of brother Willis has in his article *failed* to do anything but to *confirm* our allegation and support the accusation of serious theological modernism. My quotes and references were totally in context and the allegations reflect the true viewpoints as set forth in the Sweet volumes and writings of John T. Willis. Nor have I ever had a word from brother Willis himself disavowing the accusations. Brother Wayne Jackson, in his excellent writings exposing the liberalism of the Willis material, also has never heard from brother Willis disavowing the charge of false teaching even though brother Jackson has written to him personally.

WHAT ARE THE SIMPLE, UNBIASED FACTS?

But now comes brother “Rank Liberal” making the attempt, feeble though it is. He may attempt to denigrate my attitude and hurl charges of “slander, deception, misrepresentation, twisting of Willis’ words”, and such, in my direction, but his alleged defense is not at all convincing nor his logic compelling. Here are the simple, unbiased facts:

1) Moses did not write the book of Genesis.

Brother “Rank Liberal” (as he asked to be called) has the

quote right, but is absolutely incorrect in his conclusion. The quote taken from the Genesis 14:14 comment is: “. . . the date of the **present final form** of the book of Genesis cannot be earlier than that time (*i.e.*, the period of the Judges—PM); although the events that it related and the **oral or written sources** (these theoretical sources are never specifically identified by brother Willis—PM) from which it was composed are much earlier.” (*Genesis*—J. T. Willis, page 229).

The simple, unbiased truth is that brother Willis, in his comment on the Genesis 14:14 text states that here Moses is *not* the author and that the Hebrew text went through a developmental process (the heart and soul of the naturalistic, documentary-source, critical-hypothesis) leading up to a time, speculated by brother Willis, to be not before the period of Judges, hundreds of years *after* Moses died! And that *is* exactly what our brother from Abilene stated and brother “Rank Liberal” did not abrogate the point. (For a detailed discussion and response to this modernistic slant placed on the Genesis 14:14 text the reader is asked to read the June 1980 issue of *Christian Courier*. Brother Jackson concludes the discussion by asking, “Why is it that some of our brethren continue to be charmed by the liberal views . . .?”

Brother “Rank Liberal” then asks, “As an aside (and this is really *aside*, *i.e.*, aside from the plain truth—PM), where does the Bible tell us that we must believe Moses wrote the book of Genesis?” Yes, that is quite an aside! Perhaps our brother “Rank Liberal” never read what the Son of God had to say on that matter! May I humbly suggest that if “Rank Liberal” spent more time reading his New Testament and less time reading Willis, he would not be asking such questions. In answer to his question, we hope he will read John 1:17; 7:19; Luke 16:31; 24:44—and that should be enough. But after years of reading in the liberal writings, the modernistic reinterpretation of the Old and New Testament texts, and listening to their quibbles and qualms, I personally doubt it. For four years and two graduate degrees I had to listen to the ravings and speculations of the Barths, Bultmans, Speisers, DaHoods, Von Rads, Dodds, Rowleys, Noths and countless other so-called scholars, as they relegated the sacred text to the humanistic level and tore it apart with their theological scissors and so-called assured results of modern scholarship. I was sick of it then and the illness intensifies when I see our own brethren mimicking these “scholars” and parroting their phrases. Brethren, the seeds of rank liberalism under the cover of modern, critical scholarship are being sown right under our noses. It is indefensible, even by our brother “Rank Liberal.”

FUTHER DEMONSTRATION

But to more clearly demonstrate that we in no way distorted the views of the liberal commentary under consideration nor were unfair to our brother, we shall do what our brother “Rank Liberal” in reality *avoided* doing, *i.e.*, let brother Willis speak for himself, as follows:

“In dealing with narrative material, certainly there is great value in **getting behind the present final form of a book to earlier stages of preservation of the material** (as when II Samuel 1:18 refers to the Book of Jashar), and when possible back to the original event itself” (emphasis mine—PM). (Page 115).

“It would seem logical that the commentator’s first task is to attempt to interpret the text as it now stands and **move** from this to earlier stages of the material.” (Page 115).

Nowhere in the 50 chapters of Genesis does brother Willis call Moses the author. It is exclusively "the author" or similar nonpersonal terminology. On pages 18-19, it is "author (or authors)", e.g., "Scholars of all persuasions are generally agreed on a number of matters pertaining to the book of Genesis . . . The author (or authors) responsible for the present form of the book made use of several earlier oral and/or written sources of some sort" (emphasis mine—PM). Further, brother Willis tells us that there are supports for the documentary hypothesis, e.g., "Some of the supports (note: **not alleged** supports—PM) for this hypothesis may now be discussed and evaluated." (Page 20). And then the reader is treated to a discussion of supposed redactors, discrepancies, chronological problems, doublets, discordant doctrines in the text., etc., *ad nauseum*. Brother Willis concludes by pontificating, "Whatever the sources lying behind the present final form of the book of Genesis may have been or may have meant to those who handed them down, the primary task of the serious Bible student is to attempt to understand the text as it now stands . . ." (emphasis mine—PM). (Page 27).

For further documentation of the Willis contention for a final form of the Genesis text hundreds of years after Moses, the reader should see page 379— and for his frank admission of the possibility that the author of Genesis could have used "two originally separate sources", the one "J" and the other "P", (see page 458).

Let it be noted that there is no objective, extant evidence or proof of the existence of any of the so-called sources and documents. It is without any basis in fact, brother Willis and brother "Rank Liberal" notwithstanding!

To show that I am not alone in my understanding of the Willis statements, let me now quote from a review of the *Genesis Commentary* in *Restoration Quarterly* (Fourth Quarter, 1980, pages 239-40) by Jack W. Vancil of Harding Graduate School: "Willis suggests a possible use of these sources (i.e., ancient Near Eastern material) by the biblical authors . . . Willis moves beyond a purely academic treatment of textual matters and attempts to set forth the profound religious truths intended by the author(s) of Genesis." (Emphasis mine—PM).

Maybe brother "Rank Liberal" can't see what brother Willis means when he writes, "The present commentary assumes (emphasis mine—PM) that the book of Genesis was arranged in its present final form for a specific reason . . ." (Page 35), but I am not so blinded. In a strong and to-the-point discussion of this Literary-Critical, Modernistic, Form-Critical foolishness, brother Furman Kearley in the 1982 Fort Worth Lectures correctly observes, "In conclusion, there is no objective foundation to support the Documentary Hypothesis. To one practicing objective scholarship, the results of Literary Criticism on the Pentateuch are the figment of critics' imaginations. Since Form Criticism and Tradition Criticism presuppose Literary Criticism, it follows that all three of these approaches to the origin of the Old Testament are a puff of cloud and without foundation." (Page 150). To which we but add, AMEN!

2) Authorship and text of Isaiah.

Brother "Rank Liberal" asks, "But has brother McGee done enough twisting (which allegation has been clearly and absolutely refuted—PM) of brother Willis' words? No." And then "Rank Liberal" asserts that I also twist Willis' words about the authorship of Isaiah. It is amazing to me

that brother "Rank Liberal" chooses to use the very quotations that in fact are most damning to the view he is attempting (albeit in vain) to find in the Willis material but which quotations, in fact, clearly support what I am alleging about the Willis position, i.e., that Isaiah in "its final form" is a result of the so-called redaction process carried out between the eighth and fifth centuries B.C. by a disciple and/or disciples of Isaiah. These clear and simple facts may be observed from the following quotes, none of which are twisted out of context or used unfairly:

"It was common in ancient times for writers living after the death of a great person (in this case after the death of Isaiah—PM) but under his influence and in his tradition, to attribute their own words to him as 'extensions of his personality' without any intention of 'forging' his name to their work or of deceiving the readers for whom they wrote (Willis may not choose to call it forgery, but that's what he is arguing for—PM). Thus, *Song of Songs* is attributed to Solomon, *Lamentations* to Jeremiah, and the *Psalter* to David. Therefore, there is no reason why prophets living in the late exilic (that's seventh and sixth centuries B.C.—PM) and in the post-exilic (that's sixth, fifth and fourth centuries B.C.—PM) periods could not have viewed their work as standing in the tradition of Isaiah of Jerusalem (note that Willis distinguishes between Isaiahs—PM) and attached their oracles to his all in one book, the superscription to which bears the master's name." (Emphasis mine—PM). (Page 267).

" . . . The superscription (i.e., 1:1) designates the prophet. Such an identification would have been unnecessary in Isaiah's day. (Why brother Willis makes this assertion is beyond my perception—PM.) Therefore, it seems probable that verse 1 was written by a disciple at a time when the oracles of Isaiah were no longer commonly known to have come from him." (Such silly and unnecessary speculation find no foundation in the original text—PM.) " . . . there is no reason that a disciple of Isaiah could not have written his own words in a book which for the most part (note this limitation—PM) contained oracles delivered by Isaiah" (Page 57, emphasis mine—PM). "Scholars generally agree that Isaiah 1:2-31 contains a summary or overview of Isaiah's oracles concerning Judah and Jerusalem." "Isaiah's disciple(s), who collected the prophet's deeds and oracles and arranged them in their present order (remember that brother Willis has already told us that he believes this editing process could have "taken place in the exilic and post-exilic periods", page 27, i.e., sixth through fourth centuries B.C.—PM), set forth first of all a panoramic view of the heart of Isaiah's message by putting together (here is the redaction process so fundamental to Documentary Hypothesis and Form-Tradition Critical theories —PM) three of his oracles which originally were delivered to different audiences on separate occasions." (Page 60).

Of Isaiah 1:1, brother Willis thus proclaims, " . . . it is by no means clear that this verse intends to claim that Isaiah of Jerusalem (to be distinguished from Isaiah of Babylon—see page 349 in *Isaiah Commentary*—and even other Isaiahs, I suppose???—PM) wrote the whole book of Isaiah." (Page 24).

To hear brother "Rank Liberal" cry "foul", "unfair", etc., is just more than patience can bear! The truth of the matter is that every allegation I made about the Willis position on the authorship of Isaiah is clearly and absolutely confirmed by the evidence above set forth. That is why brother Willis states his commentary only affirms "the fundamental Isaianic authorship . . . while acknowledging the possibility of additional words, lines, or verses at a later time (emphasis mine—PM), which he tells us could be during the exile or post-exile period—PM), all under divine inspiration." (Page 31). Humbug!

For an excellent and thorough refutation of the liberal concept of multiple authors and sources in Isaiah, read the

lecture by Furman Kearley in the 1982 *Fort Worth Lectures* on "Old Testament Authorship and Dating", pages 150-155. Brother Kearley is to be commended for this clear disavowal of critical liberalism such as we are meeting in brother Willis' books.

Brother "Rank Liberal", it was not my purpose to belittle brother Willis' knowledge or to deprecate his "many, many years of study." You miss the point. But of what use is such obvious knowledge, ability, etc., if the Biblical text is viewed as an end result of the humanistic redaction process which draws an ominous shadow over the whole and decreases confidence in the sacred text? The Bible of the Form Critic is a compilation of doubtful and shredded pericopes wherein verbal plenary inspiration is an impossible tenant. Think, brethren!

3. Willis' View of Inspiration, Revelation and God.

I completely agree with "Rank Liberal", i.e., "and let's in all fairness let John Willis speak for himself..."

"God cannot be limited to any set of abstract, religious declarations deduced from Scripture by his creature man." (*The World and Literature of the Old Testament*, page 7). To which we ask, "Where does the Bible say such a thing?" To the contrary, the Scriptures state that it is impossible for God to lie (Hebrews 6:18) and that the scripture cannot be broken. (John 10:35).

"Man cannot anticipate how God will behave in any given situation." "God is not programmed to act according to any logical human system. He is God! And he acts as he wills as each new situation arises." (Page 7). Behold the language of the existentialist-neo-orthodox theologies of the Barths, Bultmans and Brunners! Relativism, situation ethics, agnosticism are all spawned from such vain philosophical speculations. Brother "Rank Liberal" asks, "Is brother McGee claiming that we can anticipate how God will behave?" To which brother McGee responds, "Exactly!" That is precisely why we have a divinely given propositional revelation—the Bible. If the Bible doesn't guarantee to man how he can expect God to behave then it becomes absurd and useless. "God is faithful."

Brother Willis would have us believe that Biblical inspiration is a "theological proposition" (which is the Neo-Orthodox terminology for faith assumptions, leaps in the dark, existential probability) which is his comment on II Timothy 3:16. (Page 7). Willis further writes, "The Bible claims to be inspired of God. (II Timothy 3:16). **There is no way to prove or disprove this claim absolutely**, although arguments have been advanced on both sides of the issue. It must be accepted by faith or rejected by unbelief." (Page 11). According to this contention, we must be absolutely agnostic as to the nature of the Bible. This is why brother Willis constantly uses the word "assume" in reference to Biblical inspiration; he says, "The present writer **assumes** that the Bible is 'inspired of God' (II Timothy 3:16) and is committed to the conviction that one's understanding of **how** the Bible was inspired **must** be a **Biblical understanding**; that is, it must be determined, **not by philosophical speculation and logic**, but by a careful, critical scholarly examination of the claims and phenomena found in the Bible itself." (*Restoration Quarterly*, Volume 15, No. 1, 1972, pages 1-1. The reader may consult brother Willis' articles on Biblical Inspiration in the *Firm Foundation*, December 2, 1980, page 4, where he again claims that the case of Biblical inspiration rests only upon "probable evidence.")

It would be amusing to see how brother Willis thinks he's going to be scholarly without using logic (that is, if this foolishness were not so serious). How long will brethren put up with this "Las Vegas-roll-the-dice" kind of approach to religion where God is a gamble and the Bible an assumption? Whether or not our good brother "Rank Liberal" thinks we are unfair, sinful, lacking credibility, etc., in the treatment of the Willis statements is of small consequence to me in sight of the obviously serious false teaching embedded in the quotes noted above. And we are not the only ones disturbed by these Willis statements. In his *Christian Courier* for August, 1980, page 13, for instance, brother Wayne Jackson writes, as follows:

Questionable View of Inspiration

John Willis gets off on the wrong foot when, in the Introduction to Volume I, he makes the erroneous statement: "A careful study of the Bible is indispensable to one who seriously believes that it contains the word of God" (p. 8). The Bible does not merely "contain the word of God," as those who advocate the notion of partial inspiration commonly allege (see H.S. Miller, *General Biblical Introduction*, p. 22); rather, *it is the word of God*. If Willis' statement was simply a semantical slip—which seems somewhat doubtful in view of additional indications—it was an extremely careless mistake for one of his experience. Again Willis writes:

"The Bible claims to be inspired of God (II Tim. 3:16).

There is no way to prove or disprove this claim absolutely, although arguments have been advanced on both sides of the issue. It must be accepted by faith or rejected by unbelief. The contributors to the OT Living Word Commentary believe this claim" (I, p. 11).

This writer absolutely rejects the assertion that there is no way to prove that the Bible is the word of God! The scriptures contain manifold evidences (internal unity, predictive prophecy, etc.) which prove, by all reasonable criteria, that they could not have originated with mere man. Christians are to "prove all things, hold fast that which is good; abstain from every form of evil" (I Thess. 5:21, 22); we are to "prove what is that good and acceptable and perfect will of God" (Romans 12:2). How is that to be done; by the *un-provable* Bible? Further, it is not enough for a writer to simply say that he believes the Bible's claim of being inspired; the question may well be: *to what extent does he believe in the inspiration of the Scriptures?*

The accusation from brother "Rank Liberal" of misrepresentation and unfairness in dealing with the Willis-Sweet volumes is categorically denied, convincingly overthrown, and completely disclaimed. We ask once again, "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!

Cogdill-Woods Debate

Widely recognized as able defenders of their respective positions, **Roy E. Cogdill** and **Guy N. Woods** met in public discussion in 1957 in Birmingham, Alabama on the subject of intercongregational cooperation and church support of orphan homes.

A classic discussion of this subject, if you don't have it already, you need it..... **Cloth: \$6.95**

(Please add \$1.00 for postage and packaging)

Order From

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

Is It All Right to "Observe Days, a

"Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." (Galatians 4:8-11).

Not only does the foregoing passage from Paul place a question mark over those who "observe days, and months, and times, and years," but it is clear, also, that he was doubtful even of their Christianity.

However, even if such religious observances were right (which they are not), it still would be wrong to do so in fellowship with those who "bring not this doctrine." Let us read once again what John wrote in II John 10-11:

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

Yet, from the advertisement at the bottom of this column, which we photo-reproduced from the Friday, March 26, 1982 edition of the Irving *Daily News*, of Irving, Texas, we note Art McNeese, minister of the South MacArthur Church of Christ, of Irving, Texas, unscripturally taking part in "Pre-Easter Services" of the Plymouth Park Baptist Church, and doing so in fellowship with the Baptists, the Methodists, the Presbyterians, and Calvary Temple (whatever that is)!

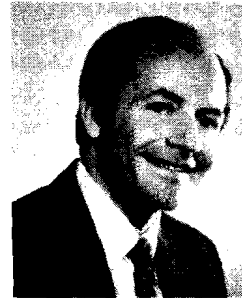
Then, looking to the right, we have photo-reproduced a

folder distributed by the First United Methodist Church, documenting the participation of Virgil Trout with two Methodist pastors, two Baptist pastors, a Roman Catholic bishop, and even a woman preacher (!) as one of the speakers for their "Lenten Devotional Luncheons."

The fact that these two brethren are preaching for two

LENTEN I

FEB 24



DR. WALKER L. RAILEY
PASTOR

FIRST UNITED METHODIST CHURCH

REV
PA
C

MAR. 24



DR. VIRGIL TROUT
PASTOR
SKILLMAN AVE. CHURCH OF CHRIST

Community-Wide PRE-EASTER SERVICES

April 5-9
Daily 12:30-1:00 P.M.

Theme:
Resurrection — A Time To Remember

SCHEDULE OF SERVICES

- Monday — Art McNeese, South MacArthur Church of Christ, Speaker "Alive"
Prayer by Mr. J. L. Tarr
Special Music by South MacArthur Singers
- Tuesday — Ward Walker, MacArthur Blvd. Baptist Church, Speaker "It's Worth It"
Prayer by Mayor Bobby Joe Raper
Special Music by Jimell Badry and Members of Adult Choir
- Wednesday — Ed Blythe, First United Methodist, Speaker "Something Good From Something Bad"
Prayer by Mrs. Barbara Doan
Special Music by Al & Debbie Cope
- Thursday — Hank Hunt, Woodhaven Presbyterian, Speaker "The Invisible Enemy"
Prayer by Paul Burke, Principal MacArthur High School
Special Music by Vicki McClellan
- Friday — J. Don George, Calvary Temple, Speaker "Remember the Christ"
Prayer by Mrs. Jackie Townsell
Special Music by Gary McSpadden

Plymouth Park Baptist Church

1714 North Story Road
Phone 254-3108

12:05 - 12:45

nd Months, and Times, and Years”?

of the largest, most well known churches of Christ in the Greater Dallas Area does not therefore make it right for them thus to be transgressing God’s law. If anything, it makes it all the more reprehensible, inasmuch as smaller congregations tend to look to the older, larger, better established churches for an example.

As for that “Dr.” bit on Virgil Trout’s name, we don’t think much of that either. Matthew 23:8 still says, among other things, “all ye are brethren.” Let’s all get back to calling each other what we are – *brethren* – and leaving off such titles, as “Dr.” which artificially exalt one above another, in violation of James 2:1.

DEVOTIONAL LUNCHEONS

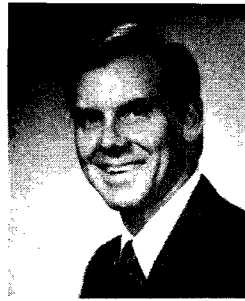
SOUP 'N SANDWICH

MAR. 3



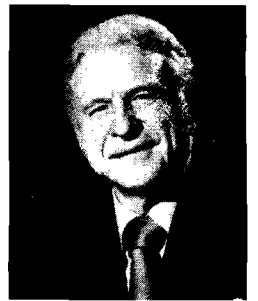
MARY LOUISE ROWAND
NATIONAL PRESIDENT
WOMEN UNITED

MAR. 10



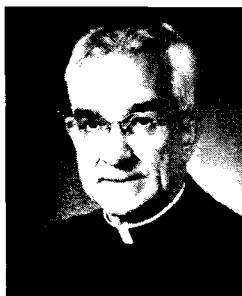
REV. JAMES PLEITZ
PASTOR
PARK CITIES BAPTIST CHURCH

MAR. 17



DR. W. A. CRISWELL
PASTOR
FIRST BAPTIST CHURCH

MAR. 31



MOST REV. THOMAS TSCHOEPE
BISHOP
ARCHDIOCESE OF DALLAS

APR. 7



DR. LEIGHTON FARREL
PASTOR
HIGHLAND PARK UNITED METHODIST CHURCH

FIRST UNITED METHODIST CHURCH

CROSSROADS CENTER

\$2.00

1928 ROSS AVENUE • DALLAS, TEXAS 75201

New Emphasis On Love and Unity

Joe Beam

I love this new emphasis on love and unity sweeping through the fellowship of the churches of Christ. It was exciting to hear it over and over again at the Alabama Christian College Bible Lectureship this week. Such men as Rubel Shelly, Dale Smith, Wayne Kilpatrick, Jim McGuigan, Rex Moorer and Jack Exum stressed it heavily.

That doesn't mean that every brother in our fellowship believes in it or practices it. There are still those who have such special "insight" that they feel capable of letting us know in every matter what God likes and what He doesn't. Interestingly, God always likes what they do and never likes what they don't.

But these kinds of brothers are becoming the minority. There are more and more good brothers and sisters all across this great nation who are learning more of the grace of God. Not only are they accepting it for themselves and rejoicing in the security God offers the believer but are extending it to others.

Grace implies imperfection. If we could be perfect before God, there would be no need for grace. I John 1:7 says that those in the light are being continually cleansed of sin. That means that those in the light (faithful children of God) continue to sin. None of us has, or even can, reach perfect obedience. God's grace is offered to us because of our imperfection.

That's why we can't expect our brothers and sisters to be perfect. If God doesn't expect it of me then I certainly shouldn't expect it from someone else.

What God requires of me is living faith. As long as that faith is alive I am constantly being forgiven of my sins that I occasionally commit. These include my doing things I shouldn't do as well as sometimes leaving undone the things I should do. If my faith is alive it will be demonstrated in my love for my brothers (I John 2:10) but not perfect love (I John 1:7).

Notice the thought in I John. Christians who love their brothers are in the light (2:10). Those in the light are continually forgiven (1:7). To be continually forgiven is to be in the grace of God and, therefore, continually saved. God looks for love in my life—not perfect obedience.

And that's all I should want from my brothers. Those living a basic Christian life of love (which is demonstrated by how it acts rather than what it claims—I John 3:16ff) are in the light. If they are in the light they are accorded the fellowship of God (I John 1:7). If they are in God's fellowship, whom am I to exclude them from mine?

The brethren in jeopardy of leaving the light and losing salvation are those who don't love their brethren. (I John 2:9-11). These people may claim to love but it is how one behaves that demonstrates whether this love is real or not. (I John 3:17-19). Unkind, unloving brethren are not in God's fellowship, so what difference does it make if they angrily "disfellowship" brethren over whatever they happen to be harping on at the moment? It really doesn't hurt my relationship with God or my confidence in my own spirituality if I'm not actively fellowshipped by someone who is not in fellowship with God. For anyone like that I feel pity and compassion but I refuse to let them spiritually intimidate me.

I am willing to give every brother the benefit of the doubt and fellowship him as much as he will allow. I expect perfection from no one. My brothers are like me—imperfect sinners. If he is seeking God to the best of his ability and living a life of love, I can easily tolerate our areas of disagreement and difference. It is only the arrogant brother who screams love and practices hatefulness with whom I have trouble. And even then it is because he refuses to fellowship anyone but those who are just like himself. If only he could tolerate and fellowship me, I stand more than ready to offer the same to him.

So I am encouraged by these brethren transversing the country preaching love, tolerance, grace and unity. Everywhere I travel I see more of our brethren practicing this New Testament ethic. The majority of the brethren seem to be tired of those who have done just the opposite. God deliver us from those looking for the bad. Since none of us is perfect something could be found in each brother and each congregation to malign. It's time we began to give the grace to each other that God gives us.

That vocal, muck-raking minority has not stopped screaming their accusations. I guess they always will. By the grace of God most of the brethren have just quit listening.

Let's hear a hearty amen for love and grace.

—Highland Announcer

(EDITORIAL NOTE: Whether there is any relationship between Joe Beam, the author of the foregoing, and Ernest Beam, who used to preach in California years ago, we cannot say. However, I recall as but yesterday that Ernest Beam was writing articles almost identical to the one foregoing just before he went "off the beam" and into the Christian Church. Also, from the information we have, Don Finto was doing the same thing just before he left the Una congregation and proceeded to lead the old Belmont church of Christ into apostasy.

Before that "amen" for love and grace that Joe has asked for gets too hearty, I suggest that you at least read the following response to Beam's article, which appeared in The Weekly Messenger, published by the Eagle Lake Church of Christ, Eagle Lake, Florida, for April 18, 1982. Ira Y. Rice, Jr., Editor.)

Peace . . . At Any Price?

Ernest S. Underwood

David was a man who fought many battles for the Lord's people. He enlarged the borders of the land. He was an enthusiastic servant of God, and God was pleased with him. Yet, David said of himself, "I am for peace: but when I speak, they are for war." (Psalms 120:7). David stated that he longed for peace. What kind, and with whom? Was he looking for a pseudo peace which could only be acquired by a compromise with his enemies? We think not. He, like Nehemiah, would not travel to the plains of Ono. He knew that God's law was not open to negotiation. Like James, he knew that "the wisdom that is from above is first pure, then peaceable . . ." (James 3:17). Purity first, then peace—

that is the biblical order. David wanted peace, but recognized that when he spoke in behalf of God, those who had no love for God and His word would be for war. It was so in the days of Moses; it was so in the days of Jeremiah; it was so in the days of Jesus; it was so in the days of Paul.

Men's attitudes have changed little since the days of David. There are those who are willing themselves, and totally demand of others, to compromise the word of God. They talk in high sounding tones of love and unity, peace and fellowship. Yet their actions and words betray their true meaning of these things. Love to them is a weak-kneed sentimental itch which cannot be scratched. Unity to them is nothing more than an agreeing to disagree. Peace to these perverters of truth is getting along with everyone regardless of his anti-doctrinal position. In fact, about the only ones they don't have peace with are God and those who still contend for a "thus saith the Lord."

As an example of this motley kind of thinking, notice the following statement by brother Joe Beam under the heading of "NEW EMPHASIS ON LOVE AND UNITY" which appeared in a recent bulletin. "My brothers are like me—imperfect sinners. If he is seeking God to the best of his ability and living a life of love, I can easily tolerate our areas of disagreement and difference." There is *nothing* in the entire article which would lead the reader to conclude that brother Beam *would not* be willing to extend fellowship to those who use the instrument, those who teach error regarding marriage and divorce, and those who teach an "all grace, no law" doctrine. According to his article, if those

folks are seeking God to the best of their ability and are living a life of love, then brother Beam is willing to extend a ready hand of fellowship. It seems that Peter and brother Beam are at odds. Peter stated that "he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:35). Brother Beam apparently doesn't put much stock in the "worketh righteousness" part of it. And this is a man who is in demand as a speaker at so-called "youth rallies" and "soul saving workshops."

I, like David, am for peace—peace with God which comes as a result of faithfully following His word. I am for peace with my fellowman and with my brothers and sisters in Christ, but not at the price of compromise and contamination of the Lord's will. Every faithful child of God is constantly engaged in spiritual warfare with those who attack the integrity of the Bible. These faithful ones are at war with every attitude which gives aid and comfort to our arch enemy Satan.

Let these pseudo-love promoters refer to those of us who still respect the will of God as a "muck-raking minority." Let them spew their slander against God's faithful; God shall deal with them. Their "sweet attitude of love" will only deceive the simple-minded and the rebels—God's warriors will continue to "fight the good fight of faith."

Yea, verily, "I am for peace: but when I speak, they are for war."

—*The Weekly Messenger*
Eagle Lake Church of Christ
Post Office Box 582
Eagle Lake, Florida 33839

AND NOW, A "CLOWN" MINISTRY

W. N. (Bill) Jackson

Lately, we've noticed several articles referring to a sectarian publication carrying ads regarding costumes and aids for a CLOWN MINISTRY! This is probably a natural follow-up to the PUPPET MINISTRY in vogue in the last several years. When I read this, I said, "Well, this is *one* sectarian idea some of our brethren won't be adopting. We usually pick up sectarian gimmicks after the denominations have found out they really don't work in making people spiritual. Our brethren won't be picking up on the clown ministry because, in so many places, WE'VE ALREADY GOT IT!"

Yes, indeed, this is one time we're way ahead of the denominations. In these last few years, as part and parcel of liberalism, we've had clowns standing in our pulpits armed to the teeth with all manner of illustrations and citations from novels, history, *Psychology Today*, *Pulpit Digest*, *Christianity Today*, *Time Magazine* and the like, but with very, very little Bible. We've had clowns who, proposing spirituality, have led in destroying every vestige of Biblical knowledge in their congregations, and have turned the congregation into just another denominational group. We've had clowns who have turned against the idea of Restoration of New Testament things, and who mock the very idea, but who can't wait to join in fellowship with the local sectarian ministerial alliance, and will drop everything to run and address a denominational seminar on "Church Growth." Yea, verily, CLOWNS!

And we've had clowns in the eldership, who themselves

are charged with feeding the flock of God necessary spiritual food, and they will sit back, endorse and support men whose spirits and whose actions are foreign to the New Testament. Clowns in the eldership, indeed, who will go anywhere, buy anything, obtain from any sectarian source, and then allow the gadget/scheme/gimmick to be promoted in the local congregations. Clowns who will generously support a man whose teaching will damn all their souls—we've got too many of those clowns in the church now.

And on it goes. We've had clowns in our Christian schools who are more than happy to gobble up praise from brethren for watching over the souls of their youngsters, but who will allow the school to take a decided turn away from emphasis on New Testament Christianity. And we've had clowns as editors of bulletins, papers and journals who fall for anything, support anything, advocate anything, fellowship anything, and who oppose any kind of criticism against a thing, however unscriptural it may be. Yes, we've had our clowns—plenty of them!

But I've changed my mind. I said that this is *one* gimmick our brethren will not take up, because we've had clowns all over the place in these last several years. But I just imagine that the baggy, highly-colored, polka-dot suit, the shoes with the turned-up toes, the bright red straw hair, and the chance to romp through the building and in the classrooms will be just too, too much temptation, and so, our brethren probably will go for the clown ministry after all!

It makes you wonder . . . just how much money would you have to offer some of the great preachers of the Restoration Movement, and great preachers of 50 years ago, to get them to embrace the kind of clowning now going on? The world has never had, and would never have, that much money—for their faith and their convictions were not for sale! Oh, to return to that day!

(NOTE: The author of the foregoing article preaches to the Southwest church in Austin, Texas. He directed the first annual Southwest Lectureship, April 15-18, in Austin, the theme of which was "TRUTH AND ERROR IN CONFLICT." It was the first lectureship of its kind ever held in the state of Texas as far as we know, and was highly successful throughout.

A couple of weeks after the lectureship, while visiting his old home at Sheffield, Alabama, brother Jackson suffered a heart attack and at this writing is in intensive care at the Helen Keller Hospital there. Our prayers ascend on behalf of this staunch defender of the faith as it was once delivered. God give us more Bill Jacksons—and fewer clowns! IYR.Jr.)

Symposium On Holy Spirit At San Gabriel, California

Clinton Elliott

In the Christian Chronicle for November, 1981, the following announcement appeared:

"Hosting a symposium on the subject of the Holy Spirit, the Church of Christ in San Gabriel, Calif., has invited area representatives of several denominations to participate on a panel Dec. 7-9. The three-night study and discussion will include "miracles, speaking in tongues, direct operation, and all phases of the Holy Spirit," said T. W. Phillips II, minister of the San Gabriel church.

"Phillips will preside over the panel of speakers each night of the symposium. Speakers for the first night's discussion will be Percy Ferguson, representing the Disciples of Christ; Dr. John R. Fox, representing the Wesleyan Church; Art Freund, representing the Church of Christ (Instrumental); and Reuel Lemmons, of Austin, Texas, representing the Church of Christ. Lemmons, editor of the *Firm Foundation*, will speak all three nights of the symposium.

"Speakers for the second night's session include Jim McClellan, of the New Life Baptist Church and J. Richard Acosta of the United Methodist Church. The third night's speakers include Jim Kehrill of the Four Square Church and Bill Fuller, of Hope Union Church.

"Phillips said that the format will include question and answer periods in which other preachers of other congregations will be heard. 'Thoughts and ideas of the Holy Spirit will be freely exchanged,' Phillips announced. 'There will be a positive approach in all messages to be given by these men who are to be speakers,' he said.

"Phillips said that the San Gabriel Church of Christ will host this gathering 'with a desire that all will study the Scriptures daily and by such study we come to a closer understanding of so very important a subject.' All are invited to attend."

Are brethren saying there is no true church of Christ? Are brethren saying the church of Christ is another denomination?

Can you imagine brethren calling false teachers and promoters of division to teach in their assemblies? This is beyond my ability to select words to adequately set forth the unscriptural, ungodly conduct on the part of those that wear the name Christian and call themselves the church of Christ; so we will let the *Bible* speak:

II John 9-11: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him

not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds."

I Corinthians 1:10: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Philippians 3:16: "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

The scriptures have spoken. No comment needed.

Can you imagine Reuel Lemmons, editor of the *Firm Foundation*, a long-time Gospel preacher, a speaker at our college lectureships, involved in this? Brethren, it is later than you think. If this doesn't shock you, you are dead spiritually.

—551 Boswell Street
Batesville, Arkansas 72501

The Gospel OR Mundane Methods?

Leon Cole

Every gospel preacher has used the statement of Paul that "the gospel is the power of God unto salvation" (Romans 1:16) to refute the doctrine of the direct operation of the Holy Spirit in conversion and other erroneous theories. But it just as effectively refutes the foolish notions of some brethren who employ some carnal means, often borrowed from an independent Baptist, to achieve some spiritual end.

We are informed that a use of this or that promotion is bound to result in the "growth of the church numerically"—and more often than not the proponent of the measure just happens to be in the business of selling them. In the final analysis they really have said that sinners will be converted and souls saved by whatever it is that they are "pushing" at the time.

So because a great deal of energy and "hot air" is expended and a desire expressed to "make a fair show in the flesh" (Galatians 6:12), the "gods of the belly" (Philippians 3:19) are substituted for spiritual measures appointed of God in the gospel. A crowd that is numerically impressive may gather; but one wonders if they are for the gospel or "loaves and fishes".

WHAT WINS THEM IS WHAT KEEPS THEM

Young people today are not dumbbells. You cannot woo them into the church with a basketball and a coke machine, then subtly try to squeeze in unconsciously a little religion and expect it to captivate them. No, they are intelligent enough to participate in the good time and skip the religion. As the lamented John D. Cox declared, "If you hamburger them to get them into the church you will have to hamburger them to keep them there."

But in the effort to satisfy the clamor of many worldlings in the church we hear of congregations having baseball, softball and basketball teams in competition with such arrangements in the denominations. Then the preacher must be a first-class promoter and have a hat full of schemes which he learned in a workshop somewhere and that have

been tested and tried by "experts" and so cannot fail to "produce".

It matters not whether he thinks Sodom and Gomorrah were twins just as long as the impression is left that the Church of Christ is a "live wire organization" in the eyes of the public.

ALL SORTS OF TROUBLE IN THE CHURCH

Stemming from this point of view has come all sorts of trouble to the church. I lay no claim to being a prophet, but I expect to see more. A minimizing of the plan of salvation is practiced. A lack of distinctiveness in preaching is heard until one hardly knows if he is hearing a program supported by churches of Christ or a good will ambassador for some civic club.

In my judgment one of the greatest needs of the church is faithful preachers. Instead, many of our schools are training "tea sippers", after dinner speakers, promoters and "specialists" but few preachers. The modern preacher, in most cases, would make a better greeter in some social club than a "bearer of good tidings".

The modern church member does not want sermons that deal pointedly with his hypocrisy and devilry. He prefers little talks on poetry or perhaps a grave yard story borrowed from Spurgeon. But sermons that deal with the character that Jesus wants or the story of the cross grates on his nerves and his refined nature and he rolls his eyes like a dying

calf and declares "his preaching does nothing for me".

DISCIPLES OR SECTARIANS?

Sadly, many preachers fall into the trap of becoming a hireling, and feel that they must comply with the demands or else. So like a gadget seller he leaves his Bible behind and takes to the town to make a "jolly good fellow" image or else seeks to sell the church on something they have used somewhere so they can grow "by leaps and bounds".

People who are "converted" under the operation of this sort of fellow do not become Christians, they only "join the church" and as far as salvation is concerned they might as well have joined the Lions Club. The Lord said teaching precedes discipleship and is the means by which such an end is accomplished. Leave off the teaching and substitute gimmicks, socials, and frolics and you do not make disciples of Christ, but just plain ordinary sectarians, with no convictions and who will continue to live about as they have in the past.

The fact remains that the gospel of Christ which was revealed in the fullness of time brought the church into existence. It is God's desire that by that same means the church is to be sustained without the fancy frills and fads that some think are so essential to its growth.

—1535 Christine Cove
Covington, Tennessee 38019

Notes & Quotes...

Ernest R. Burnette, Norcross, Georgia: Thank you for continuing to send *Contending for the Faith*. I appreciate your work. Use this \$100.00 any way you desire but be sure we continue getting the paper."

Hal Moore, Azusa, California: "Please discontinue *Contending for the Faith* magazine to address shown: Azusa Church of Christ, 445 East First, Azusa, California 91702."

Donald Cashatt, Lawrence, Kansas, renewed his own subscription and enclosed five new ones.

V. Everett, San Antonio, Texas: "Mr. Fudge is no longer here. Please do not send any more of this junk." (Signed) V. Everett.

H. R. Mercer, of Elizabethtown, Kentucky, renewed his own subscription and enclosed five new ones.

Charles E. Cobb, minister, Broad Street church of Christ, Scottsboro, Alabama: "Hope that you and yours are doing well and that you will be blessed of the Lord that you may continue the good fight of the faith . . . We shall be in touch with you from time to time in the future about various issues of the paper which we shall be ordering in bundles on occasion as we have done in the past . . ."

Mrs. Opal Moore, of East Liverpool, Ohio, enclosed 22 subscriptions—four of them renewals and 18 new, saying, "I wish you every success in this good work."

Shelby E. Roberts, of Hollywood, Florida, enclosed \$25.00, saying, "Keep up the good work. Use where needed!"

Florence Henderson, of Nashville, Tennessee, enclosed \$20.00, saying, "Please send the magazine to someone that isn't getting it."

Mr. and Mrs. Ray Hogan, of West Melbourne, Florida, keep all of the issues of *Contending for the Faith* for future reference. Enclosing \$10.00 "extra", they wrote, "Hoping that God will continue to bless you for many more years for the wonderful work you are doing."

Glenn Rhodes, of Idabel, Oklahoma, enclosed \$25.00, saying, "Keep up the good work! No one else seems capable, willing and knowledgeable. Shake the bush. The ones that don't have a good grip need to fall out and start over. The rest won't fall out anyway. Their grip is sure and firm. Use the \$25.00 as you please. Just thought it might help . . ." (NOTE: It surely did! IYRJR.)

Mr. & Mrs. William Simpson, of Lemay, Missouri, enclosed another \$20.00, saying, "We shall continue to support *Contending for the Faith* as long as we are able . . ."

Earl Madden, of Crossett, Arkansas, enclosed 15 new subscriptions, saying, "We enjoy your

paper very much. Think it one of the best in the brotherhood. If the brethren will heed its warnings, the church of our Lord can be saved . . ."

Harold G. Beale, of Fayetteville, North Carolina, contributes \$20.00 each month to help undergird our efforts to contend for the faith.

Mrs. Olive M. Cawyer, of Graham, Texas, enclosed \$10.00 to help us send out *Contending for the Faith* to others, saying, "This cult in Crossroads has me worried, I'm so afraid we won't get the paper to enough to keep the world from going in the wrong direction . . . but glad to do what I can. May send for some bundles when I look the situation over . . ."

Walter W. Mulryan, on board the U.S.S. Yellowstone, Fleet Post Office New York, 09512, enclosed three new subscriptions.

A. L. Fulks, Huntington, West Virginia, contributed \$60.00 to our contending for the faith fund.

BIBLE BANNER AND OTHER JOURNALISTIC WRITINGS BY FOY E. WALLACE, JR. TO BE RE-PRINTED!

One of the greatest accomplishments of brother Foy E. Wallace, Jr. was the editorial work which he used as a medium of real good for the cause of Christ for many years.

For four years he was editor of the *Gospel Advocate*. In 1936 he founded and published for eleven months the original *Gospel Guardian*. During the 1940s he edited and published the *Bible Banner* and later a smaller monthly called *Torch*.

The *Bible Banner*, the original 1936 *Gospel Guardian* and *Torch* are to be reprinted in their entirety. In addition, his editorials while editor of the *Gospel Advocate* will be included.

The FOY E. WALLACE, JR. PUBLICATIONS, under the direction and editorial guidance of Noble Patterson, will publish this valuable material in a handsomely

bound four-volume set. Each of the four volumes will be the standard size of approximately 8½ x 11½ similar to the bound volumes of the *Gospel Advocate*.

This unique and valuable publication will rank right along with the *Millennial Harbinger* by Alexander Campbell and *The Evangelist* by Walter Scott in its significance as a major contribution to restoration literature.

Additional announcements will be made relative to publication date, price of the set and a special pre-publication offering. If you should desire to receive this information in advance, please send your name and mailing address to Noble Patterson, c/o Foy E. Wallace, Jr. Publications, Post Office Box 7410, Fort Worth, Texas 76111.

James Mettenbrink, Cheyenne, Wyoming: "I haven't written for a while, at least since we returned from Germany in June '81. It was a great relief to be away from the liberalism which prevailed there. I now am stationed in Cheyenne, but preach and teach each Sunday for the church at Kimball, Nebraska. They have a grand attitude toward God's word. I wish all of the congregations were that concerned with following God's will . . . May God bless your efforts. You are doing a wonderful work keeping us on our toes. Don't give up! Regardless of how discouraging things may get, remember there are the 7,000 who have not bowed their knees to Baal!"

Mabel O. Anthony, of Oak Ridge, Tennessee, supports our work as the Lord enables. "I hope you keep on exposing error and live a long life and keep up the good work you are doing," she wrote recently. "Those who close their eyes and ears to the truth are going to face their Maker one of these days and given an account to God for not listening to the warnings. They are in the Bible to expose error . . ."

Johnny Wyse, of Jonesboro, Arkansas, had to be hospitalized for heart surgery. "I am back at work now," he wrote recently, "and will be with you in monthly support . . ." (NOTE: He enclosed \$50.00. IYR Jr.)

Herschel Bass, gospel preacher, formerly of Gainesville, Florida, now lives at Lecanto, Florida.

Lloyd E. and Bessie Ellis, of Chula Vista, California, now have celebrated their 50th wedding anniversary. Half of that time has been in connection with the Lord's work in Mexico. God bless them both!

Mrs. Myra H. Hill, of Corpus Christi, Texas, has been teaching God's word for more than half a century. "I just can't understand why some prefer this baloney rather than the inspired word of truth!" she exploded recently. Nor can we!

James L. Russell, Garden Grove, California: "Your noble work in the greatest cause for Christ in the Far East and publishing *Contending for the Faith* is appreciated. Truly a Godsend!"

Bill Simpson, of Altus, Oklahoma, enclosed two new subscriptions together with his own renewal.

Mr. & Mrs. Bill Farley, Duncan, Oklahoma: "Appreciate your paper very much. It is one of the best we have read . . ."

Don Pippin, DesLoge, Missouri: "After reading your paper for several years, I have decided that I no longer wish to receive it. Kindly remove me from your mailing list."

Ruth F. Sawyer, P. O. Box 863, Vero Beach, Florida 32960, enclosed five renewals and one new subscription, saying, "My husband and I are members of a small congregation at Sebastian, Florida (ten miles north of Vero Beach), where he is a church leader. In September of 1980 our congregation was 'split' by a very, ultra-liberal preacher graduate of White's Ferry Road School. The sound element of the church managed (with God's help) to retain the physical plant, but we are a very small group (about 20) and most of us are elderly."

"After several months we found a very sound preacher (Tennessee native), but after only six months he resigned (as of December 27, 1981) and said he wanted to go back home to Tennessee. I think he became discouraged because this is a 'hard' field. It is a fast-growing area, but it is attracting mostly retired people (no industry or work much here) and required a lot of personal evangelism work and, too, most of the members are older."

"You wrote in your last editorial that sound preachers were being fired for more liberal ones. Do you know of any good sound preachers (this congregation will demand that quality) that might be interested in us? The church here can furnish living quarters and utilities and average salary. Would you recommend some one (or more) or refer them to us? Only refer those you would recommend, remembering that we will need

someone who is willing and skilled in personal evangelism. The church does not want to run any ad at this time, hoping someone will refer a good man to us."

"We do so need a good man to help us. We went through so much and need a minister's help to keep going. Please help us, if you can and can find time. There is no dissention now. That group left. We're just so old and so small . . ."

(NOTE: It almost breaks my heart to receive such appreciated letters as the foregoing, which is more and more typical of many areas. I wrote sister Sawyer that I did not know of just the right man who could fill the bill but am now calling the need to the attention of our readers. Surely, the right man will see this letter and respond. IYR Jr.)

Clark Elkins, evangelist, Mason County church of Christ, Maysville Kentucky: "Keep up the good work."

J. C. Green, Kerens, Texas, in renewing his subscription, said, "I've enjoyed the *Contending for the Faith* paper. More than any that we receive."

J. E. Throneberry, for the Owl Hollow church of Christ, Winchester, Tennessee, ordered 40 copies each of our "Crossroads" issues for March, August and November, 1981, for distribution there.

G. D. Phillips, of Dallas, Texas, sent six renewals.

Carl W. McDaniel, Sr., Atascosa, Texas: "I enjoy *Contending for the Faith* very much. I commend you for alerting the brotherhood of the dangers creeping into the Lord's church. Keep up the good work."

Jimmie D. Phelps, of Benton, Kentucky, renewed for six years, including "extra" to use in any way to help spread the gospel, saying, "Keep contending for the Faith, as we in the church need to know what the false teachers are doing so we can defend the faith."

Joe W. Boyd, minister, Military Trail church of Christ, Lake Worth, Florida: "All of the *Contending for the Faith* issues ordered were for the purpose of fighting Crossroadism. The two churches in the Palm Beaches area that were questionable, to say the least, know that we are alert to the danger. The movement has gone underground, but we are not lulled into a false sense of security. We are still contending for the faith. Those that we suspect are not teaching the false doctrine openly, as they had begun to do, before we discovered it and began to fight. They know that we know."

"Again, may I say that we appreciate the help that you gave us in these false teachings. We also appreciate the good work that you are doing . . ."

Buford C. Holt, minister, Elkmont, Alabama: "I have been pleased that one of the classes here has been studying the Crossroads doctrine. They have taken your articles and the ones from the *Gospel Advocate* and other sources and have been giving study of the errors of it. You remember years ago you pointed out some errors and laxness in one of the churches in Georgia. Well this year the Crossroads would have taken the building but for the way the papers were drawn up to get the money to build the building. Indeed it is a false doctrine. It is difficult to take a person who knows nothing of it and get him to see the error just off. They want to point out the evangelistic zeal—which is good, if they would be guided by New Testament principles of evangelizing . . . I am sending you a check for \$10.00 to use where you see the greatest need . . . This includes Corrie, too."

Some unauthorized person cancelled the bundle order that had been going to the church at Rush Springs, Oklahoma, each issue for many years. When the brethren there found out what had happened, they had the bundle order reinstated. Much appreciation!

Douglas Byars, McMinnville, Tennessee, enclosed five subscriptions, saying, "We would like to wish you the best in your fight for right. Without your type of paper, most of the brotherhood would be lost as to what is going on with regards to false doctrine."

Bob Hare and family, long time missionaries to Germany and Austria, have their own home now at 307 S. Harding, Breckenridge, Texas 76024.

Fred Davis, minister, Garfield Heights church of Christ, 2842 Shelby Street, Indianapolis, Indiana: "We are planning a lectureship for November 3rd, 4th, 5th and 6th of 1982 . . ."

C. B. Short, Dallas, Texas: "Send me 50 copies of the August, 81 issue, will you. More might be needed, but that's pretty close to the membership count here at the Rylie church. I want to make absolutely certain, insofar as I can be, that each family among us here has at least this one issue to read and consider."

"M. O. Stevens, who was with me at Fort Worth Las Vegas Trail church in July, and I have an appointment with our elders . . . to discuss this Crossroads thing, as well as 'versions' to some degree . . ."

"If something drastic isn't done, and that post-haste, I dread to think where the body of the dear Lord Jesus will find herself in the next generation; in fact, where we find ourselves right now is a thing of nightmarish proportions, isn't it? How true the scripture that says 'How past understanding are God's ways', particularly presently in the wisdom exhibited in having the church completely autonomous, so that, even though some of her members, as Crossroads, go off into denominationalism and consequently complete apostasy, those of us who still are trying to 'fight the good fight of faith' are not necessarily swept downstream with them. THANK GOD FOR HIS GREAT WISDOM! (NOTE: Brother Short also enclosed \$50.00, saying, "Use it to the very best advantage at hand." IYR Jr.)

Howard Lochrie, Burnsville, North Carolina: "In response to a two-year search for a preacher, I answered and began work with the Burnsville and Red Oak churches, in North Carolina. As the Burnsville preacher, I am the only preacher with the only church in three counties. Only \$500.00 monthly support prevents me from staying to work with these congregations. Can you help? I can not believe that all parts of our Lord's body are building buildings or paving parking lots! Contact either John Davis, P. O. Box 254, Spruce Pine, North Carolina 28777 or Norman Hyder, P. O. Box 90, North Carolina 28787."

Bob Hampton, Fort Worth, Texas: "I don't want to miss a single issue . . ."

Clellave M. Boor, Santa Maria, California: "I appreciate so much the article by brother Pigg in the January issue. Then the articles in the February issue. I have talked to different ones and they seem to think that you are the only one that is against these errors in the church . . . Maybe this little bit can help on postage. I surely want the paper to continue . . ."

(NOTE: Sister Boor enclosed \$25.00, which was both needed and appreciated in our on-going battle for truth.)

I could not but be perplexed, however, that the ones sister Clellave had been talking to seemed to think that I was alone against error in the church. Far from it. Practically everywhere I go among the churches—brotherhood-wide—there still are great numbers of Christians who are just as staunch for the truth now as the churches of Christ practically all were 20 and 30 and 40 years ago. Those of us who still care may be in the minority now; in fact I think that we are. Nevertheless, what if we, too, gave up the fight. Romans 3:4 still would say, ". . . let God be true, and every man a liar . . ." Truth is still truth no matter if 10,000 angels say otherwise! IYR Jr.)

Archie Collins, of Memphis, Tennessee, enclosed four new subscriptions and six renewals.

Liberalism, Modernism and Pseudo-Intellectualism Are Undermining The Church

Norman Barnes, McLoud, Oklahoma: "Shame on you for 'tearing down the Lord's church' (January 'Notes and Quotes') . . . Lots of people would like you to 'roll over and play dead.' I guess restoration of the Lord's church will be an on-going thing till time is no more . . ." (NOTE: Brother Barnes enclosed two-year subscriptions for each of McLoud's elders. IYR Jr.)

L. A. Miller, Lecanto, Florida: "I am attaching 11 subscriptions for *Contending for the Faith* . . . Please keep up the good work you have been doing."

Fred D. Whitelaw, evangelist, Leslie, Arkansas: "Let me again compliment *Contending for the Faith* on the firm stance of opposing modernistic error. In particular, I appreciate the exposure of 'Crossroadism'. The Crossroads church came into being about the time I left Florida. **Van Land**, at 39th Avenue, Gainesville, Florida, is my uncle by marriage to my mother's baby sister. I try to keep abreast of issues for my own enlightenment and benefit of those where I conduct worship. The little congregations here are in no danger. Their problems lie in a different area, as I suppose you well know. I am no longer patronized or supported by some of the churches in the northern half of Arkansas. That's why I am totally dedicated to the idea of farming for a living, preaching to serve the Lord, and raising my children in the Ozarks . . ."

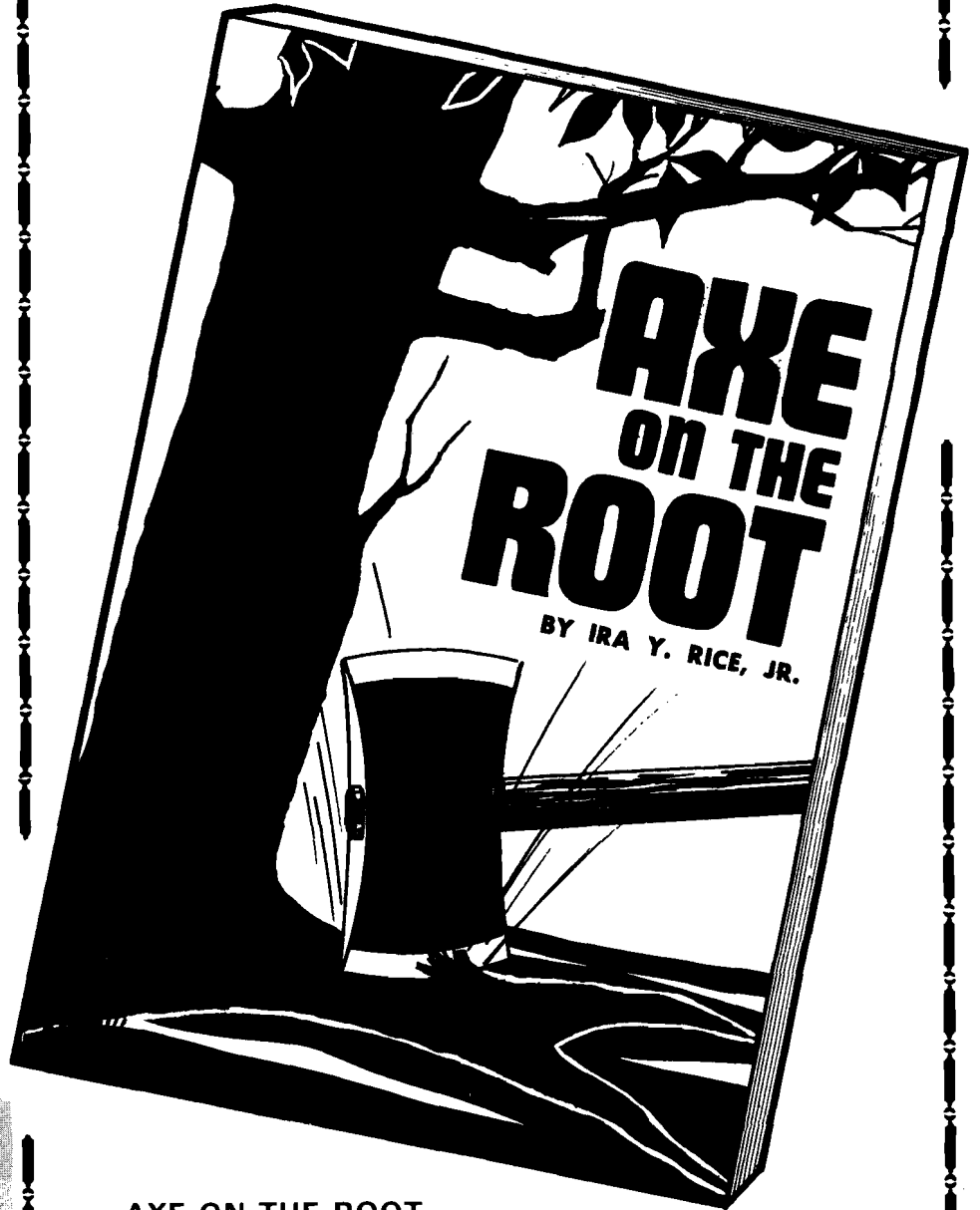
Charlie & Nona Roberts, Lansing, Michigan: "We appreciate your good work, and want you to know we are with you 100%. We plan to continue our support of \$5 a month all of 1982 . . . They have three new elders at Howell, Michigan, close friends of mine. I know what a great responsibility they have. I want them to know what is going on in our brotherhood."

(NOTE: The Roberts enclosed gift subscriptions for each of Howell, Michigan's three new elders. How thoughtful! IYR Jr.)

William Claiborne, minister, Luna Lane church of Christ, Hendersonville, Tennessee: "Just a note to let you know how much I appreciate what you are doing. I only wish we had more men who were willing to stand up and be counted in these troublesome times. May God continue to bless you. Also enclosed find 14 new subscriptions for *Contending for the Faith*."

Alma Martin, El Paso, Texas: "I wrote the elders at Crossroads—had a reply rebuking me for rebuking an elder without witnesses! I think the whole brotherhood is my witness as well as his. I have kept his letter . . ."

(NOTE: God bless this dear Christian woman. The brotherhood is indeed witness to the destruction and undermining of Crossroadism brotherhood-wide! We thank sister Martin, too, for enclosing \$25.00 to help with the fight. IYR Jr.)



AXE ON THE ROOT
 Volume I \$1.00
 Volume II \$2.00
 Volume III \$2.00
 The Set \$5.00

(Please Add \$1.00 for Packaging and Postage)

Order From
CONTENDING FOR THE FAITH
 2956 Allshore, Memphis, Tennessee 38118

A BURNING FIRE
 James W. Boyd

"But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." (Jeremiah 20:9).

June, 1982, marks thirty years that I have been preaching. **A BURNING FIRE** is the name of a modest, 24-page monthly booklet I plan to produce that will include four or five full-length sermons that I have preached through the years. A limited number of copies will be distributed by mail **WITHOUT CHARGE** to those who request them.

If you would like to receive **A BURNING FIRE** each month, send me your name and address **immediately**. (If you want to include a dollar for mailing costs, feel free to do so. I will send it to you anyway as long as the supply lasts.) Send your name and address to:

A BURNING FIRE
 P. O. Box 1761
 Tupelo, MS 38801

Lester B. Keedy, elder, University Parkway church of Christ, Baltimore, Maryland: "Enclosed you will find \$4.00 for 12 copies of November/1981 issue of *Contending for the Faith*. (This is the issue that has the article about **Lynn Anderson** on the front pages.)

"I think you are doing a good work by putting Crossroadism before the members of the church of Christ to show the false teaching of Chuck Lucas and others. I put a dozen copies of the paper in the foyer of the church building, and when they are all gone, I order some more, so that the 'false' teachers are before the eyes of the members.

"I pray for the continued success of the paper and that members off the church can see the false teacher . . ."

James Vargo, Streetsboro, Ohio: "Please send information on 'Crossroads Fallacy' . . ."

Harvey Payne, minister, Steamboat Springs, Colorado: "Be so kind as to discontinue your paper to this address. It is spiritual trash."

Margaret Spear, Canon City, Colorado: "Your magazine continues to be the best. It should waken those in need of it." (NOTE: **Sister Spear enclosed \$50.00 "to help out."** IYR Jr.)

Rod Carroll, minister, 16th Street and Florida Avenue, Chickasha, Oklahoma: "Several in the congregation subscribe to *Contending for the Faith*. In fact, our ladies class passed around and filled up a subscription coupon of 10 new subscribers last week . . . I pray that God will continue strengthen you and your loved ones and give you many more years to work . . ."

Gilbert Gough, formerly of Sparta, Tennessee, is the new preacher at Dresden, Tennessee.

W. Ray Duncan, evangelist, Warner Robins, Georgia: "God bless you for your untiring labors to save the church from evils of all kinds. The last issue of *Contending for the Faith* was excellent. Keep up the good work. The devil will fight you, slander you, persecute you, but think how all the residents of heaven are smiling on you for keeping the faith of the Lord. "When Jesus returns, will he find faith on the earth?" Perhaps only a small amount, but let's resolve to be in that number . . ."

W. L. Henson, Hurst, Texas: "I am interested in obtaining bound copies of all issues you have available . . . Please advise what are available . . ."

(NOTE: For many years we reserved 1,000 copies of each issue each year that we might have bound copies of each volume available for those desiring to keep a running record of what happened to "us" from 1970 onward. Demand has been so great that our supply of Volumes I and II now is completely sold out. Also, of Volume III, our latest inventory showed only 33 copies left.

For those wishing a bound copy of any single volume of *Contending for the Faith*, from Volume III through XII, we can supply these to you at the single-volume rate of \$6.95 per volume (plus \$1.00 for postage and packaging). If you ordered all ten now available at the single rate, the cost would be \$69.50. However, to those of you wishing to order the entire ten copies *all at one time*, paid in advance, as a set, we allow you a 20% discount. In other words, if you are ordering the set of ten bound volumes, please enclose \$55.60—plus \$3.00 for postage and packaging—or \$58.60 in all.

Please address all orders to **CONTENDING FOR THE FAITH**, 2956 Allshore, Memphis, Tennessee 38118. IYR Jr.)

Highlands/Lakeland Building Destroyed By Fire; Now Is Time For Us All To Help Them Build Anew!

At 3:45 a.m., Thursday, October 29, 1981, fire broke out in the building of the Highlands church of Christ, 5730 Lakeland Highlands Road, Lakeland, Florida 33803.

Possibly set by vandals, the fire totally destroyed the original auditorium and classrooms, although four new classrooms, recently built, were salvageable.

Until it can get a new, hopefully-larger building, the congregation has been meeting in the Junior High School. On the very next Lord's Day after the fire, a new attendance record of 217 was set by the congregation for the morning service.

Under date of November 6, 1981, the elders sent out the following call for assistance in building anew:

November 6, 1981

Dear Brethren:

We earnestly pray that you will read the enclosed fact sheet, examine the newspaper clippings, look at the pictures and allow your heart to be moved by the spirit of good works.

As you can see, we are a relatively new congregation, rich in every way except financially. Even though our build-

ing was only 14 months old and less than one-half full when we moved in, we have now just about reached capacity! We have a large number of young families so almost one-half our number are children. This tends to reduce our contribution in relation to the number present at services.

We were able to save enough money to purchase and pay for five acres of land. We then borrowed the full amount of money needed to build our building. Our mortgage payment is \$2,048.03 monthly. At the present time we have a real need to expand our auditorium but our weekly contribution simply will not allow us to incur more debt.

Insurance money will replace the building but will not be adequate for expansion.

The fire totally destroyed the building. The walls you see standing in the pictures must be torn down. We are trying to turn this work of Satan into a spiritual PLUS!! We need to enlarge the new building to seat at least 400 people. We feel

we can achieve that number in 18-24 months.

Our original building was built without asking for outside assistance. However, we have extended ourselves financially as far as we can go at present.

Please help us to reach out for a larger building, just this once. We want very much to turn this adversity into a blessing. We know that with God's help and the love and concern of dedicated Christians we can make our dream a reality. Thank you.

In Christian love,
**HIGHLANDS CHURCH
OF CHRIST**

(Signed)

Ronald C. Hasten, elder
Dorsey G. Hightower, elder

(NOTE: Brethren, it is not often that we are called upon to help in an emergency need such as this. I know these brethren and can assure you they are worthy of your help. Please address them Highlands church of Christ, 5730 Lakeland Highlands Road, Lakeland, Florida 33803. IYR Jr.)

Contending FOR THE **Faith**

POST OFFICE BOX 26247
BIRMINGHAM, ALABAMA 35226

Second Class Postage
PAID
at Pensacola, Florida
and at Additional Mailing Offices

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Baptism — Does It Precede or Follow Salvation?

Wayne Price

“Repent ye unto the remission of your sins, and ye shall receive the gift of the Holy Spirit; and let everyone of you be baptized in the name of Jesus Christ” (Acts 2:38)—as interpreted by Glen T. Cain, Houston Baptist College).

For many years our Baptist friends have denied that baptism has any relation at all to one's salvation, but believe that it is one of the first things a person does after he has been saved. They have put forth a number of arguments in support of their theory, and a primary thrust of their efforts has been to explain away those passages which teach the essentiality of baptism. Acts 2:38 has been a major battleground in this quest.

One approach was to interpret “baptism” figuratively to mean a “spiritual baptism.” The most popular argument, however, has been to insist that the preposition *eis* may have a causal use, and hence sustain a retrospective interpretation. This argument is as follows: In Acts 2:38, one is baptized because his sins have already been remitted, not in order to have them remitted! It was pointed out to them that this preposition must bear the same relation to both verbs, and that it never has a retrospective but always a prospective use in the New Testament. Mr. Cain admits this is the normal function of the preposition when he declares: “. . . good hermeneutics requires that any rejection of the basic and customary translation of the word *eis* be done only upon the most substantial grounds. Acts 2:38 neither requires the retrospective interpretation, nor does the retrospective interpretation fit the passage. CORRECT GRAMMATICAL EXEGESIS IS ALL THAT IS NEEDED TO SHOW THAT THE PASSAGE TEACHES THAT BAPTISM FOLLOWS SALVATION.”

The result of his supposed “correct grammatical exegesis” is the garbled version (let's dub it *The Reverse Version!*) of Acts 2:38 which you see in the first paragraph. All three methods are used to deny what the Scriptures plainly teach, but this third method, styled the “correct grammatical exegesis” argument, is one that the Apostle Peter would call a “wresting of the scriptures” which is done to one's own destruction. (II Peter 3:16).

This argument is not new, for Ben M. Bogard (a famous Baptist debater of bygone days) used it in his debate with

N. B. Hardeman back in the year of 1938! Bogard put it this way: “You can't join repent and be baptized to the same predicate because they are different in number and person.”

Mr. Cain argues that the prepositional phrase “unto the remission of *your* sins (ASV)” modifies only one of the predicates, namely “repent ye.” WHY? Here is his answer: “Repent is a 2nd person plural verb . . . be baptized is a 3rd person singular verb. Therefore, **repent** and **be baptized** are two separate commands and are not addressed to the same subject.” I ask: What second group is being addressed? Mr. Cain continues: “If (the phrase) is made to modify be baptized, . . . (it would be) grammatically incorrect.” WHY? “A 3rd person singular pronoun (everyone) is the antecedent of a 2nd person plural pronoun (your), which is not permissible in either Greek or English grammar.” Mr. Cain argues that we must rearrange the sentence. But the Textus Receptus, the text which lies back of the K.J.V., does not say the remission of “your” sins, but instead “the remission of sins.” But even if “your” were the true reading, it would not make any difference, for Mr. Cain's “restructure argument” is still without merit. Are both Bogard and Cain ready to follow their “restructure argument” wherever it may lead? Is the intermingling of the plural and the singular simply not permissible?

Thayer's Lexicon makes this relevant remark: “*ekastos* (our word “each one” or “every one”—WP) when it denotes individually, everyone of many, is often added appositively to nouns and pronouns and verbs in the *plural* number.” Did you catch that? The word “every one” often functions as an appositive when used with NOUNS, PRONOUNS, AND VERBS IN THE *PLURAL NUMBER*. Again, Liddell and Scott's Lexicon says that the word “each” (*ekastos*) which is singular “is often joined with a plural verb.”

We suggest that a look at the New Testament itself is in order, for other New Testament references exhibit the use of the singular and plural both referring to the same subject! Not only is it permissible, the New Testament writers frequently used such a practice as they wrote by the Holy Spirit's inspiration.

(Continued on Page 3)

Contending FOR THE Faith

Volume III, No. 6

June/1982

Ira Y. Rice, Jr., Editor

EDITORIAL STAFF

Linwood E. Bishop	Roy J. Hearn
Tom L. Bright	W. N. Jackson
Franklin Camp	Dan Jenkins
B. C. Carr	Archie W. Luper
W. F. Cawyer	Pat McGee
Winfred Clark	Max R. Miller
William S. Cline	Joe H. Moulder
Bill Coss	Walter W. Pigg, Jr.
W. R. Craig	James Pilgrim
Dalton P. Ellis	Wayne Price
E. R. Harper	Winston Temple

Ernest Underwood

SUBSCRIPTION RATES

Single Subscription, \$4.00 Per Year
 Three Years, \$10.00; Six Years, \$20.00
 Club Rate, Six Subscriptions, \$20.00
 Single Copy, 50 Cents

BUNDLE RATES

Monthly Per Issue—Standing Orders
 Billed Quarterly after Delivery
 (Or, if you prefer to pay in advance,
 we credit your account accordingly.)

12 copies/\$4.00	60 copies/\$15.00
25 copies/\$8.00	80 copies/\$20.00
40 copies/\$12.00	100 copies/\$24.00

WHOLE CONGREGATION RATE

(Any congregation desiring to enter each family of its entire membership on our regular mailing list, with single copies being mailed directly to each home, receives 25% discount off the Single Subscription rate, i.e., such **WHOLE CONGREGATION** subscriptions are payable in advance at the rate of \$3.00 per year per family address.)

POLICY STATEMENT

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.

Please address **ALL** communications to

CONTENDING FOR THE FAITH
 Post Office Box 26247
 Birmingham, Alabama 35226

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview Church of Christ, 4850 Sautley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

USPS 053-530

New Subscription Rate Advance Becoming Necessary; Let's Sign Up All We Can Before September

As our long-time readers all know, *Contending for the Faith* has tried to keep its subscription rates just as low as possible across the years. Even as recently as 1979 we were charging only \$2.00 per year, when others already had gone up to \$3.00, \$4.00 or even \$5.00.

With the steady rise of inflation and postal charges, however, by that October, we were forced to go up to \$3.00 — and a year later up to \$4.00, where we have kept it since late 1980.

It had been our hope not to have to advance subscription rates any farther. However, just before leaving for the Far East, in early February, I checked back with sister Mitzi Wells, my secretary, in Birmingham. She told me that we had just been notified by the Post Office that the cost of MAILING *Contending for the Faith* was being advanced 130%! Besides which, I had noted already that the cost of PRINTING had increased by an additional 10% since January 1st. With related costs continuing to go up accordingly, I told her that we had no choice — that before the end of the year it would be *absolutely necessary* to increase our subscription rates once again!

PRESENT RATES CONTINUE UNTIL SEPTEMBER 1

I want to thank everyone who has had a part in helping us build *Contending for the Faith* into one of the major gospel papers throughout the brotherhood. Those desiring either to renew your own subscriptions or to sign up as many as possible at the older, cheaper rates before the new, higher rates go into effect, Lord willing, September 1, 1982 — you have until then to do so.

Current rates — until September 1, 1982 — continue to be **\$4.00 per year, \$10.00 for three years, or \$20.00 for six years**. When signing up as many as ten, whether *new* subscriptions, *renewals* or a *mixture of both*, the rate (for now) still is \$3.00 each.

However, as from September 1, 1982, the following subscription rates will take effect: One year, \$5.00; three years, \$13.00; six years, \$25.00; or ten years \$40.00. The same rates will hold true for individual one-year subscriptions — thus: One subscription will be \$5.00; three, \$13.00; six, \$25.00; or ten or more will be \$4.00 each.

BUNDLE RATES ARE HARDEST TO FIGURE

Perhaps the hardest to figure out what we *should* charge just in order to *break even* are the *bundle* rates. Up until now, we have just been charging a fixed rate of 12 copies for \$4.00; 25 copies, \$8.00; 40 copies, \$12.00; 60 copies, \$15.00; 80 copies, \$20.00; on up to 100 copies, \$24.00.

Even *this* much probably seems quite a lot to those who do not have to wrestle with printing costs and postal rates on the publishing end. However, as from September 1, 1982, not only will it be necessary for all of these rates to go up by *at least* 25% across the board — for *regular, standing* bundle orders, but it will be necessary to charge postage *extra* on all back issues ordered after the regular mailing of any particular issue has gone into the mail. Why? Because that is what the Post Office is charging us — and we are running several thousands of dollars in the hole on postal charges alone even at this point!

ANTICIPATED CHARGES FOR BACK ISSUES

What this all means is that, beginning September 1, 1982, when ordering back issues, any amount under 12 copies must be charged at the single rate, which we expect to be 60 cents per copy. Let us say, for instance, that you will be ordering one each of the eight "Crossroads" issues already published. In this case, you would send 60 cents for each copy, or \$4.80 for the eight. On top of that you would need to add postage as follows: One copy, \$.45; two copies, \$.55; three copies, \$.75; four copies, \$.85; five copies, \$1.05; six copies, \$1.25; seven copies, \$1.35; eight copies, \$1.45; and so on up, depending on how many copies you order. We hate this as much as we are sure you do; but, then, we don't set the postal rates. Your understanding and cooperation on these charges that we ourselves have to pay will be appreciated. — Ira Y. Rice, Jr., Editor

Baptism — Does It Precede Or Follow Salvation?

(Continued from Page 1)

Note the following examples:

“And all (plural) went to be taxed, every one (singular) into his own city (Luke 2:3).

“... ye (2nd plural) shall be scattered, every man (3rd singular) to his own...” (John 16:32).

“When ye (plural) come together... this is not to eat the Lord’s supper, for in eating every one (singular) taketh before other his own supper...” (I Corinthians 11:20-21).

“When ye (plural) come together, every one (singular) of you hath a psalm...” (I Corinthians 14:26).

“As I have given order to the churches of Galatia, so also DO YE (2nd person plural). Upon the first day of the week, let EVERY ONE (3rd person singular) lay by him in store...” (I Corinthians 16:1-2). The similarity between this verse and Acts 2:38, as far as exchanging the plural for the singular is concerned, is indeed striking.

Can a singular word be joined to a plural? Bogard says “NO.”

“You can’t join repent and be baptized to the same predicate because they are different in number and person.” Cain agrees: “It would be grammatically incorrect.” The Bible says otherwise! If it were grammatically incorrect, Luke did not know it (Luke 2:3); Paul did not know it (I Corinthians 16:1-2); John did not know it (John 16:32); and the Holy Spirit did not know it, for He inspired all three to write what they wrote!

Of the 83 occurrences of the word *ekastos* (every, each one) in the New Testament, over a fourth use this singular word to modify a plural noun or pronoun. For further study, check the following references: Matthew 18:35; 26:22; Luke 4:40; Acts 3:26, 11:29; Romans 2:6-7; II Corinthians 5:10; I Thessalonians 4:3-4; II Thessalonians 1:3; Hebrews 8:11; and many others.

Having illustrated the abundant use of the change of persons (plural and singular) in the New Testament, we now may ask “why” was such a change used so often? Answer: To emphasize the individual nature of the command. Do we not do the same thing in English, perhaps daily? Notice the following examples in our own language:

(1) A principal addresses his elementary teachers — “Stand ye (we would omit the “ye” but the verb is still 2nd person plural), and *each one of you* return to her class.”

(2) “*Arise ye*, and *be vaccinated everyone of you* in order to have good health.”

(3) “*Stand ye* (plural), and *everyone* (singular) *sing*.”

(4) “*Enroll ye* in college, and *be instructed everyone of you* for the reception of a diploma.”

Would anyone contend that “two” groups are being addressed in example # 1? In the 2nd example, is one group arising, and another being vaccinated? In the 3rd example, is not one group urged to do the action of both verbs — stand, and sing? In the 4th case, is not the group encouraged to enroll in college the same one that is urged to do their best so they may earn a diploma? If not, why not?

Mr. Cain maintains that “correct grammatical exegesis” is all that is needed to show that the passage (Acts 2:38) teaches that baptism FOLLOWS salvation. It has been shown that his interpretation and tampering with the text

is not correct, and we now charge that his method is not exegesis either.

Exegesis signifies a “leading out”, referring to an explanation that is derived from (a coming out of) the actual words of the text. Eisegesis is “a bringing in,” and thus is an improper “method of exposition by which one INTRODUCES his own ideas INTO the INTERPRETATION OF A TEXT.” The Bible says that salvation “follows” baptism (Mark 16:16) and that “washing away of sins “follows” baptism (Acts 22:16). Since Mr. Cain has been influenced by Baptist doctrine, we look to their writings to find the source from which this teaching may have come. We don’t have to look far, for in the *Hiscox Baptist Manual*, p. 19, we read: “Baptism... is the first Christian act of the believer **after** an exercise of saving faith,” *i.e.*, baptism **follows** salvation. Since Mr. Cain had accepted this doctrine, it is but natural that he would attempt to reconstruct certain Bible verses to fit his doctrine. Instead of his supplying the world with a “correct exegesis” of Acts 2:38, he has foisted upon the gullible public an incorrect eisegesis, for he introduces Baptist doctrine INTO the interpretation of the text!

Robertson, a famous Baptist Greek grammarian, stated that “one will decide the use... according as he believes baptism is essential to the remission of sins or not”, referring to the use of the preposition *eis*. Cain uses the same type of eisegesis with his “restructure theory” of Acts 2:38. He himself admits that Acts 2:38 “seems to teach that baptism is essential to salvation. But because of a strong conviction that to hold the doctrine of baptismal regeneration is to contradict the main body of New Testament teachings, varied attempts have been made to circumvent what appears to be the plain and literal interpretation of the passage, and to interpret it in harmony with the belief that baptism follows salvation.” He then makes his own attempt to circumvent the plain and literal interpretation of the passage! Because of his Baptist theology and bias, he feels impelled to find an explanation of Acts 2:38 which will not contradict his Baptist doctrine. Here we have an “expose” of his motives, and they are less than honorable!

Does Acts 2:38 contradict the main body of New Testament teachings? In other words, do other verses teach that baptism is prior to one’s salvation, or do they teach that baptism follows one’s salvation, as Mr. Cain alleges?

Mark 16:16 — Jesus Christ says: “He that believeth and is baptized shall be saved.” Question: Did Jesus say that baptism had something to do with our salvation? Did He place baptism before or following one’s salvation?

Acts 22:16 — Ananias told Saul: “Arise, and be baptized, washing away thy sins calling on the name of the Lord.” Question: Did he say that baptism was connected with sin removal?

I Peter 3:21 — Peter says: “Baptism doth also now save us...” Question: Does baptism save, or does it not?

Since all the above teach the necessity of baptism, by what authority does the man declare that Acts 2:38 contradicts the main body of New Testament teachings? Baptist doctrine may contradict New Testament teaching (and it does), but Acts 2:38 is in perfect agreement with other inspired New Testament teachings relative to our salvation.

For the following reasons, we reject Mr. Cain’s entire argument based on his reconstruction of the text:

(1) Textus Receptus (text which serves as the basis for our KJV) does not say “remission of **your** sins,” but rather “the remission of sins.”

(2) Mr. Cain places himself against the world of scholarship by his "restructure mania" for no reputable translation or version backs up his perversion.

(3) His Baptist bias is clearly exposed when he reveals that he believes that baptism for remission of sins contradicts "the main body of New Testament teachings."

(4) Comparisons of other New Testament verses disclose the fact that the mixing of the plural and singular in referring to the same subject is not at all unusual.

(5) The phrase "every one of you" is used in apposition with the pronoun "ye", hence the ones commanded to be baptized were the same ones who were commanded to repent.

—211 N. 5th

Marlow, Oklahoma 73055

(NOTE: We have coined the word "restructure" to describe Mr. Cain's loose handling of the text. WP)

Watch Out For The *New American Standard!*

James W. Boyd

Modern versions galore continue to pour from the presses. We look forward to the day when there may be some commendable improvement upon the older and reliable versions. But we are yet to find such among the present crop.

Many brethren have been taken with the *New American Standard Version*. Possibly they are misled in thinking that it is an "updating" in language of the *American Standard*, which has merit. But the *NASV* has no real relationship with the *ASV* and should not be so confused.

CONTRADICTION AND OMISSION

The *NASV*, like almost all modern versions, jars Matthew 5:17 against Ephesians 2:15 in an obvious contradiction. It has Jesus saying he did not abolish the old law, but Paul saying he did. Both cannot be right. The truth is, Christ did not *destroy* the law, but *fulfilled* it. He did abolish or disannul the old law, and took it out of the way. Why this glaring error in the *NASV* we do not know.

We have to doubt the integrity of the producers of the *NASV* when they will repeatedly mislead by footnotes. For instance, in Luke 24:52, there is a very important phrase the *NASV* chooses to omit. The statement is, "and they worshipped him. . ." They have a footnote which reads, "Some MSS. insert, 'worshipped him' . . ." The reader is led to believe that it is not a part of the original text and therefore should be omitted. How many manuscripts insert this phrase in contrast to those that omit it? Fourteen major and over 20 minor manuscripts include this phrase, while only *one* omits it.

WHO CAN READ IT WITH CONFIDENCE?

This phrase is important because it testifies to the fact that Christ received "worship" which belongs to Deity. Why omit it? Can you really read such a translation with confidence?

There are instances when the *NASV* asserts that "most" manuscripts omit various phrases when the truth is just the opposite. Who can read it with confidence in light of such high-handed dealings?

Having been an active party in warning brethren of the dangers of modern versions for many years, I still am amazed at the deliberate dismissal of facts regarding modern versions by so many brethren. It makes one wonder if they really care what they uphold as a reliable Bible.

For some reason, best known to them, the evidence makes no impression on them. They seemingly prefer to be like the nations round about regardless of the direction it takes them.

—Truth,

East Gadsden church of Christ,

Post Office Box 2005,

East Gadsden, Alabama 35903

Really, Is The Church Losing "Her" Young Folk?

Dan Jenkins

"Is the church losing its young people?" I hear it often, read it in bulletins, listen to it said at lectures, almost everywhere I go. For a long time it has bothered me, so let me address myself to the subject.

The charge puts the blame in the *wrong* place. If it means, as I most hear it used, that the church collectively has failed, then I *strongly disagree!* I believe we need to seek the *real* source of the problem. *Christian homes are losing their youth!* It is the *home* that God has given primary responsibility of training up children. There is not one verse in the Bible that gives this responsibility to the church! Read it and then read it again and you will see that the Bible places the responsibility on the home, never on the church.

Getting At The *Real* Problem

Where is the elder or preacher that is not concerned about the young people? Where is the Bible class teacher that isn't concerned? *I'm tired of parents putting the blame on the church for what the home failed to provide!* Where is the home that accomplished all that God wanted it to accomplish that finds the church working against the home? *This is not the problem!* The problem is that our homes often fail to provide that spiritual foundation in young people so that the church will have something to build on.

Let's keep it clear. The church cannot lose its young people, for God never gave the church the primary responsibility to nurture them! Yes, young people are leaving Christ but the problem most often lies in the homes and *not* in the church.

Is The Church A Surrogate Family?

The church is not a surrogate family to bring up children in the nurture and admonition of the Lord. The church may offer assistance with Bible teaching and training, but can never, and must never, take the place of the family. God established three institutions on the earth. Each had its responsibilities and obligations. They are: the Home, the Government, and the Church. None of the three should try to assume the responsibilities and obligations of the others.

Parents who shirk or neglect their responsibility in training and teaching their children, and in providing them with desired social activities can hardly blame the church when they go astray.

Parents, let's not be guilty of blaming the Lord's church for our failures!

(NOTE: The above article by Dan Jenkins appeared originally in the church bulletin of the Shades Mountain church of Christ, in Birmingham, Alabama. Since then it has been reproduced in church bulletins brotherhood-wide. It needs to be considered everywhere. IYR Jr.)

What Are We Saying?

Malcolm N. Fox

It is apparent that a problem has developed throughout the brotherhood that is common to nearly all congregations. The problem is that of non-attendance at the evening services on the Lord's day and at the mid-week Bible study.

Many try to justify not attending these services by exclaiming how busy life is today. The world *is* a busy place in our present day society and it seems that Satan is finding great success walking about as a roaring lion "seeking whom he may devour."

In dealing with the problem mentioned above, I should like to reflect back about 50 years or so and ask if our grandfathers were really any less busy than we are today? They knew not the meaning of an eight-hour day nor of the forty-hour work week. Most were engaged in agriculture-related vocations which required them to labor from before dawn until after dark. Yet many were able to attend services at night and many walked a mile or more to do so!

It seems to me that it is not "a busy life" or the "struggle to earn a living" which prevents attendance at the evening services, but rather, just plain indifference. Indifference is defined to be "the feeling that something is of no importance or value one way or the other."

Why did our forebears put forth such effort to be at the services of the church? Because they felt that it was of value to them in their spiritual development—that it made a difference in their lives!

Brethren, I urge each of you, when tempted to neglect the evening services, to ponder seriously what our absence is saying. Our absence may be saying much to many people!

To the preacher it is saying, "You do not have anything worthwhile to tell me. It would be a waste of my time to attend a service and listen to your sermon. I know that you have been given a charge 'to preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine' (I Timothy 4:2), but I am not going to give you an opportunity to fulfill that charge!"

To the elders it is saying, "I do not respect your authority (Hebrews 13:17) — you are not going to tell me what to do! I know that you have scheduled these services for the benefit of every Christian, yet I will not attend. I know these services are methods used by the elders to fulfill their responsibilities of feeding the church of God (Acts 20:28), yet the food you are offering is not palatable to me so I will not 'eat' of it. I know you 'watch for my soul' (Hebrews 13:17); but, I am not as concerned as you."

To the members of the congregation it is saying, "I do not value your company; you have nothing to offer me; my associates of the world (I Corinthians 15:13) are far more important to me than any member of the church." Furthermore, it is saying, "I really do not want to be a fellow citizen with you; I really do not want to be a part of the household of God." (Ephesians 2:19)

To our children it is saying, "I do not want to 'train you up in the way that you should go' (Proverbs 22:6); 'I really do not care if I provoke you to wrath or if I relinquish the responsibility of bringing you up in the nurture and admonition of the Lord.' (Ephesians 6:4). I want you to realize that things of this world are very important because I know that if your treasure is with worldly things, your heart will be worldly. (Matthew 6:19-20). I am not interested in your spiritual growth. (Hebrews 5:11-14). I plan to ignore

the admonition to grow in the grace and knowledge of our Lord (I Peter 3:18), and I would prefer if you did likewise!"

To the non-Christian it is saying, "I will be your brother in the world (John 17:14) because I believe that you are right in following the god of this world instead of the God of heaven. (I Corinthians 4:4). The entertainment and pleasures you offer are far more important to me than those spiritual blessings provided at the assembly. You are correct, the church has little to offer me, I will conform to the world." (Romans 12:2, I John 2:15-17).

To the Lord it is saying, "I will not make you King of my life (Revelation 15:3); I am not concerned about your body (Colossians 1:18); and I will not glorify you as King. (I Timothy 1:17). I do not appreciate your death on the cross of Calvary; I do not appreciate the better and lasting covenant that you have made possible; therefore, I will not submit to God nor to you as the reigning King." (James 4:7, I Corinthians 15:24).

Brethren, these are serious matters! We may not *intend* to be saying so much by our negligence; but, it is a fact that we *are*!

—R.F.D. 1, Box 42

Mattoon, Illinois 61938

ABUSE OF AUTHORITY WHERE THERE ARE NO ELDERS

Quentin Dunn

I am glad that much has been written about elders abusing authority. This certainly needs to be challenged and overcome. I have seen some cases of this, but I also have seen many who are *not* elders abuse authority.

For the past 33 years that I have preached the gospel, ten years have been with congregations having no elders. In every case a well-to-do, contentious brother caused trouble. In every case the trouble affected the congregation as a whole.

I worked in a place one time where a well-to-do brother would radically decrease his contribution when he did not get his way. Sometimes he was unfriendly with other members and went other places when he did not get his way. After the brothers told him they were going to withdraw fellowship from him if he did not repent, he went to another congregation. The congregation he left began to be harmonious and prosper.

I worked in a place once where a well-to-do brother dominated with his hot temper and sharp tongue. As long as the brethren humored him he caused trouble. The time came when the brethren would not hire his favorite preacher. After that his influence diminished and he finally quit the church. After he quit the brethren worked together better and the church really grew.

In some cases a well-to-do brother instigates a movement to get rid of the preacher. Sometimes the preacher is told that he is doing a splendid work but the majority of the men feel that a change is in the best interest of the congregation. Many times the "majority" is nothing more than the thinking of one man and a few he has influenced. Usually the sick, the poor and the aged have no say in this matter, but a few agitators cause a preacher to move and not a majority of the congregation. The preacher moving

under these circumstances does not diminish abuse of authority.

Short-sightedness, instability, immaturity and love of pre-eminence are common where there are no elders. Abuse of authority must be resisted. In many cases it would be wise for anyone who abuses authority to move to a well established congregation that has strong elders. Brethren would be wise to ask him to do this. The congregation having no elders is better off without such a person. Strong elders could instruct them and discipline them. They might even be able to humble them and help them to wisely direct their zeal. May God help us to overcome abuse of authority where there are no elders!
—*Four State Gospel News*

Self-Sacrificing Preacher Deserves Our Help As He Struggles To Plant Church

In a time when many gospel preachers seem unwilling to make sacrifices of any kind, it is like a season of refreshing from the presence of the Lord to learn of the commitment and struggle being made by brother and sister Paul Drake to plant the church of our Lord in Chesapeake, Ohio.

The work at Chesapeake began in 1975, when brother Joe Preston, of Texas, went there for a gospel meeting. Some 12 people began meeting in a small dwelling house. By August, 1976, when the Drakes moved there from Michigan, 18 to 20 were in attendance.

By that time, the church had moved into a store front on the main highway. For several years they gained some strength by people placing membership — then they would lose a few. It was terribly discouraging when three of their families moved to Texas all at one time — but the Drakes did not give up. It meant that Paul had to take secular employment in order to survive, but he did not complain.

BUILDING PURCHASED — THEN A SET-BACK

This past December, 1981, by paying \$12,000 down that the church had saved — and by financing \$20,000 at 8% (assumable) and \$10,000 at 16%, they were able to purchase the building herewith for \$42,000.

Then, in January, brother Drake lost his job and is now drawing unemployment benefits of \$194.00 per week. Still he and his are determined not to give up.

Since the first of the year, they have had eight baptisms (well, really nine, because one of their members baptized his neighbor who is in the hospital recovering from a cancer operation) and three restorations, including two sisters who had been out of service for nearly 30 years.

NOT COMPLAINING—BUT HELP REQUIRED

When I heard brother Paul make his report at the Memphis School of Preaching Lectures, in March, I was struck by the fact that although it was clear that he and the brethren at Chesapeake, Ohio, had great and present need, there was no note of self-pity in what he had to say. It was simply that he and his family had carried forward the struggle to establish the church at Chesapeake about as far as they could go in their own strength, and now they needed our help.

Upon inquiring of the worthiness of this splendid young preacher and his family, we learned there was no question as to that. They have three lovely children. Their roots on both sides go deep into the restoration movement. Sister Drake's great grandmother was baptized by Alexander Campbell in 1847, though the family apostatized (Christian Baptist) in later years. Paul's own great grandfather was baptized by his uncle Dyke Garrett, while a prisoner of war during the war between the states.

WELL, BRETHERN, HOW SHALL WE HELP?

Having myself done missionary work both in this country as well as in many parts of the world, my heart goes out to brother Drake and his family in their present distress. That they already have brought the work at Chesapeake, Ohio, a long way toward final establishment seems obvious. It just does not seem right to me that with some of our preachers, making far less of a struggle for the cause of Christ, being supported from \$25,000 to \$30,000 on up to \$40,000 a year, the rest of us should hang back and just leave a self-sacrificing family of this calibre "twisting in the wind."

What about you? Will you help? Will your congregation help? To get in touch with Paul Drake, please address him 2239 Miller Road, Huntington, West Virginia 25701, or you can telephone him at 1-304-522-0820. Or, if you want to help the church directly, please address the Church of Christ, % Bob Harris, Treasurer, 309 Big Branch Road, Chesapeake, Ohio 45619.

—Ira Y. Rice, Jr., Editor.

Two More Young Preacher-Families Volunteer Selves For Taiwan Work

Bellview/Pensacola Preacher Training School's Eighth Annual Bible Lectureship not only was most memorable because of the lectures themselves, but it was the occasion for the John M. Grubb and the Roger Campbell families to make their final commitment to be sent as missionaries to Taiwan.

As all will recall, when Vada and I accepted the oversight of the elders at Bellview/Pensacola, at the end of 1978, it was with the understanding that we should be working together to arrange for a team totalling at least a dozen gospel preachers or more to be sent to Taiwan.

The first two sent were Joseph A. Ruiz and family (sponsored by the Union Hill congregation, of Benton, Kentucky) and Tommy Alford and family (sponsored by the Concord Road congregation, of Hueytown, Alabama). These were sent at the end of October, 1979, and by now have mastered enough of the Chinese that they both are beginning to teach and preach in that language.

The third sent were the Eugene F. Brzozowskis, who arrived in Taiwan (under the sponsorship of the church at Newton, Kansas) in September, 1981, and now are "up to their ears" in language study in Taiwan's southern city of Kaohsiung.

RUIZ, ALFORD CALLED HOME TO HELP INFLUENCE OTHERS

When brother William S. Cline and the Bellview/Pensacola elders were planning the Eighth Annual Bible Lectureship for Bellview's Preaching Training School earlier this year, it was suggested that now was the time to invite brethren Ruiz and Alford to return to the U.S. for a short visit that they might help influence still others to volunteer for the Taiwan work.

Upon receiving permission from their respective sponsoring elders to bring them home for this purpose, members of the Bellview congregation made up half of their round-trip transportation money; contributors to our Far East/

World Evangelism Fund made up the other half.

Therefore, when the Lectureship began, on May 9, 1982, both of these splendid young preachers were on hand to do their best in this regard. Session after session was held in regard to the Taiwan work, so that before the Lectureship was over, May 13, we could announce that two more families — the Grubbs and the Campbells — had agreed to go.

BOTH FAMILIES SEEKING SPONSORSHIP, SUPPORT

Of course, as in the case of *all* missionaries, they cannot just "go"; they have to have a congregation each to accept their sponsorships, respectively, as well as other congregations and individuals to assist in their support.

The Grubbs were the first of the two current families to let us know that they were ready for the Taiwan work. John, 29 years of age, a graduate of Freed Hardeman College, has been preaching full time for almost ten years, being currently minister to the church at Charbo and Karen Streets, in St. Charles, Missouri. He and his wife Jacqi have three sons — Andrew (8), Daniel (5), and Samuel (20 months). The church at Waynedale, 3421 Thurber Avenue, Fort Wayne Indian 46809 has agreed to receive contributions for them until a congregation will agree to serve as their sponsors. Brethren may write to brother Grubb personally at **332 Karen Street, St. Charles, Missouri 63301**, or you may telephone him **(314) 723-1614**.



TOGETHER WITH THEIR THREE YOUNG SONS, John M. Grubb and his wife Jacqi are shown in a happy mood (*above*) as they begin trying to find sponsorship and support that they may head for the Lord's work in Taiwan before the year is out. Their eldest son Andrew being only eight years old, they should have a good long working life ahead of them before they'll need to think about their children's college education years later.



ORIGINALLY FROM THE STATE OF INDIANA, Roger and Donna Campbell met one another in high school and were married five years later in 1976. Both of them are highly enthusiastic about their impending work in Taiwan. In photo (*above*) their young sons Caleb and Jacob (they missed a good chance to name him Joshua) may not be old enough to understand what is happening — but their parents do — and, for now, that is what counts.

Roger Campbell is 23 years of age, obeyed the gospel in March, 1977, graduated the following year from Ball State University, of Muncie, Indiana, taught math and coached basketball in a high school, graduated from Bellview Preacher Training School in 1981, has preached to the *Brentwood/Pensacola* congregation the past 2½ years, and served as an instructor in the Bellview Preacher Training School for the school year of 1981-82. Roger married the former Donna Fouts in 1976, and they now have two sons, Caleb and Jacob. Interested brethren may write them at **4654 Poinciana Drive, Pensacola, Florida 32506**; or you may telephone **(904) 456-0604**.

LET US RESPOND QUICKLY TO THIS CALL

Brethren, both of these two wonderful young men and their families are well known to the Bellview elders and also to me. We feel that we can recommend either or both of them to any congregation who might like to accept their respective oversight that they may finish raising their support and be on their way to Taiwan before 1982 draws to a close.

If you would like to arrange an appointment with either or both of them, please get in touch with them at once at the addresses and/or telephone numbers given foregoing, and let's see if we can get them going with the least loss of time.

With 18 million lost souls in Taiwan—and another billion Chinese on the China mainland just beyond — we must be up and doing while it is day for the night cometh when no man can work. — Ira Y. Rice, Jr., *Editor*



Gymnastics At The Temple, 2,000 Years Ago

Walter Wagner

Daniel 8:12, 14 tells of the daily sacrifices being taken away from Jerusalem by reason of transgressions, for 2,300 days. We know the time to be actual days because the Hebrew words translated days are "ereb" (evening) and "boqer" (morning). Daniel 8:26 also says that the time was to be "evening and morning", or 2,300 actual days. The time was to be after the he goat, or Grecia. (Daniel 8:8, 21). After the Greek Empire took Jerusalem it was controlled by the kingdom of the north (Daniel chapter 11), or the Seleucid Empire, or Syria, in the north. Their wars with the empire of the south, or the Ptolemys of Egypt, caused much destruction in Jerusalem, but it was because of their transgressions, as told in Deuteronomy 28:15-26.

Josephus, was a Jewish historian at the time of the apostles. He wrote of the events prophesied by Daniel which were fulfilled about 167 B.C.. I will first go to *Antiquities of the Jews*, by Josephus, Book 12, Chapter V, Article 1:

"About this time, upon the death of Onias the high priest, they gave the priesthood to Jesus his brother; for that son which Onias left (or Onias IV) was yet but an infant; and, in its proper place, we will inform the reader of all the circumstances that befell this child. But this Jesus, who was the brother of Onias; was deprived of the high priesthood by the king, who was angry with him, and gave it to his younger brother, whose name also was Onias; for Simon had these three sons, to each of whom the priesthood came, as we have already informed the reader. This Jesus changed his name to Jason; but Onias was called Menelaus, who was ordained after him, the multitude was divided between them both. And the sons of Tobias took the part of Menelaus, but the greater part of the people assisted Jason: and by the means of Menelaus the sons of Tobias were distressed, and retired to Antiochus, and informed him, that they were desirous to leave the laws of their country, and the Jewish way of living according to them, and follow the king's laws, and the Grecian way of living: wherefore they desired his permission to build them a gymnasium at Jerusalem. And when he had given them leave, they also hid the circumcision of their genitals, that even when they were naked they might appear to be Greeks. Accordingly they left off all the customs that belonged to their country, and imitated the practices of other nations."

The following details the conflict, and how Antiochus Epiphanes, the Selucid king destroyed Jerusalem, which we will look at later. Daniel said that the destruction would be because of transgressions. (Daniel 8:12). Gymnastics at the temple were *one* of those transgressions, not because I say so, but because the people then knew it to be true. After the worship was dissolved, Josephus records the following:

"And this desolation came to pass according to the prophecy of Daniel, which was given four hundred and eight years before; for he declared that the Macedonians (Greeks) would dissolve the worship for some time." (*Antiquities of the Jews*, Book 12, Chapter VII, Article 6).

This desolation came about in three different attacks. All the following is from *Antiquities of the Jews* except where noted — Book 12, Chapter V, Article 3:

"King Antiochus returned out of Egypt, for fear of the Romans, made an expedition against the city of Jerusalem; . . . and when he had plundered it of a great deal of money he returned to Antioch." (This was the first desolation). Book 12, Chapter 4: "Now it came to pass that after two years, . . . that the king came up to Jerusalem, and, pretending peace, he got possession

of the city by treachery: So he left the temple bare, . . ." (This was the second plunder, which we know lasted 3½ years.)

Judas Maccabees tried to restore the temple, for a time, and Antiochus Epiphanes died leaving his son Antiochus Dionysius as king. Book 12, Chapter IX, Article 7 tells of the third seige which took away what Judas Macabees tried to restore.

"But when Antiochus came to it, and saw how strong the place was, he broke his oaths, and ordered his army that was there to pluck down the walls to the ground; . . . so the king sent Menelaus to Berea, a city in Syria, and had him put to death, when he had been high priest ten years."

The total of the desolation of the three seiges, because of their transgressions, when Menelaus was high priest, as prophesied by Daniel, was 6¼ years, or 2,300 evenings and mornings.

There is no doubt that those transgressions included gymnastics, in Jerusalem, at the temple.

I Corinthians speaks of the Israelites as our examples. I Corinthians 10:6: "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted."

My ideas about gymnastics to the glory of God are of no value, when you have the prophet Daniel saying that the Greeks would destroy the temple because of transgressions, and when the prophecy was fulfilled gymnastics were a part of that transgression. We have a God-given example that we should not lust after the same things.

It is not possible for our evangelists to teach the book of Daniel, and then have a gym set put up so that gymnastics can be performed. We do not have a problem with our youth. The problem is with the teachers.

It is time for our young people to demand that the evangelists teach Christ from the Old Testament because Christ said it testified of him. (John 5:39). To demand that they find and teach Christ in the law, because Christ said it spoke of him. (Luke 24:44). To demand a chapter and verse study of Daniel, because it tells of the time of the establishment of the church, or kingdom. Demand to know the ten kings that came from groups of three. (Daniel 7:8, 20, and 24). Demand to know the explanation of the symbols in the Revelation, so the book will be what it should be, a revelation, not a mystery, to young people. If the young people do not demand this of their teachers, then their parents should.

Psalms 119 tells us how we should love the word of God, by the example of David's love for that word. When we love that word, and demand that it is the only thing taught, then our evangelists will take their hands out of the puppets and start turning the pages of the word to study. When they are deep in that study they will not have to stand at the crossroads trying to figure out which gymnast to use the next week.

I pray that we, as ministers, will all learn that we have all things that pertain to life and godliness inside the word, or through the knowledge of him. (II Peter 1:3).

—Post Office Box 152
Slater, South Carolina 29683

Preach the word. (II Timothy 4:2).

Who Are We Trying to “Kid”?

Oran Rhodes

The claim (and quite properly so) of the church of Christ is that she is the church established in Acts 2 and described throughout the New Testament. The effort to restore the church in its purity or worship, organization, and doctrine is not only appropriate but necessary. Even the fact that this attempt at restoration is an ongoing effort is recognized by most, at least within the church. Serious discrepancy occurs when comparing stated purposes with the realities of practices today. The church is a divine institution, thereby pure and complete; but the man-directed efforts of today are a far cry from the directives of holy writ! In fact, WHO ARE WE TRYING TO “KID”?

Once, conversation surrounded the status of the “pious unimmersed”; now, we must deal with the “impious immersed”. Throw up your hands in horror if you will; the fact remains that the pews of our congregations are more and more filled with the unconverted “church member.” We tell the world we are the light of the world; yet, how many are there that live separate from the world? (Matthew 5:16; Romans 12:2). Too many brethren live no differently now than before their baptism — remaining in adulterous relationships, engaging in ungodly social activities, and putting almost everything before the kingdom. WHO ARE WE TRYING TO “KID”?

INREACH INSTEAD OF OUTREACH

Fantastic amounts of effort and time have been spent in the last few years of extravaganzas to promote converting the world. What has it produced? It has brought about *inreach* instead of *outreach*, with a “spiritual high” of such activities as an end within themselves. Now the efforts of the church far too often center in providing for the “whole man” minus real spiritual nourishment. This body of people whose purpose is to reach the lost (Mark 16:15, 16), too often today spends its time, effort, and much money in playing games. Soon we will have folks who only know how to eat, communicate, and play together. We may soon recognize the outstanding brethren as those who can dribble best or do the superior handstand. Is this God’s purpose in a crucified Son? Will this produce a body of sanctified, dedicated disciples? WHO ARE WE TRYING TO “KID”?

What has happened? What brings such pathos about within the body of Christ? I am convinced there are several complex reasons, but two major causes can be identified quickly. First of all, one of the primary sources of the problem is the preacher. Most of my brethren are starving to death spiritually because they have been fed nothing but fluff for far too long. Preachers who do not believe the Bible must not be allowed to continue to preach. Preachers who do not sound forth clearly and plainly the truths of God’s word must be converted quickly or removed. Someone has well said, “One does not have to have leprosy in every cell of his body in order to be a leper; neither does a preacher, teacher, or member of the church have to be liberal in every possible matter in order to be correctly termed a liberal.” Preachers who do not have the backbone to stand in defense of truth, no matter from whence it is assailed, have

no place in the pulpit of the Lord’s church. The only redeeming qualities of some preachers today are neatness, sweetness, and weakness. If we continue to allow unsound teaching, wrong emphasis, and weak-kneed delivery of a steady pablum diet, WHO ARE WE TRYING TO “KID” when we say we are diligently trying to be the church one reads of in the New Testament?

The second primary cause of such a sad state of affairs lies at the feet of elders. Here most of the guilt must go because of their responsibility to oversee the flock. (Acts 20:28). I love and respect every elder who takes this responsibility seriously and seeks to do his best in carrying it out. Unfortunately, I know of only a few who do. Far too many men serve as elders today who have the same problem as the man in the pew already mentioned — they have not truly been converted. Others do not meet scriptural qualification for various other reasons. BUT, most elders quake in their boots at the very mention of church discipline and if this is not their responsibility in safeguarding the flock (Titus 1:9-11), then what is? With the kind of leadership exhibited in many places today, when we claim to be practicing what the church in the New Testament did, WHO ARE WE TRYING TO “KID”?

WE MUST FACE REALITY

With such negativism, is it hopeless? Certainly not — unless we are willing to continue drifting until we are totally apostate. The gospel is still God’s power to save (Romans 1:16); his pattern is still pure and complete (Hebrews 8:5; II Peter 1:3); and we still have the ability to do His will (Matthew 28:19, 20). But we must stop kidding ourselves, face reality, and once more renew our effort to be the church GOD wants as He has instructed. Nothing short of this will stop the spiritually digressive slide that is manifesting itself today.

—1420 Denver
Dalhart, Texas

In describing some of his early preaching, brother Gus Nichols said, “I’d butcher the English, but I did not butcher their souls.”

MEMPHIS SCHOOL OF PREACHING

4400 Knight Arnold Road
Memphis, Tenn. 38118

Roy J. Hearn, Director Phone (901) 362-5139

Write or call for catalog and application.

- APPROVED FOR VETERANS • TWO YEAR PROGRAM
- TUITION FREE • ESTABLISHED 1966

CONDUCTED BY KNIGHT ARNOLD CHURCH OF CHRIST

The Tragedy Of Unheeded Warnings

Thomas F. Eaves

On April 14th, 1914, at 11:10 p.m., the luxury liner *Titanic*, travelling at 23 knots, struck an iceberg in the North Atlantic and began to sink. Three hours later 1,635 people had lost their lives in a disaster which "could not happen." As the events of that fateful day are studied the following facts stand out:

- 1) Twenty lifeboats were on board with a total capacity of 1100, less than half the capacity needed.
- 2) Only 705 persons were taken aboard the life boats.
- 3) The German steamer *Amerika* had reported large ice fields and bergs in almost the exact spot where the *Titanic* went down. The *Titanic* had received two other official warnings of the presence of ice in that part of the course which she was following.
- 4) The lookout had been refused binoculars by the first mate who told him that none were available and besides they weren't any good.
- 5) The lookout sighted the iceberg some three to four minutes before the collision and attempted to phone the bridge to give warning. The officer on duty did not answer the phone for two to three minutes and by that time a collision was inevitable.

(Taken from NATIONAL SAFETY NEWS, January, 1952)

It is incredible to us today that such clear warnings should be ignored; and we are appalled over the irresponsible actions of those who were responsible for the ship and safety of the passengers.

In the spiritual realm the Bible clearly teaches that false teachers are to be identified and the brotherhood warned about these false ways. Paul told Timothy, "In meekness correcting them that oppose themselves: if peradventure God may give them repentance unto the knowledge of the truth." (II Timothy 2:25). The Psalmist declared, "Through thy precepts I get understanding: therefore I hate every false way." (Psalms 119:104). Jesus instructed his followers, "... take heed and beware of the leaven of the Pharisees and Sadducees." (Matthew 16:6). The influence of leaven is recognized by Paul in I Corinthians 5:6. Paul told the church at Rome, "Now I beseech you, brethren, mark them that are causing division and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them." (Romans 16:17). For years we have maintained that the religious world is not divided over what the Bible teaches but over man's opinion. Brethren, a false teacher *IN THE CHURCH* causes as much division as a false teacher *outside* the church, Paul says, *MARK THEM!* Paul instructed the church at Thessalonica, "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." (II Thessalonians 3:6) How do you determine false teachers, teaching or ways? Matthew 7:16!

BRETHREN MUST BE WARNED

Brethren let's make our warnings just that: warnings. If a brother holds a false position, identify the false teaching and give the book, chapter, and verse which it violates. Much damage has been done to the church by some who cry wolf (false teacher) without evidence. The error, division must be evident. If a teacher's error can't be identified then

keep silence; don't cry out, "Wolf . . . I think." (If error is privately held go to the individual, teach and encourage repentance, but if the error has been spread publicly — radio, printed page, public assembly — it must be stopped the same way!)

When the evidence identifies one as a false teacher and the warning is sounded let the warning be heeded for the good of the cause of Jesus Christ. It is folly to use those who hold false positions thinking their influence will not leave them if they teach. How can you uphold a man's preaching without upholding his doctrine?

Within the brotherhood today there are several false doctrines being taught by men of great influence: "Lordship Baptism" (baptism which follows initial obedience to the Gospel.) Paul says there is only *one* baptism, (Ephesians 4:5). Another is the teaching that a man can divorce his wife and marry another with God's approval if she becomes paralyzed and can't be wife to him. (Olan Hicks in *The Connally — Hicks Debate* p. 368, Question #3). These are but two of the false ways being held and taught today.

Brethren, warnings are being sounded. Let us wield the sword of the spirit against all error for the purity of God's people. Preach the truth "in love" (Ephesians 6:15) — but contend for the faith (Jude 3), because souls are precious and in danger.

REMEMBER THE TITANIC.

Wresting Scripture

Joe David Neely

The idea of wresting scripture comes from II Peter 3:16. Peter is writing concerning what some men did to what Paul wrote as well as other scriptures. Peter said that some of what is written is hard for us to understand. This does not give anyone the right to "wrest" or give it his own meaning. Man must apply himself to understanding.

Who will "wrest" the scriptures? Peter names two classes. The unlearned (ignorant, *ASV*) and the unstable (unsteadfast) are those named. There are people who know better (learned people) who will not hold fast the truth. They will twist it to suit their own purpose. Men need to learn that God's word cannot be successfully altered. The warning is clear. (Galatians 1:8). Man destroys himself in this attempt, not God's word!

Men "wrest" scripture in an effort to prove many ideas. An attempt is made to prove baptism is not essential to salvation; but Acts 2:38 and I Peter 3:21 still stand. Attempts are made to try to prove the Holy Spirit works apart from scripture in conviction, conversion and indwelling. Romans 8:14 says men are "led by the Spirit." Some assume this is done directly. I Corinthians 3:16 says the Holy Spirit dwells in us who are Christians. Some assume this is direct and/or personal. When they have finished assuming and want some support for these positions the "wresting" begins. You see, the only way any support can be found is to "wrest the scriptures." Peter warns those who do such that they do it "to their own destruction." Let us be careful how we treat God's Word.

— Truth

Notes & Quotes...

PILGRIM PUBLISHES UNIQUE SERIES OF BIBLE STUDIES

Any time you see the name of **James Pilgrim** on anything, be sure you take a closer look.

Take, for instance, the new series of Bible studies — *IT IS WRITTEN* — of which he is publisher. Here is something we *all* can use.

Bible-centered — each issue contains one full content sermon outline for each week of the year, usually consisting of three pages, which may be used from the pulpit, for class study, or for personal study or reference material.

Additionally, each issue contains a question/answer sheet for each week of the year. Also an introduction to each book. (The question/answer sheets alone are the results of seven years work.)

The cost for 52 full content sermon outlines and 52 question/answer sheets is only \$5.00 per year on a subscription basis. Please address your subscriptions for this series to **James Pilgrim, Post Office Box 3022, Hueytown, Alabama 35023.**

COMPUTER TROUBLES

When we were practically forced to put our mailing list on computers last year, we hoped it would solve many if not most of our mailing problems.

In some ways it did. However, in other ways, a new set of problems began to turn up.

One problem which we have not been able to figure out even yet is how an address occasionally gets off our computer without our *taking* it off! For instance, a number of our subscribers would get, say, one issue — then no more. We have had computer experts out to see what is causing this, but, so far, no logical explanation has been forthcoming.

In any case, we surely want *every* subscriber to receive *every* issue. Therefore, if either you or anyone you know is not receiving the paper like you should, please let us know. We are still hoping that when all these "bugs" have been worked out, our mailing service will be better than ever.

Haris McCaleb, preacher, Cairo, Georgia: "Just a note to let you know how much I appreciate the good work you are doing and that we are praying for good health and long years in your service in the Lord's vineyard..."

Grady Dugger, Lawrenceburg, Tennessee: "I have been a subscriber to *Contending for the Faith* since 1974. I have copies in my files going back to 1970 and I feel it has been a real help to me in keeping up with the various departures from the World that have taken place in these years..."

Bert Thompson and Wayne Jackson, 5251 Millwood Road, Montgomery, Alabama 36109: "In September and October, 1981, we mailed you several packets of information regarding the work of Apologetics Press, Inc., with special emphasis on the various seminars we are making available to the brotherhood. The first of those seminars was CREATION VERSUS EVOLUTION by . . . **Russell C. Artist**; the second was THE CASE FOR BIBLICAL CHRISTIANITY by **David Lips**; and the third was CHRISTIAN APOLOGETICS: KNOW WHY YOU BELIEVE by **Edward Myers**.

"Apologetics Press, Inc., is now pleased to announce the fourth seminar in its series of these programs in the field of Christian Evidences. THE DEFENSE AGAINST LIBERALISM is a seminar presented by **Bill Collins** of Montgomery, Alabama . . . Currently brother Collins serves as a professor at the Alabama Christian School of Religion in Montgomery.

"Bill has been preaching in either full-time or part-time capacities since 1965, having been

in local works in Scotland, Arkansas and other places. He has contributed articles to several brotherhood publications, as well as chapters to books. He is member of the advisory board of Apologetics Press, Inc.

"The seminar, THE DEFENSE AGAINST LIBERALISM, is intended to not only strengthen the faith of Christians, but help Christians understand the nature of the attack of liberalism upon the church, and the methods used by liberalism as it reaches its false conclusions concerning the Bible, God, and Christ. Substantial time is given over to the biblical teaching concerning each area discussed, expressing the conviction that only in the Scriptures are the answers to be found. In a positive manner, sound doctrine is set forth, with ample time given not only to how to defend it, but how to live it. . . ."

(NOTE: Churches interested in having brother Collins or any of the other brethren in this series to present his seminar where you are, please address your request for information to brethren Thompson and Jackson at 5251 Millwood Road, Montgomery, Alabama 36109. IYRJR.)

Mrs. Lee Carter, Franklin, Kentucky: "Please do not let me miss an issue of *Contending for the Faith*. I pass it to others to read."

The church that meets at Pike Road on Highway 99, Pantego, North Carolina, receives five copies each month.

Mrs. William Powell, Cincinnati, Ohio: "We appreciate elders of your oversight and soundness in the faith."

C. Robert Franklin, of Parkersburg, West Virginia, enclosed his own renewal and five new subscriptions, saying, "Keep up the good work. I am the brother of Kenneth W. Franklin." (NOTE: Much appreciation! IYRJR.)

Marvin Scruggs, Antioch church of Christ, Coldwater, Mississippi: "We really do enjoy reading *Contending for the Faith*. I think it is helping some of our weak members become stronger. They don't miss as many services as they used to. Keep up the good work."

Harold Hiatt, Blackwell, Oklahoma: "Have been reading a copy of *Contending for the Faith* and like it very much. Am sending a check for a year's subscription."

Betty Purtle, St. Charles, Missouri: "Please cancel my subscription to *Contending for the Faith*."

Bob Pollard, Manhattan, Illinois: "Keep up the good work."

R. L. Aldrich, of Oklahoma City, Oklahoma, renewed for six years.

George Dennis Cook, Peoria, Illinois: "Refused."

C. L. Dean, Blanchard, Louisiana: "Please start sending 25 copies of *Contending for the Faith* to Blanchard church of Christ, P. O. Box 335, Blanchard, Louisiana 71009."

Mrs. Oval Pursley, of Pikeville, Tennessee, subscribed, saying, "A friend of mine gets it all the time and is well pleased with it."

Leora Day, of Flint, Michigan, returned a copy, marked, "Refused."

Luther B. Blair, elder and treasurer of the Wood church of Christ, Woodbury, Tennessee, wrote, "Brother, Keep up the Good work. Keep telling it like it reads."

Someone signing himself "M.S.", of the church of Christ, P. O. Box 32, Keokuk, Iowa 52632, wrote, "Please remove the enclosed address from your mailing list — permanently."

Harold Mulkey, Yukon, Oklahoma: "Keep up the good work. I enjoy your paper very much and rejoice for someone to stand for the truth!"

Lisa Carpenter, Route 2, Box 841, Flores City, North Carolina 28043: "My husband and I have recently moved from Abilene, Texas, where we worshipped with the North 5th & Grape congregation. We now are attending at the Central congregation in Spartanburg, South Carolina. Do you know of any radio programs we can pick up in this vicinity. The only one we've found is **V. E. Howard** out of Fort Worth, Texas, on WBBO-AM. Please help us if you can."

NOTE: Any readers in the Carpenters' new vicinity, please get this information to them in our behalf. IYRJR.)

W. F. Anderson, of Springfield, Missouri, enclosed \$100.00, saying it was "to be used in the good and important programs you have underway . . . that no other group is doing and that is so important to the body of Christ today, when so many have forgotten that our Bible tells Christians to contend earnestly for THE FAITH..."

George E. Halteman, Pottstown, Pennsylvania: "A few months ago I ordered and received ten volumes of *Contending for the Faith*. As I look back over the 18 years that I have been baptized and then read your volumes it makes me realize how far we have drifted from the truth."

"Last night I attended a baptism. The elder's wife wore men's clothing, the preacher's wife wore men's clothing, and the girl being baptized wore men's clothing. This happens in all our services. Some of our men wear long hair and beards and dress unbecoming a Christian. The PERversions of the Bible are being used in our services — although we did get rid of the preacher who was supporting the Crossroads movement and the use of the new Bibles. I am praying that you will continue to contend for the faith. . . ."

Church of Christ, Hart, Texas: "Please delete our congregation from your mailing list. We have enough problems in this world without washing others' linens. We'll let the judging be done by the good Lord. He says he will! Thank you!"

Leslie Spear, Nashville, Tennessee: "So good! So good! Do not want to be without it!"

Edwin J. Neusch, Amarillo, Texas: "I was impressed by the article, 'Gadgets, Gimmicks and Gymnasiums' in the January 1982 Volume XIII No. 1 issue."

Charles E. Cobb, minister, Scottsboro, Alabama: "I am grateful to you and to other brethren for making known some of the difficulties, innovations, and such like that are going on in our brotherhood and truly believe that we must 'preach the word' with all the vigor and power and energy that we have if we are to stem the tide. I hope that the Lord will bless you with strength, health, and the economic sustenance that you need to carry on your work through *Contending for the Faith*. . . ."

R. H. & Juanita McDaniel, Cowpens, South Carolina: "Please find enclosed check for \$100.00 which please accept as a donation toward the publication of *Contending for the Faith*, which is at this time very much needed in many homes in the nation."

Church of Christ, Princeton, Indiana: "Refused."

Flo Compton, long-time supporter of our efforts to contend earnestly for the faith, who lived in Memphis, Tennessee, is now deceased.

Roy Nossaman, Isabel, Kansas: "Keep up the good work."

University church of Christ, of Denton, Texas, ordered 100 copies of our January, 1982 issue for distribution there.

Melvin Elliott, 920 E. Cragmont Drive, Indianapolis, Indiana 46227: "Do we have any missionaries or congregations in Egypt? I'd like to know about any work going on there. . . ."

(NOTE: Anyone who knows any facts concerning brother Elliott's inquiry please get in touch with him at the address given. IYRJR.)

Herbert Hurd, Mi Wuk Village, California: "If a person is not taught right and does not have the right Bible, HOW can he be a child of God???? Mass baptisms are nice, but if they are not converted to the TRUTH, all such preachers have is the praise of men . . ."

PREACHERS AVAILABLE FOR MEETINGS

More and more it is becoming harder and harder to know whom to invite to preach in gospel meetings. We know of many sound, faithful, loyal brethren who would be suitable. At this time we'd like to recommend four, as follows:

Clinton Elliott, minister to the Highway 25 West congregation, of Batesville, Arkansas. You may address him at 551 Boswell Street, Batesville, Arkansas 72401.

Quentin Dunn, 1105 A Street, Floresville, Texas 78114.

Malcolm Fox, RFD 1, Box 42, Mattoon, Illinois 61938.

Preston Edmondson, P. O. Box 491, Mattoon, Illinois 61938.

Bert Thompson & Wayne Jackson, Apologetics Press, Inc., 5251 Millwood Road, Montgomery, Alabama 36109; "On September 7, we mailed . . . a . . . brochure, explaining in detail the first of what is to be a series of seminars in the field of Christian Evidences, which we intend to make available to the brotherhood. The first seminar which we are offering is the seminar *CREATION VERSUS EVOLUTION*, featuring **Russell C. Artist** as the speaker.

Apologetics Press, Inc. is now pleased to announce the second seminar in its series of these programs in the field of Christian Evidences. *THE CASE FOR BIBLICAL CHRISTIANITY* is a seminar presented by **David Lipe**, of Kosciusko, Mississippi. Brother Lipe . . . serves as an instructor of Bible and Christian Evidences at Magnolia Bible College in Kosciusko, Mississippi . . .

The seminar, *THE CASE FOR BIBLICAL CHRISTIANITY*, is intended to help strengthen the faith of the Christian by showing the many manifold proofs upon which New Testament Christianity rests. The seminar deals with God's existence, the divine sonship of Christ, the Bible's inspiration, and other such topics of interest to every Christian. The seminar also includes specific lessons on salvation . . .

Your assistance in helping us announce to the brotherhood this new program of work would be greatly appreciated."

(NOTE: Churches interested in arranging for either program may address your further inquiries to Bert Thompson and Wayne Jackson, 5251 Millwood Road, Montgomery, Alabama 36109. IYRJR.)

Maris D. Wright, Lakewood, Ohio: "I have been referred to you by brother **George Miller**, of Daytona Beach, for an in-depth analysis of the Crossroads movement. I would appreciate any and all information as a protective measure for northern Ohio congregations."

(NOTE: To date, *Contending for the Faith* has published a total of eight special issues particularly on the Crossroads movement and philosophy. For a packet of all eight Crossroads issues, please enclose \$4.00 with your order addressed to *Contending for the Faith*, Post Office Box 26247, Birmingham, Alabama 35226. In addition, we can supply bundles of any or all of these issues at the bundle rates as listed on Page 2 (plus postage.) IYRJR.)

Marion Siesky, Connellsville, Pennsylvania: "Please send me a bundle of your February 1982 issue, for which I am enclosing a \$4.00 check."

Vernie Crismas, elder, Oildale, California, ordered five back issues concerning the Crossroads movement.

Wayman Baker, Las Vegas, Nevada: "I do not want to miss any of the paper."

Richard McGough, for the Central church of Christ, 4900 N.W. Blvd., Davenport, Iowa 52806: "Please remove us from your mailing list. Thank you."

Frank G. Starling, Cleveland, Mississippi: "In trying to get all my information together on the Crossroads movement, I find that I need the following three issues on the subject: April, July, August/1981."

W. A. (Archie) Collins, Memphis, Tennessee: "Keep up the good work. We are drifting fast. Some of our brethren can't see the forest for the trees. Some can't see a thing wrong with the Crossroads church. Some of the compromisers will fellowship anything. I am enclosing a clipping to let you see what I mean . . . Bidding you God's speed . . ."

(NOTE: The clipping brother Collins enclosed is photo-reproduced from **Jimmie Lovell's Action for January/1982**, as follows:

As I read the foregoing clipping from **Mid McKnight and Jimmie Lovell**, in *Jimmie's Action for January/1982*, I found several things about it almost incredible.

First, Does Mid expect us to believe that he, his elders, deacons and their wives *really* took 32 days out of their lives (mull that one over) for the examination of the Crossroads church he said they made? If so, it seems to me that we need more than just *his word* for it. "In the mouth of two or three witnesses" every word is to be established. Perhaps it would be more convincing if he would have such a statement put in writing and then signed by every elder, every deacon, every teacher and every wife that say they did this—for publication. Until some of us see such a statement attesting to this claim as an established fact, please forgive us for questioning if it ever happened. Personally, I know of no such group *anywhere* who would even have the *inclination* to make such an intensive study—much less the *time, money and fortitude* to carry it out.

Second, it is not at *Crossroads* that such an investigation is needed. Having myself been there already three times, I am fully persuaded that you could go there and *investigate until you dropped* and you *still* would not know what is wrong with Crossroads. Such is going "to the roots"—but Jesus said "By their fruits" we should know them. Therefore, rather than going to *Crossroads*, in order to find out what is wrong, it is necessary to go to the *churches and families* which have been both *disturbed and divided* over the Crossroads Philosophy. For example, if they had 32 days to spend, these brethren might have helped establish some facts if they had gone to *Call Street*, in Tallahassee, Florida, and found out how Crossroadism split that church right in two, with a loss of 146 precious souls! Or they could have gone to *Thomasville*, Georgia; to *Charleston*, Illinois; to *Cincinnati*, Ohio; to *Phoenix*, Arizona; and to *dozens of other places and cities* where congregations and families have been divided because of the Crossroads Philosophy privily brought in from Gainesville, Florida. If they *really* want to establish the facts, this is what they *must* do—not what *Mid* says they did. Even if they *did* what he says they did, it *still* would not *nail down* what is wrong with Crossroadism.

As for *Robert Nelson's* book, his "investigation" was no more reliable than that purported by *Mid McKnight* and the *Oak Creek/Kaufman*, Texas brethren because it, too, was carried out in the *wrong place*. I have *Nelson's* book—and it does not touch top, side, bottom or edge of where the *problem really* lies. Like *Mid* and the *Oak Creek* brethren, he examined only *Crossroads* "roots" but not its "fruits". Jesus said, "Wherefore by their fruits ye shall know them." (Matthew 7:20).

As for *Jimmie's* "me, too" comment at the close of *Mid's* statement, I am reminded of a certain man named *Charlie* who died. At the funeral, the old preacher couldn't think of anything good to say about *Charlie*. When he stood up to speak, he said, "Brothers and sisters, you knowed *Charlie*, and I knowed *Charlie*. Let's bury him!" IYRJR.)

Hans O. Pfeiffer, minister, Park Rapids, Minnesota: "Please cancel our subscription and remove the church from your mailing list."

Churchill L. Buck, Hannibal, Missouri: "I am enjoying *Contending for the Faith* more and more all the while. Your February issue is superb . . . Please extend my subscription three more years. I also read the *Firm Foundation* and know that you know what you are talking about. Keep it up."

Lance Cox, Corpus Christi, Texas: "Please send me a copy of the January/1982 issue of *Contending for the Faith*. The article on 'Family Life Centers' is extremely vital . . ."

Dewey E. Miller, elder, South Charleston, West Virginia: "I am sending this note to ask if you are aware of any leanings toward 'Crossroads' teaching in or near either Denver or Colorado Springs, Colorado. I understand one congregation in that area is having outstanding results from a radio program they are using. I have also heard that the 'Crossroads' movement exists in the area. Some of the people have heard of the successes I mentioned and are urging us to check into it with the idea of possibly using it in our area. Any information would be appreciated . . . I appreciate your efforts to keep the brotherhood posted on 'Crossroads'."

(NOTE: "You asked if the 'Crossroads' movement exists either in Denver or the Colorado Springs area," I replied, from Mattoon, Illinois, under date of March 31, 1982. "It is my understanding that they are working that whole Colorado area like maggots. I am not sure if the radio program you mentioned is *their* program or not. It could be. In any case, it would be well to caution folks where you are not to rush into anything. If the program is sound, wonderful, it will stand up under investigation. If not, then you won't want to be any part of it.

"Just at this moment, I am in a gospel meeting at Mattoon, Illinois. You may recall that the Heritage Chapel congregation, at Charleston, Illinois, was divided some three years ago because of Crossroadism. Well, that is just a few miles from Mattoon. In fact, some of those who were faithful and who had to separate from Heritage Chapel now are members at Mattoon. After leaving Heritage Chapel, they tried to start a second congregation in Charleston but found that Heritage Chapel had left such a stench in the nostrils of the community they could not persuade others they were not like that. Brother, the fall-out of Crossroadism within a community is something fierce.

Thank you for what you said of our efforts to keep the brotherhood posted on 'Crossroads'. Our latest effort along that line was in February. We plan another such issue in May and yet another one in August. Please introduce the paper to other faithful ones there at South Charleston and sign up all you can as subscribers to *Contending for the Faith*. We have come a long way, but we have a long way to go." IYRJR.)

Mrs. Clara Harris, of Bells, Texas, sent us a nice check in the amount of \$25.00 in memory of her husband **C. P. Harris**, who recently passed away, saying, "When I get straightened out, maybe I can send to your work again . . . I'm sad most of the time because I've studied my Bible and know when a church is not as God would have it. Most people are putting what they want first, giving God the crumbs . . ."

Clyde C. Sloan, gospel preacher, Olustee, Oklahoma, in renewing for three years, enclosed \$10.00 "extra", saying, "I need the subscription more than you need the money. However, I am sending you a little extra to help out on your many other projects. Use it for yourself or any way you choose.

"I have always admired your strong stand for truth and your gallant fight for the right . . . I continue to pray for you and all the other good men that work so faithfully with you . . ."

James H. Kilpatrick, Sr., Culpeper, Virginia: "Brother **Wayne Hendrix** who has been worshipping with us for a little more than two years has decided to go into the ministry. He plans to enter East Tennessee School of Preaching this fall. The church in Culpeper has committed itself quite generously toward this effort, but Wayne, his wife Lisa and their four children will need the support of several churches. Will you help this deserving young man and his family? Let us know as soon as possible what you can do, so he can begin to make necessary plans. Send all correspondence to Church of Christ, P. O. Box 863, Culpeper, Virginia 22701."

Mrs. Zelpha Sprague, Lawton, Oklahoma: "The magazine gets better each day. Nothing will stop Liberalism until we all help strong men . . . to defend true doctrine and expose Liberalism for what it is."

Darrell Hanson, Stephenville, Texas: "Please send 40 copies of the February/1982 issue . . . Thank you so very much and we pray that you will continue to have the strength to warn the brethren of 'the false teachers among us'."

Clellave Boor, Santa Maria, California: "I have just received my January 1982 issue and have talked to several others of these same problems as brother Pigg's article. I got on the phone and read part of it to a Christian friend. We would appreciate very much if you would send us copies of (she listed nine issues and enclosed \$10.00). I don't want to miss an issue of the paper."

Bob Morrison, Parkville, Missouri: "Please note: Some one I don't know entered my name to your subscription list. I am asking you to remove my name from the list."

John Fenton, Blue Springs, Missouri, in renewing for another year, said, "We pray you will be able to keep up the good work for a long time."

E. Harold Cutler, of Memphis, Tennessee, ordered all eight of our back issues on Crossroadism and our June 1980 issue re: John Clayton's false teaching.

A. P. Sanner, of Duncan, Oklahoma, enclosed \$10.00 for a three-year subscription, saying, "This is the first time I have had the opportunity to read *Contending for the Faith*, and found it to be God's message. May God bless you."

Oxford Church of Christ, of Oxford, Ohio, now has changed its name to **University Church of Christ**.

Craig Collins and family, now returning to the U.S. after several years work as missionaries in Scotland, sent us their new address in Nashville, Tennessee, saying, "I wouldn't want to miss any of my copies of *Contending for the Faith*."

J. C. Rodgers, who preaches to the Revere Avenue church of Christ, in San Francisco, California, renewed for another three years, saying, "I enjoy reading *Contending for the Faith*. Keep up the good work. False teaching should be uncovered both in the church and out of the church. More so in the church."

Mr. & Mrs. William Henry Large, of Blountsville, Tennessee, renewed for another three years, saying, "God grant you good health and a sound mind to continue on. We are praying for you and your staff."

Ollie Akins, who preaches for the Collinsville church of Christ, near Attalla, Alabama, recently subscribed.

Albert J. Morgan, of Jacksonville, Arkansas, ordered several back issues re: Crossroadism.

Howard A. Blazer, Sr., who, while preaching to the church at *Bethel*/Athens, Alabama, more than any other demonstrated what a committed country church can do in the field of world evangelism, now is in semi-retirement with the Hobbs Street church, at Athens. His contributions to the work there are appreciated by all.

Jack Richardson, Ash Flat, Arkansas: "I would like all of your issues on 'Crossroads'."

1982: BUSIEST YEAR SO FAR

By the time this issue reaches most of our readers, your editor will be completing his 50th year as a gospel preacher, Lord willing.

Yet, instead of slowing down, if anything, I seem to be speeding up. No sooner had I completed a gospel meeting, January 24 through 27, with the church at Bonita Springs, Florida, than Vada and I left for six weeks work in the Far East, departing Memphis, Tennessee, February 2.

Since returning, March 14, I have spoken on Memphis School of Preaching's 16th annual lectureship, March 21-25; held a gospel meeting, March 28-31, with the Lakeland church at Mattoon, Illinois; appeared on the Keystone lectureship, April 4-8, at Indianapolis, Indiana.

As this is being written (April 11, 1982), I am preparing to speak on the First Annual Southeast Lectures, April 15-18, at Austin, Texas; on the Phillips Street lectures, April 22-24, at Dyersburg, Tennessee, staying over to speak again the following day. May 2-5 comes a gospel meeting at Hendersonville, Tennessee; May 23-28, another one at Farmington, Missouri; another one, June 6-10, at Batesville, Arkansas; still another one, June 13-17, at Clarkson, Kentucky; and on and on it goes.

It is always a pleasure to me to see so many brethren visiting these gospel meetings and lectureships from so many congregations everywhere.

Some may wonder why I do not speak continuously—and I do so as much as time will allow. However, I do have to keep at least some time in reserve to get out *Contending for the Faith* as well as my monthly *Far East/World Evangelism Newsletter*—besides which the incoming correspondence which must be answered is enormous. Even when holding gospel meetings, I usually have to spend almost the whole day, every day, just answering mail!

In any case, as long as brethren continue to call me, I shall try to respond as time permits. There is nothing that I enjoy more than declaring the whole counsel of God whether in the pulpit or through *Contending for the Faith*.—*Ira Y. Rice, Jr., Editor.*

S. J. Wheeler, Fountain Run, Kentucky: I have been reading *Contending for the Faith* a few years. I think you are doing a good job. The church in so many areas is not following the example you have set down in this paper. May God continue to bless you."

Mrs. Alma Martin, El Paso, Texas: "I am so sorry that we have such weak-kneed elders in the church that allow Reagan in Irving with this Pentecostal ideas — also ministers in the church who would even go into a club dancing-bar, much less take out a license to sell liquor as John Allen Chalk has done at Abilene. It hurts to know this, but we must know it. Keep up your good work regardless of what some say. God is on your side. (Note: This good sister enclosed two gift subscriptions and \$15.00 "extra", saying, "Use balance to help defray expenses for church subscriptions or as needed for *Contending for the Faith*." IYR Jr.)

Shirley Perkins Parsley, Chickasha, Oklahoma: "I did not resubscribe to your paper, but I continue to get it. I would appreciate it if you would remove me from your mailing list, as your paper goes directly into the trash from the mail box. I do not agree with most of your articles."

Doyle Harris, minister, Elk City, Oklahoma: "Please send the Second and Adams church of Christ, Box 367, in Elk City, Oklahoma 73648, 80 copies of your paper, *Contending for the Faith*."

John A. Carter, Mayfield, Kentucky: "I am enclosing a check for \$200.00 to pay for *Contending for the Faith* in bundles of 25 for the year 1982, and one bound Bound Volume XII for the year 1981. Use the rest in your work for the Lord."

Ordell H. Heavin, of Springfield, Missouri, who probably works as hard to build up our circulation as anyone, sent in five renewals and a new one on November 16, 1981.

G. Wayne Covington, of Columbia, South Carolina, in renewing his own subscription, sent in five new ones.

C. B. Short, Dallas, Texas: "I wonder if you caught a rather incongruous situation in the November/1981 issue: In the letter to you from Clinton Elliott concerning apostate **John Clayton**, I notice he credited a fellow named **Dean Fugett** with Clayton's invitation to speak at a series of lectures at Harrison & Sidney church in Batesville, apparently with his elders' approbation. But the paradoxical thing about it is that on page 12, the right hand column, under 'preacher wanted' ad, is a letter from Fugett himself, requesting subscriptions for Harrison's elders! It does appear to me that if Fugett and/or those elders are that fond of THEISTIC EVOLUTION as to call in a fellow like Clayton to 'preach' to and for them, the last thing in the world they would want is a subscription to *Contending for the Faith*!"

(NOTE: Brother Short sent in his own three-year renewal and six new ones. IYR Jr.)

T. Carter Geer, minister, Union, South Carolina, upon ordering 80 copies of our Crossroads issue for November/1980, said, "We are concerned about the 'Crossroads Philosophy' and we are aware that it is being taught and practiced in our state. We want to give each of our families a copy of this issue. . . ."

Edward L. Anderson, minister, Carthage, Tennessee, when ordering 12 copies each of two Crossroads issues, said, "Thanks, and keep up the good work."

C. R. Turnbull, minister, Thoreau, New Mexico, ordered 25 copies of our July/1981 Crossroads issue, saying, "We are very small in numbers in this part of New Mexico, but we are very much disturbed concerning this false doctrine that some of our brethren are practicing among us. We feel deeply appreciative to brethren who are exposing this and all error. May the Lord continue to bless you in contending for the faith."

Bill Hurd, Spring Valley, California, ordered 12 of our March/1980 issue on "Crossroadism", saying, "I have read your August/1980 issue . . . and we are, as you, very concerned about this movement in the church . . . We are members of the Lord's church at Bostonia, in the San Diego area."

Don Cashatt, of Lawrence, Kansas, when ordering 25 copies of our "Crossroads" issue for August/1981, asked, "Would you or someone else who is abreast of the latest about Crossroads be available to come to the Lawrence, Kansas/-Kansas City, Kansas area and face Chuck Lucas in November — should the opportunity present itself? Your expenses would be covered. We may need help and will keep you posted."

(NOTE: Ordinarily, I should have been most happy to come. However, my schedule was just too packed in November. It is my opinion, however, that any confrontation short of a general Memphis-style meeting, such as we had with two of the elders, several of their preachers and representatives from *Hiland/Herald of Truth*, in September, 1973, stands very little chance of accomplishing much for the truth overall. For something like that, I'd clear my calendar! IYR Jr.)

Larry T. Perry, Seymour, Tennessee: "Please send me a bundle of 40 copies of the October 1979 issue . . . on 'Marriage, Divorce & Remarriage.' I want to commend you on the very fine articles on the subject. However, I would like to point out in **Frank Matherley's** article, 'Divorce Without Remarriage', he quotes Paul as referring to divorce in I Corinthians 7:10, 11. I believe to depart means to separate, not divorce. Considerable difference. . . ."

Jack Caraker, of Senath, Missouri, upon subscribing for three years, added \$5.00 to his check "to be used for some of your expenses," saying, "Keep on exposing the false teachers in the brotherhood."

Mrs. Pauline Webster, Monahans, Texas: "Refused."

THE CHURCH THAT JESUS BUILT

This 112-page by Lloyd E. Ellis contains 52 lessons concerning as many subjects pertaining to the church. Written in simple language, replete with Scripture references, it will be valuable for individual study or class use.

These lessons point out in easy-to-understand language vital aspects of the church — what it is, the beginning, the organization, and the like. Discussions concern the Guide Book, the Two Covenants, How to Become a Christian, as well as How to Live as Christ Directs.

Single copies are \$2.75 (plus \$.80 for postage and packaging); orders of ten or more are at the rate of \$2.50 (plus 10% for postage and packaging). Please address all orders to **CONTENDING FOR THE FAITH**, 2956 Allshore, Memphis, Tennessee 38118.

Joe D. Brown, minister, Molino church of Christ, Fayetteville, Tennessee, upon placing a standing order for 40 copies of *Contending for the Faith* to be sent each month, said, "We appreciate the work you are doing . . . You are to be commended for the courageous stand you take for the truth."

John T. Stultz, Caldwell, Texas: "Please discontinue my subscription to *Contending for the Faith*. . . I do not wish to receive any additional issues. . ."

Vaughn Stanley, Stanaford church of Christ, Lanark, West Virginia: "Please increase our bundle from 12 copies to 15."

W. E. Fortney, of Clarksburg, West Virginia, has deceased.

Joseph Adkins, minister, Bismarck, North Dakota: "Please immediately remove us from your mailing list."

Clyde C. Hightower, Homer, Louisiana: "Please add our name to your subscription list."

Walter W. Pigg, Jr., minister, Farmington, Missouri: "Clinton Elliott sent me a copy of a bulletin from some place in Missouri where two of our own brethren 'kissed a pig.' A forty-pounder, I believe it was. I don't think I'll be surprised if I hear next that they are kissing both ends of it!"

"You can't live wrong and die right" — Sign on lawn of the church at Eldridge, Alabama.

Tom Harrison, Elkins, Arkansas: "I am enclosing five dollars for *Contending for the Faith* program. Wishing you every success in the good work you are doing."

Reg Rogers, preacher, Salinas, California, enclosed \$10.00, saying, "The April (1979) issue was shocking! It is an excellent piece of journalism and a fearless, scriptural attack upon the enemy of holiness now working around the clock right in the midst of the church! I feel like Nehemiah must have felt when he beheld the walls of the holy city fallen down; God help me to have his determination to do what I can to see them rebuilt. It is a little difficult, with a weapon in one hand and a trowel in the other, but who said wars are won with feather dusters!"

James and Bettie Gillikin, Benton, Kentucky, enclosed \$50.00 for two renewals, saying, "Please use the rest for the fund most in need. May God always keep all of you in his care standing for the truth . . . We will continue to help when able. Wish it could be more."

David H. Dyer, of Red Boiling Springs, Tennessee, enclosed \$10.00, saying, "Enclosed is a small contribution to help you a little. Keep up the good work. It will be men like you who save the church."

Chad N. Brock, Fort Wayne, Indiana: "Thank you for *Contending for the Faith*. I am 19 years old. I will be attending Michigan Christian College . . . My goal in life always has been to PREACH THE WORD. It seems like the hurdles in life keep getting bigger and bigger. I have learned so much from your magazine, since a friend started subscribing it for me. I know I do not have the wisdom of age and experience, but it doesn't take very much common sense to realize what the Crossroads CULT is! I pray that God will use me to warn as many as I can about the wolf in sheep's clothing. As I type this letter crying, I don't understand why my friends and brothers and sisters in Christ won't open their eyes. I have the title of being negative for speaking the truth. Some brethren think if they preach all POSITIVE, they are on their way to heaven. But the word of God says (II Timothy 4:2), 'Preach the word; be instant in season, out of season, REPROVE, REBUKE, exhort with all long-suffering and doctrine.' There's nothing wrong with a sermon on 'Victory in Jesus', but positive and negative preaching GO TOGETHER! I didn't mean to preach you a sermon. Sometimes I get carried away."

"I would like to make a special plea with the brotherhood. LET US SPEAK WHERE THE BIBLE SPEAKS, AND LET US BE SILENT WHERE IT IS SILENT! My prayers are with you. Keep fighting the good fight. Pray for me as I begin my studies at MCC that God will use me in any way he will to bring all the glory to him I can. If we never meet here in this earth, I'LL SEE YOU IN HEAVEN. . ."

"My grandfather would like to know if you are acquainted with his brother Chester Hunnicutt. He worked on Alabama Christian College campus."

(NOTE: "Nevermind what brethren say to criticise you falsely," I wrote, in part, by way of reply. "Romans 3:4 still teaches us to let God be true, and every man a liar. Even if the whole brotherhood — or the whole world — says contrary to God's word, God's word is still true! And their calling us 'negative' because we preach it and contend for it does not make it so. We have to learn to count all things but loss if we would gain Christ — and this holds for earthly friendships, too!")

"Just preaching the so-called 'positive' parts of God's word is contrary to what Jesus taught. Note Matthew 4:4 and Luke 4:4. Did he say we were to live just by the positive words or by every word of God? Their position would make Jesus himself unChristian. There is no way to make their position harmonize with his preaching in Matthew 23. Jesus not only was the 'Lamb of God', he also was the 'Lion of Judah.' We have to emulate his lion-like qualities right along with his lamb-like qualities; otherwise our Christianity is lop-sided from following a lop-sided Christ."

"Please tell your grandfather that his brother Chester Hunnicutt was my close friend until his death. He used to send contributions to help support my work of contending for the faith."

"Please introduce others to the paper and sign up all you can as new subscribers. Our circulation already is large and growing, but we are limited as to how far our influence can grow for the truth by how far we can get the message out." IYRJR.)

Terry A. Cordell, of Lawrenceburg, Tennessee, in sending in six new subscriptions, said, "All of these subscriptions are from members of the Pleasant Valley church of Christ, where I preach. We are small in number but appreciate the work you are doing."

Mrs. W. H. Bragg, Miami, Florida: "We are thankful to you for the exposé of Crossroads and its supporters."

Bill Mathis, of Warner Robins, Georgia, in sending in 18 renewals and subscriptions, said, "Please keep up the good work."

Henry Starnes, Fort Wayne, Indiana: "Just a line to let you know how much I enjoy *Contending for the Faith*. It is without a doubt the greatest and most needed paper in the brotherhood. Let's never let it die. I thank God for it and am sending another small contribution (\$20.00)."

"People all around me are always saying, 'Well, I didn't know that' or 'I don't believe that about this preacher or congregation.' The reason for this is they don't love the truth well enough to try to find out. I love the truth and I love you for contending for it. Keep up the good work. You will be blessed beyond measure. . ."

Mrs. Ora Unsel, of Palmetto, Florida, has deceased.

Buford C. Holt, Elkmont, Alabama: "Indifference and slowed down economy has perhaps had something to do with the lack of interest on the part of some of the people . . . Keep up the good work and may the kingdom spread until every soul has had opportunity to hear the gospel at least once."

(NOTE: Brother Holt enclosed four new subscriptions during April. IYRJR.)

WANTED: CAMPUS MINISTER

Need qualified young man to initiate campus evangelism. Will be working primarily with students at Kearney State College (enrollment over 7,000). Mail resume to: **ELDERS**, Kearney church of Christ, 225 East 26th Street, Kearney, Nebraska 68847.

Center Street church of Christ, 300 Center Street, Lonoke, Arkansas 72086: "Please remove this label from your mailing list."

W. A. Hardin, of Shallowater, Texas, upon renewing his subscription for three years, enclosed an extra \$10.00 to use "as you have need."

Pauline L. Flynn, Apply Valley, California: "Enclosing a \$10.00 check for subscription and use the rest where you most need it. I very much enjoy my copies and was especially interested in the issue on 'Marriage, Divorce and Remarriage', since our young minister preached a very interesting sermon quite similar to this and promptly was called down by the elders. I told him unless he preached the truth, he would one day have to answer for it, just as the elders will one day have to answer for calling him down for a very good message. I fit into this category and need the truth. God bless you for your striving for truth. God will reward you for it. Keep up the good work."

M. W. Davison, Bartlesville, Oklahoma: "The enclosed check (\$25.00) is for distribution costs."

Wyatt Fenno, Lefors, Texas: "I appreciate the work you and other faithful brethren are doing in 'contending', in an age when the majority seems to want to leave the 'old paths' and do things their own way. May God bless you as you stand for the truth."

Joe Smith, Apple Valley, Minnesota: "I appreciate you for letting brethren know of some of the dangers that face the church of our Lord. Hopefully more brethren will awake to love the church, the apple of God's eye."

Jimmy A. Carr, Batesville, Mississippi: "I enjoy your magazine very much."

C. T. Garner, of Jacksonville, Florida, enclosed \$15, saying, "\$4.00 is for renewing my subscription for another year. The \$11.00 may be used for mailings . . . or any place where needed most. Keep up the good work."

Jerry Nash, of Centerville, Tennessee, enclosed \$100.00, saying, "How about some articles against 'Children's Bible Hour', 'Youth Worship', etc.? Many think it's wrong but don't know how to show that it's wrong."

Bessie V. Duncan, New Smyrna Beach, Florida: "I really enjoy reading it. Every person should read and study on this terrible cult authorized by Chuck Lucas."

WOAI-KWKH-KVOO-KAAY-KXEL-WREC-KCMC-KGOL-KVI-WSJC-WEBJ-WFMH-WXAL-WELB-WABF-WVSA-KZUL-KLYR-KCAB-KDQJ-WHMT

KVCL-WBMD-WHFB-KFIL-WBOB-WNRV-WRAD-KVWC-KTXO-KWBC-KMHT-KMUZ-KAWS-WFAA-KIVY-KCAR-KDET-KBUC-KBBS-WMPA-WACR-WNSL-WRBE-WSJB-WMY

WYAT-UCV-WCOB-WANR-WRIT-WTRC-WVSH-WKRI-WFNT-WHIN-WIMS-WOCH-WI-IF-KBKB-KGWC-KMBR-WANY-WCBL

REACH OUT — REACH OUT . . . AND TOUCH THE LIVES OF MILLIONS



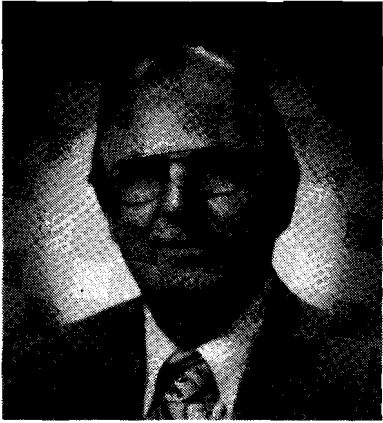
THROUGH THE "INTERNATIONAL GOSPEL HOUR" RADIO MINISTRY

The International Gospel Hour is now favored with open doors to preach the gospel to millions on the strongest 50,000 watt radio stations in U.S. — coast to coast!

SHALL WE ACCEPT THE CHALLENGE?

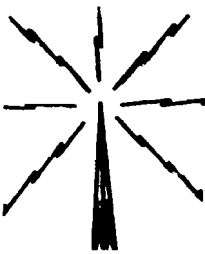
"The elders of the Las Vegas Trail church of Christ in Fort Worth, Texas ask churches across the nation to assist financially in this great radio ministry." — NOBLE PATTERSON, Elder LAS VEGAS TRAIL CHURCH OF CHRIST

Please write us today and tell us you will help!

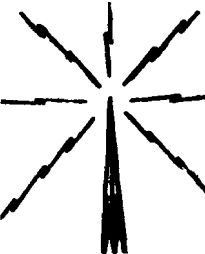


V. E. Howard
Speaker

V. E. HOWARD, veteran of over four decades of radio ministry is now broadcasting the gospel over more of the nation's most powerful and prestigious radio stations. **Churches of Christ have never before broadcast on some of the stations.**



Radio Reaches More People Than All Other Media Combined
250 MILLION IN UNITED STATES
4 BILLION (plus) IN THE WORLD
 Jesus said, "Preach the gospel to every creature"
HOW? An effective and most economical way is by air — RADIO



International Gospel Hour

P.O. Box 5540 — Fort Worth, Texas 76108

Under oversight of the elders, Las Vegas Trail church of Christ, Ft. Worth, Texas

KHPA-KNEA-KVMA-KDRS-KCCL-KUOA-KFDF-KSLD-KTRB-WZST-WAOC-WUFE-WWCC-WRCG-WKIG-WMVG-WLOB-WTRE-WIOU-KLID

Matthew F. Ryan, evangelist, Church of Christ, P. O. Box 3142, Bethlehem, Pennsylvania 18017: "We thank you very much for your help in our building fund appeal. The publishing of our appeal in . . . 'Contending for the Faith' already is showing positive results. Just yesterday we received a \$50.00 check with the following note from a woman in Columbia, Tennessee: 'I am so happy to have a small part toward helping faithful Christians to have a suitable place to worship.'

"We had asked only a small, one time contribution as you know, and frankly anticipated a higher contribution rate, but as of this writing we have a total of \$18,000 (after expenses: paper, printing, postage costs, etc.). We had started out with \$7,000 in our building fund. If everyone who was contacted by mail would have sent just five dollars, we could have made our goal of \$50,000!

"Thank you for sharing our faith and vision. Lord willing we shall reach our goal. Our overall goal is to teach and preach the good news of the gospel in this part of the country (world) with love for lost souls and without compromise.

"We need all the offers of help, considerations of help, and just plain help to surface and decide at the earliest opportunity to send funds. We are at this moment of time receiving less than 1% response to our appeal."

(NOTE: Others desiring to have a part with the Bethlehem brethren, please address your response to brother Ryan at his foregoing address. IYR, Jr.)

Bobby G. Passon, Toney, Alabama: "I have been receiving *Contending for the Faith* for two years . . . and have enjoyed each and every copy. They have been most helpful in keeping me abreast of the false doctrine being taught throughout the brotherhood. . .

"I really admire the stand that you take on false doctrine. You are not like many today, afraid to take a stand on an issue that does not coincide with the doctrine of Christ. May the Lord continue to bless you in your stand for the truth.

"I remember reading in previous issues where people had written in requesting that their names be taken off the mailing list, stating that they did not approve of this kind of literature in their homes. I wonder sometimes how long it will be before people with that kind of attitude will go after false doctrine themselves if they have not already.

"I want to commend . . . *Contending for the Faith* for the fine job that you are doing. May the Lord continue to bless you in your work for his cause."

Loren Grimes, of Arkansas City, Kansas, enclosing his own renewal for three years and three new subscriptions, added an "extra" \$15.00 "for the work as needed," saying, "Keep up the good work."

M. M. Peters, of Conroe, Texas, enclosed two new subscriptions.

Fred A. Baker, preacher at Sanford, Florida, sends \$10.00 each month to help in contending for the faith.

Mr. and Mrs. Harry C. Moore, of Dayton, Ohio, enclosed \$200.00 "to be used to help destroy the Crossroads doctrine."

Phil Torbett, elder, Abingdon, Virginia: "I have seen a letter written by you to one of our brethren about your July issue on the 'crossroadism' issue. We are very interested in combating this dreadful error in the church. We would like for you to send us a bundle of 100 . . . We are also getting together a subscription list in our congregation. You'll be hearing from us soon."

A GREAT STUDY GUIDE!

THE LIVING MESSAGES OF THE BOOKS OF THE OLD TESTAMENT

edited by

Garland Elkins and Thomas B. Warren

- Matching the first volume published (*The Living Messages of the Books of the New Testament*), this book has been widely acclaimed — as has the volume on the New Testament — as an outstandingly useful tool for the study of the Bible, both privately and in Bible classes.
- One of the greatest needs is for people to study the Bible book-by-book. This set meets that great need. Every book of the Bible — plus some additional chapters on crucial issues — has been carefully analyzed and explained. This is one of the best study guides in print today.
- Every chapter has been written by a qualified member of the Lord's church. There has been too much study from the works of false teachers — men who do not even understand the plan of salvation or the essentiality of the Lord's church. These books can be at least a partial solution to that problem.
- Order singly, send \$13.95 for the *Old Testament* book (plus 86¢ postage) or \$11.95 for the *New Testament* book (plus 86¢ postage). Or, if you order both of them together, as a set, send \$24.00 (plus \$1.00 for postage).

Order From

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

Contending FOR THE Faith

POST OFFICE BOX 26247
BIRMINGHAM, ALABAMA 35226

Second Class Postage
PAID
at Pensacola, Florida
and at Additional Mailing Offices

Contending FOR THE Faith

FOR ELDERS. DEACONS. PREACHERS. TEACHERS AND CONCERNED CHRISTIANS

A Voice From The Past

Mark E. Lewis

The church of the Lord should be ever thankful for the great men of bygone days who stood firmly for gospel truth and fought error and sin whenever and wherever they saw it. It is truly a tragic — and sickening — thing to see a new generation of pseudo-sophisticated preachers arise, who wouldn't lift a finger against Satan, who wouldn't raise a cry against any error that is destroying so many precious souls, who would compromise at every turn — yet they will pour forth their venom at the name and works of Warlick, Blue, Wallace, Hardeman and others who gave their lives to a defense of the gospel. These were *great* men, who proclaimed only *Christ*, and they could not have cared less for church politics, "big numbers" games and the sophisticated, psychological mumbo-jumbo pawned off as "Christianity" by so many in our brotherhood today. I really wonder if our masses ever read their New Testaments any more. Apparently they don't — for the things our modern preachers teach and do in the name of God's religion would be impossible if our people knew the Book.

Recently, I was reading Foy E. Wallace, Jr.'s book *The Gospel for Today*. It is rich in Bible thought and ought to be read by every Christian. It is no substitute for the Bible, of course; but Foy E. Wallace, Jr., *forgot* more Bible than many, if not most, if not *all*, of our new generation of "don't offend, preach positive" sophisticates will ever know, because one cannot learn the Bible by studying psychology and modern theologians, and trying to imitate Peales and Schullers. Thus, in 786 pages, Foy Wallace (in *The Gospel for Today*) has proclaimed more Bible than most of our smooth-talking preachers will in a lifetime. In this article we wish to share with our readers just two brief thoughts from this man of God bound in his great book, *The Gospel of Today*.

REMEDIES FOR DANGERS

One of the sermons recorded in this book is entitled "What the Church Must Do to be Saved." And though this sermon was preached in 1939 — 43 years ago — it reads like a 1982 commentary on the church. To better understand the first quotation that we are presenting, the reader needs to remember that the major heresy confronting the

brotherhood in 1939 was "premillennialism." R.H. Boll was the leader of the movement to saturate the church with this infidelic, blasphemous doctrine, and Foy E. Wallace, Jr., almost single-handedly, crushed the movement. But let the reader understand that all references to "Boll" and "premillennialism" must be understood in the context of the day in which brother Wallace spoke.

Beginning on page 299, brother Wallace begins to list a series of "remedies" of the "dangers" he has listed previously. On page 300, the second "remedy" he suggests is "The Renovation of the Schools is Essential". It reads, in part, as follows:

From attic to cellar the schools should be emptied, swept and garnished of premillennial teachers, sympathy and influence. This is due the brethren to whom these schools look for support. It is not enough to ascend to the housetop and shout "We do not believe premillennialism." There are different types of premillennial influence. First, the premillennialist — the one who accepts the theory as a party tenet. Second, the Boll sort — those who hold and teach the premillennial views but do not actually join a premillennial sect. They prefer to stay in the church and disturb the brotherhood. Third, the sympathizer — those who deny the doctrine but sympathize with the personnel of the party. That looks suspicious. They are Bollites. The premillennialist is one who believes the doctrine. The Bollite is the Boll-sympathizer. He is the chronic mourner over disfellowship. He stands at the Boll wailing wall. Fourth, all the neutrals. Their kind went with the disgressives when the tide went that way. They are waiting for the tide on this question, and will go with it. They are the soft-pedalers among us, and are by far the largest class of the ones mentioned. They are in the schools. They are in the churches. They are everywhere. (*The Gospel for Today*, pp. 300-301).

EMPTYING, SWEEPING, GARNISHING

As one meditates on the principles expressed in the above quotation, he sees so much of 1982 in these pre-scient words. And, *still*, our schools need to be emptied "from attic to cellar," "swept and garnished" of any teacher who even *sympathizes* with a false view. It is almost an identical situation that our Christian colleges and preacher schools are in today. The recent Abilene Christian University lectureship was *dominated* by false brethren, and it was

Contending FOR THE Faith

(USPS 053-530)

Volume XIII, No.7

July/1982

Ira Y. Rice, Jr., Editor

EDITORIAL STAFF

Linwood E. Bishop	Roy J. Hearn
Tom L. Bright	W. N. Jackson
Franklin Camp	Dan Jenkins
B. C. Carr	Archie W. Luper
W. F. Cawyer	Pat McGee
Winfred Clark	Max R. Miller
William S. Cline	Joe H. Moulder
Bill Coss	Walter W. Pigg, Jr.
W. R. Craig	James Pilgrim
Dalton P. Ellis	Wayne Price
E. R. Harper	Winston Temple

Ernest Underwood

SUBSCRIPTION RATES

Single Subscription, \$4.00 Per Year
 Three Years, \$10.00; Six Years, \$20.00
 Club Rate, Six Subscriptions, \$20.00
 Single Copy, 50 Cents

BUNDLE RATES

Monthly Per Issue—Standing Orders
 Billed Quarterly *after* Delivery
 (Or, if you prefer to pay in advance,
 we credit your account accordingly.)

12 copies/\$4.00	60 copies/\$15.00
25 copies/\$8.00	80 copies/\$20.00
40 copies/\$12.00	100 copies/\$24.00

WHOLE CONGREGATION RATE

(Any congregation desiring to enter each family of its entire membership on our regular mailing list, with single copies being mailed directly to each home, receives 25% discount off the Single Subscription rate, i.e., such **WHOLE CONGREGATION** subscriptions are payable in advance at the rate of \$3.00 per year per family address.)

POLICY STATEMENT

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.

Please address **ALL** communications

to

CONTENDING FOR THE FAITH
 Post Office Box 26247
 Birmingham, Alabama 35226

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview Church of Christ, 4850 Saufley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

(USPS 053-530)

Editor Completes Fifty Years As A Gospel Preacher

Although half a century now has passed, I recall as but yesterday when, as a lad of 14 (some three months short of my 15th birthday), I was invited to speak to a special gathering of young people at my home town of Norman, Oklahoma. Other young Christians had descended on Norman from all over the state. It was to be my very first sermon in a lifetime almost wholly devoted to gospel preaching.

One thing I remember well is how *tall* that pulpit seemed. If I stood directly behind it, I was so short that I could not see the audience — nor they me! Therefore, in order to *see* as well as *be* seen, it was necessary for me to speak first on one side of the pulpit, then on the other — a habit that remains with me yet.

GOSPEL PREACHING AROUND THE WORLD

If I could have but known even then what it all would lead to, I sometimes wonder if I would have preached that first gospel sermon. One thing is sure: it was perhaps the farthest thing from my mind, at the time, of ever being a full time preacher. A lawyer perhaps ... or a writer and editor ... but not a preacher!

Now that 50 years have flown by, I can look back on located ministries at Noble, Oklahoma; at Edcouch and Mercedes, Texas; at Paso Robles, San Rafael, Richmond and *Downtown*/San Francisco, California; as well as at *Central*/Seattle, Washington — besides working for the Lord in all 50 states of the U.S. as well as in 64 foreign countries around the world. What a life it has been!

NOSTALGIA FLOWED FROM HEART TO HEART

That meaningful occasions have heaped up for me on the five continents of my ministry thus far goes without saying. And yet, of them all, I cannot think of one where nostalgia flowed from heart to heart as it did May 13, 1982, when friends of a lifetime — some I had known for 35 years or more — gathered in commemoration of my 50th year of gospel preaching.

Under the auspices of the Bellview church of Christ, of Pensacola, Florida, the commemoration dinner was held in the banquet room of the Western Sizzlin Steak House. William S. Cline, minister and director of Bellview's Preacher Training School, as master of ceremonies, presented me with a beautiful bronze plaque (shown on pages 8 and 9), and introduced as many to speak as the time allotted would permit, of whom Archie W. Luper, Sr., was chief.

Not until Judgment Day do I ever again expect to hear such accolades as were heaped up on Vada and me that evening — nor in my own view did I deserve them (though Vada did) — but while it lasted it hardly could have been more wonderful!

—Ira Y. Rice, Jr., *Editor*

A Voice From The Past

Continued From Page 1

reported to me that two of the speakers endorsed the heretical Bales position on divorce and remarriage. The frightening thing is that these schools are producing our preachers and leaders of the future. And when false brethren are *teachers* on these campuses, or false brethren are used on the college *lectureships* (thus giving them an endorsement and platform for their ungodly views), our young people, who think the school can "do no wrong", are going to learn the false teaching and believe it, *or*, they are going to learn to sympathize with it instead of rebuking error and marking false teachers.

I know whereof I speak. I was a student at Freed-Hardeman College in 1977 when several "Herald of Truth" speakers and sympathizers were invited to speak on the lectureship. Several sound brethren (Pat McGee, Ira Rice, James Boyd, among others) in one open forum voiced an objection to having brethren who endorse the heretical 5th and Highland church in Abilene on the lectureship. "These men should be rebuked for having part with a congregation that is no longer faithful to God's Word" was the cry of the faithful brethren. Freed-Hardeman, rather than admitting its error, defended its position; and I can still vividly remember the very next week, one preacher-student in one of my classes praying "Lord, save us from the extremists" (meaning McGee, Rice, Boyd and such like).

Don't ever tell me that endorsing those who sympathize with heretics isn't impressed upon young minds. Many of our preacher schools and Christian colleges — including our beloved southern California school — need a house-cleaning, from top to bottom. And that's all they need. And they need nothing short of it. Nothing else will do. Politics won't cut it. Compromise will not help the church. A "gradual improvement" is not good enough. They need to be turned around — yesterday. Every Bales-, Hicks-, or Woodruff-sympathizer, every one who is not adamantly opposed to "Crossroads," every teacher inclined to compromise the Biblical creation account, *every uncertain sound* needs to be removed from our schools. Get rid of them. Souls will be lost otherwise.

One teacher who influences one student for wrong, who then teaches that error to one soul that is lost because of it — who is going to give an account for that? Our schools are *loaded* with false teachers who are teaching their error to the young preachers who now are holding many pulpits in the Lord's church. How many countless, precious souls have been lost already because of this? Such ought to make us weep.

Brother Wallace goes on to say in the section we were quoting above: "The infusion of this spirit (sympathy with error, opposition to marking false teachers) into the student body of several schools is an immediate danger. These young people are potential leaders, teachers, preachers, elders. They carry this attitude back into the churches, and though they are taught against *marking* anybody, they are taught to *mark every preacher who does not have the indorsement of their school*. Therein lies the danger of college domination and control of the churches. It is more than a tendency — it is the developed thing itself." (*Gospel for Today*, p. 301, emphasis his).

Brother Wallace saw 40 years ago, and warned against, our schools endorsing and sympathizing with heresy. He

knew that this attitude of leniency towards error would be accepted by the young, impressionable student body, who would then preach it and infiltrate it into our churches. Few listened to brother Wallace then. I, for one, now am beginning to see why there exists so much leniency towards error in the Lord's body today. I do not claim to be a prophet or even to have much intelligence, but I can learn from history. I dare say that our schools are in *much* worse shape today than they were in 1939. If this problem is not stopped *now*, 40 years from today . . . we *do* have a responsibility to the Lord's people of coming generations, and the only way we can help them *today* is to commit the word of God to "**faithful men, who shall be able to teach others also.**" (II Timothy 2:2). But if we teach our young preachers of today leniency, compromise, and toleration of error, that's what they will teach the next generation, who will teach the next generation, who will teach the next generation, and so on. It will not take long before the church no longer exists in its distinctiveness and purity.

MARKING HERETICS BY NAME

But there is one more quote we wish to give from brother Wallace's *The Gospel for Today*. It needs no historical setting. It is forever true. It was true — and *practiced* — in the 1st century, it was true in 1939, and it is true today. It deals with the calling of names and marking of false teachers. It appears as though, in 1939, there were some brethren who thought themselves to be too dignified, educated, and sophisticated to call and mark teachers of heresy by name. Ah, truly, "there is nothing new under the sun"! Note particularly brother Wallace's last sentence, which we have emphasized for your consideration:

Calling names of false teachers and their aides and sympathizers is neither undignified nor discourteous, because Paul did it — and he was courteous, dignified and *educated*. He said: "Demas forsook me having loved this present world." It was hard on Demas for Paul to say that publicly. He should have taken that up with Demas privately! Again, he said that Hymenaeus and Phyletus had shipwrecked their faith and were overthrowing the faith of others by their theory of the resurrection and he wrote it down in the New Testament (a rather dignified book) that he had turned those brethren of his over to Satan. He clashed with Barnabas upon one occasion and withstood Peter to his face and rebuked him publicly. Neither incident ruined the church, nor marred the dignity of the New Testament. He further said that Alexander the coppersmith did him much evil and declared that the Lord would reward him for what he did. Paul did not seem to covet the kind of reward he intimated Alexander would get. He told a perverter of the truth one time that he was full of guile and villainy, called him a son of the devil, and asked him if he ever intended to quit perverting the way of the Lord. *When a paper develops better manners than the New Testament and a preacher becomes more dignified than the apostles, neither is worth anything to the defense of the truth nor to the cause of Christ. (Gospel for Today, p. 302).*

One can read for months many of our "leading" brotherhood journals and never once find a false teacher named or his heresy rebuked. Brotherhood journals ought to be *leading* the fight against "Crossroadism," heresy on divorce and remarriage, the versions issue, creation compromise, Pentecostalism — every error now troubling the church. I am so fed up with "be a friend to Jesus", statistics, our wonderful "Restoration Heritage" (how many souls are going to be saved by knowing about the unity meeting of 1832?), and "look how many I baptized last year!"

that I'm almost nauseated. We have become so afraid of the mayor who "dignifies" our services or brother "Big Giver" in the pew who is as worldly as he can be — "oh, we mustn't preach against sin and often our social-minded, cosmopolitan worldly-wise. We must have the cleverest preacher in town. Put him in a nice home. Dress him in three-piece suits. Send him to the Lions Club and make sure he coaches a Little League team. But don't *dare* let him rebuke sin or call names. That wouldn't look good to our uptown, high-class friends. Why, they might not invite us to their next swimming party for a martini..." Politics and looking "intellectual" is the name of the game. Never mind that the wisdom of this world is foolishness to God and vice-versa (I Corinthians 1:18ff.); who cares about pleasing God anyway! Just make sure it *sounds* religious. Refer to the Bible casually for appearance sake ("See? We preach the Bible!"), be "positive", smile a lot, and make people laugh. But, *don't be negative* and preach against sin. And, you know, beloved, our papers trot right along *behind*. It really doesn't surprise me that most of our papers are filled with non-convicting, mushy, useless articles — most of the articles are written by our "sophisticated" preachers! Brother Wallace's words bear repeating: "When a paper develops better manners than the New Testament and a preacher becomes more dignified than the apostles, neither is worth anything to the defense of the truth nor to the cause of Christ." May God save us from ourselves!

Beloved, too many of us are not being sober and vigilant and watching for the devil. (I Peter 5:8). He is wreaking havoc in the church and most of us see him only in the world. Satan is not spending much time in the world; you see, he already *has* those people. He works harder on God's people, to seduce them from the truth. He doesn't have to be blatant and push a lot of obvious false doctrine. Satan can win souls to his cause by getting Christians soft, fat, and comfortable. (Cf., Deuteronomy 31:16-21). Then God's way will be too hard for them. So if he can convince us to be "positive" in our preaching, and never rebuke sin or call the names of false teachers — oh my, that is *so* unloving and uncompassionate! What a hateful person one must be to do such a thing! — if he can get our influential brotherhood papers to *just keep silence on crucial issues (or, better yet, get them to print or endorse the heretical side (but silence would do just fine for Satan's cause); if he can continue to control our schools, he's got us licked. He has convinced us to go to hell with a smile on our face and a "positive" word on our lips. And God forbid we ever have the "hateful" attitude of Wallace, Blue, Warlick, Keeble and other "moss-backed, bald-headed, born-on-the-back-side-of-the-moon, shoeless, overall-dressed" preachers. You don't baptize people anymore by preaching the gospel to them boldly. Don't you know about the cultural differences in our country? You baptize people nowadays by showing them how much fun a Christian can have! You shove them into the water right after the basketball game in your brand new gymnasium. Of course, you'll have to move the basketball goal out of the way first to get to the baptistry. . . In too many places this is what we have come to. The demons in hell stand up and applaud every 15-foot jumper Deacon X makes in our gymnasium. And the Lord weeps because we have given up on His way. (I Corinthians 1:21).*

We can learn from the voices of the past. In fact, we had better start listening. Forty-three years ago Foy Wallace, Jr. warned us. His warning has come to pass. Now, will

we finally sit up and take heed, or are we going to allow the church of the Lord to continue her non-stop ride straight into total apostasy?

—Central church of Christ
1320 South Church Street
Visalia, California 93277

If I Had Written. . .

Tom L. Bright

Let us suppose that I had just written a book and that you held a copy in your hand. Let us further suppose that on page 19, you would read where I had written, relative to Christ's reign, that He *will* share that reign with the faithful, that this reign will be over the nations and "will follow his return to earth," you would think I was a premillennialist. But, of course, I did not write such.

If in this book, I had stated that it was clear from the Scriptures "that Jesus is not yet occupying his own throne," but was only at the present time sharing "the Father's throne while he awaits the time when he will occupy his own throne" (p.22), you would probably say that I had premillennial leanings. But, of course, I did not write such.

Furthermore, if I had written that Jesus "has not yet assumed David's throne" (p.34), but would do so when He "returns to earth to take his rightful place on the throne of David in Jerusalem" (p.30), you would certainly believe I was a premillennialist. But, of course, I did not write such.

Suppose that on page 115 of this *fantasy* I had written that "The kingdom which is the subject of the Messianic prophecies was not established during Christ's First Advent or at Pentecost" surely you would suspect that, at least, I had definite premillennial views. But, of course, I did not write such.

Suppose I had added on page 116 that "The kingdom in view in the prophecies of Daniel" and other prophetic Scriptures "is not the Church," but that it (the kingdom of Daniel's prophecy) was rather the Messianic kingdom in which Jesus "will reign on the throne of David in Jerusalem over Israel, first among the nations, and over all the nations of earth," you would surely suspect a premillennial slant in my interpretation of the Bible. But, of course, I did not write such.

If I had written (p.208) concerning the prophecies of the supposed battle of Armageddon that they "portray a specific eschatological event to occur at the end of the age at the advent of Messiah in righteous judgment, coming to earth for the deliverance of Israel and all the people of God and for the inauguration of the Messianic kingdom," you might think that I was definitely premillennial in my thinking. But, of course, I did not write such.

If, in this supposed book, I had mentioned that the coronation of the King will take place on earth "when Jesus assumes the throne of David at Jerusalem and receives the royal crown last worn by the faithless Zedekiah" (p.256), you would surely understand that I rejected the idea that Jesus was now reigning as King over His Kingdom. Especially would you feel this way if, in the very next paragraph, relative to Christ sitting upon His glorious throne, I had written, "Then shall be fulfilled the promise declared to Mary by the angel Gabriel, 'the Lord God will give to him the throne of his father David' (Luke 1:32)." But, of course, I did not write such.

If, in my supposed book, I had written on page 356, "But the Church is not the promised Messianic kingdom. . ." and had added in the subsequent paragraph, "The faithful of the Church are now in the kingdom of Christ (the Church) and at the same time anticipate the coming of the kingdom of Christ (the Messianic kingdom)," you might possibly wonder where I had received my information. You might even suspect I had taken leave of my senses. But, of course, I did not write such.

If, in my book (p.324), I had undertaken to show that those who felt that Matthew 24:3-31 was fulfilled at the destruction of Jerusalem in A.D. 70 were mistaken, saying that they had "produced some of the most fanciful and ludicrous conjectures and interpretations ever offered as serious 'exposition'," you might look upon the Jerusalem fulfillment of Matthew 24 as dubious, at best.

But should you then remember that I had written on page 294 that one of the most exciting truths revealed in the Bible was that "God will come to earth to make his home among men! He will bring heaven with him when he comes . . ."; and should I add that "earth has been the habitat of man, but God wants to live here too," and further affirm that "God will never be satisfied until he comes to earth to live among men" — indeed, God coming to "earth—not in its present state nor in its millennial condition, but in its new and eternal perfection following the purifying conflagration of 2 Peter 3:7, 10-13" (p.288), you might begin to wonder about my comment of the "most fanciful and ludicrous conjectures and interpretations ever offered as serious 'exposition'." In fact, you would probably say that my comments were kind of like the pot calling the kettle black. But, of course, I did not write such.

No, I did not write such as the previous quotations, but Robert Shank did in his book "*Until The Coming of Messiah and His Kingdom*."

Robert Shank was a denominational preacher who was converted several years ago by a gospel preacher. And it is my understanding that he has been instrumental in converting other denominational preachers. However, I dare say that any preacher Shank came in contact with who held premillennial views certainly did not change these views through the efforts of Shank.

It is my conviction that Shank was premillennial before he was converted and that he never changed. It is beyond my comprehension how a man could have been premillennial, become amillennial and then change back to the premillennial view in such a short time. If it should be shown that I am incorrect in this assessment, my apologies will come forthwith.

However, my main concern is how such rank premillennialism could be virtually unknown to this great brotherhood for such a length of time. The influence that this man has in our brotherhood is widespread. He has authored several books and has appeared on many lectureships, workshops, and such.

Therefore, with no animosity whatsoever toward Shank, I affirm that he should be marked as a false teacher. The blasphemous doctrine of premillennialism has been publicly espoused by one claiming to be (as far as I know) a member of the Lord's Church. The marking should be as public as the espousal.

Will this be that which will give prominence to premillennialism in the Church of our Lord once again? I hope not.

With no quarter given, faithful Christians must take up the sword of the Spirit and meet, not the personality, but the doctrine. May we have courage to do so.

—Post Office Box 690
Sapulpa, Oklahoma 74066

"Just One Good Family"

Frank Chesser

"If we could get just one good family. . ." This was the wistful statement made by the little three year old daughter of a preacher friend of mine who labored recently with a small, struggling congregation in Georgia. Only those who have labored with congregations of like nature know the feeling.

Most members of large congregations in areas where the church is strong have no concept of the tremendous need in other areas of our country, not to speak of foreign fields. Consider the family who moved from Texas to a Georgia city with a population in excess of 200,000. Upon their first visit to a particular congregation, they let it be known that they would be visiting some of the congregations in the area before deciding where to place membership. Needless to say, they were shocked to learn that their choice was quite limited in view of the fact that there were only three established works in the area — two black and one white.

MOST SAD

The plight of small, struggling congregations in difficult areas is most sad indeed. Why is it that a preacher can leave a large congregation with a good reputation in the brotherhood and the elders will immediately be flooded with resumes, while small works in mission areas beg for help with little or no response? How can we justify multiple families on the payrolls of large congregations while many would give their right arm for just "one good family?"

Such congregations often have as their preacher a young man with little or no experience in local work. Such situations usually result in one of the following: First, some become so discouraged that they soon move on to larger and more established works. Playing a major role in some such instances is the lack of understanding, together with excessive and totally unrealistic demands of the supporting congregation. Second, some use these smaller works as stepping stones to larger works. From the outset, it was never their intention to stay. Their heart was never in the work, and thus, little good was accomplished. Third, a few stay, work hard and by the grace of God, help build a strong church. They constitute the exception and not the rule. A survey of Georgia will reveal many small struggling congregations that have been in existence from five to twenty years having had almost that many preachers.

GREAT NEED

The great need in Georgia and many other such states is for good, strong preachers to move in and stay. College students and military and secular retirees would do well to consider moving into an area where the church is weak and in great need of good, stable Christian families. Or perhaps joining other families and making their home in an area where the church is non-existent. The Macedonian call is being heard in many areas of our country. Who will answer the call?

—Route 5, Whiteoak Road,
Thomson, Georgia 30824

A WARNING FROM THE PAST

In January, 1902 or 1903, I was preaching for the Pearl and Bryan Streets church in Dallas. Brother J.W. McGarvey, an old man at that time, was asked to speak at Central Christian Church, in Dallas. We had three men in the Pearl and Bryan Street church who had graduated from the College of the Bible in Lexington, under brother McGarvey, and they were great admirers of him. They suggested we invite brother McGarvey to preach at Pearl and Bryan that night. We did so.

I was just a boy of 24 or 25 at the time. I was sitting on the side of this old man on the front seat, waiting for the service to begin. As we sat there talking, brother McGarvey said to me: "Brother Sewell, I want to say something to you, if you will accept it in the spirit I mean it." I told him I would appreciate anything he had to say to me. He said about these words: "You are on the right road, and whatever you do, don't let anybody persuade you that you can successfully combat error by fellowshipping it and going along with it. I have tried. I believed at the start that was the only way to do it. I've never held membership in a congregation that uses instrumental music. I have, however, accepted invitations to preach without distinction between churches that used it and churches that didn't. I've gone along with their papers and magazines, and things of that sort. During all these years I have taught the truth that the New Testament teaches to every young

preacher who has passed through the College of the Bible. Yet, I do not know more than six of these men who are preaching the truth today. It won't work!"

That experience has inspired me all the days of my life since. It has helped me, when I was ever tempted to turn aside and go along with error, to remember the warning from this great old man. (This incident was told by J.W. McGarvey to Jesse P. Sewell almost 80 years ago and this warning is timely today.)

—Church Bulletin
Cadiz church of Christ
Cadiz, Kentucky

MEMPHIS SCHOOL OF PREACHING

4400 Knight Arnold Road
Memphis, Tenn. 38118

Roy J. Hearn, Director Phone (901) 362-5139

Write or call for catalog and application.

- APPROVED FOR VETERANS • TWO YEAR PROGRAM
- TUITION FREE • ESTABLISHED 1966

CONDUCTED BY KNIGHT ARNOLD CHURCH OF CHRIST

Is The Martin Luther Principle A Basis For Unity Between The Christian Church And Churches Of Christ

Dan Goddard

The Christian Standard is one of the major publications of the Christian Church. In the January 27, 1980 edition, an article appeared on page 7, entitled, "The Unity of the Church."

I believe the article made it quite plain that the churches of Christ (non-instrumental) are responsible for the division that exists in the Restoration Movement. The author stated that January 18-25, 1980 had been set aside for a week of prayer for Christian unity. He then made this comment, "No group of people should be more interested in the unity of the Church than the Christian Church/Churches of Christ. We began with the desire of unifying the church. But, alas, no group has done less for unity in this century than our people. Instead of promoting unity through Christianity, members of the Restoration Movement have divided into three groups. Our divisions came when some men made essential more than what the Bible said, and when others came to believe less than what the Bible said."

WHO LEFT THE 'OLD PATHS'?

Having graduated from a Christian Church school and ministered in their congregations, I am well aware of their teaching about this matter. Ministers and members of the Christian Church have been led to believe that the churches of Christ (non-instrumental) are responsible for the division that now exists between the two groups.

But does history reveal this to be true? Who was it that left the "old paths" and introduced into their services things

(choirs, instrumental music, deaconesses, missionary societies, and such like) that God had not authorized? No command from God to do so — but that didn't stop them.

These "things" entered the Christian Church through the "Martin Luther principle." That is — whatever has not been forbidden is allowable as a matter of opinion, and that only explicitly stated duties constitute faith. So the Christian Church preachers and members feel free to do as they please, thinking the Lord is pleased with their opinions and decisions.

SCRIPTURAL AUTHORITY REQUIRED

The author of the article further states, "Scripture and Scripture alone is the basis for the unity of the Church. Not until men put down their creeds, lay aside their favorite theologians, do away with man-made traditions, and pick up God's Word alone, can there be any true unity."

The churches of Christ (non-instrumental) are in complete agreement with this statement. But we must ask for the Christian church to produce scriptural authority for what they practice.

Since they cannot produce the needed scriptural authority, we will just assume, and rightly so, that the Christian Church is using their creeds, their favorite theologians and man-made traditions for the support of instrumental music, choirs and other musical groups, special day services, missionary societies, board meetings, deaconesses, congregational voting, acceptance of denominational baptism,

women elders and preachers, and whatever else divides us.

Sad as it may be, some of these things are in the Lord's church also.

We believe in the unity of the church but only according to the Word of God. We reject "the Martin Luther principle" as a basis for unity, and until the Christian Church is willing to give it up, there can be no unity.

—912 Phillips Street
Dyersburg, Tennessee 38024

"THEY CAME NOT TO THE HELP OF THE LORD"

Ivie Powell

A few years ago, an eastern newspaper reported of a derelict found almost eaten alive by rats. Evidently, he had fallen into a drunken stupor in the basement of an abandoned building. When help finally arrived he had lost all of his fingers, most of his toes, and flesh on his face. This in itself is horrible, but the real tragedy is that he lay there for two weeks crying, screaming and wallowing in his stench — and not one by-passer (whom he could see from his basement) came to his aid! How could this happen? How could anyone sit idly by and allow such to happen, we ask? With an empty feeling inside we shake our heads and stand amazed that a human being was treated so shabbily.

Brethren, that story illustrates a great truth to God's people, if we have ears to hear! Today the precious church of our Lord, is being raped, pillaged and torn asunder! Warnings are echoed, but few seem to care. A few of the many things being advocated are:

1. That instrumental music is a matter of expediency.
2. Theistic evolution.
3. Advocating we are not under any law but only grace.
4. That the church is nothing but a denomination.
5. That the church is not the exclusive body of saved people.
6. That baptism makes an adulterous relationship holy.
7. That Matthew 19:9 is a "covenant passage" applying only to Christians.
8. The erection of gymnasiums (Family Life Centers).
9. Advocating that I Corinthians 14:26 authorizes solos, quartets, and such like in the assembly.
10. Inviting anti-Christ and other non-members to speak at chapel services and other gatherings of our Christian schools.
11. Supporting a secular message (*Heartbeat*) out of the treasury.
12. Crossroadism that is engulfing the brotherhood.
13. Accepting people into fellowship on their denominational baptism.

While the battle rages where are they who will publicly stand against these innovations? For the most part they sit idly by watching! Such reminds me of Judges 5:23, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Note that God bitterly cursed the people "because they came not to the help of the Lord." Jesus said, "He that is not with me is against me: and he that gathereth not with me scattereth." (Luke 11:23). The point is very clear!

Far too many have a greater love, allegiance and affection for friends, relatives, schools, brotherhood approval and community acceptance than for Christ and his glorious church!

As David asked his brother, so ask I you, "Is there not a cause?" (I Samuel 17:29). Is not the cause of Christ worthy of concern? Is not that which caused Christ to shed his life's blood (Acts 20:28) and wherein is found redemption (Acts 2:47) worthy of concern? And is not that which Christ will deliver to the Father (I Corinthians 15:24) worthy of concern and defense?

The crying need is for men who love Christ and his glorious cause first and foremost! As the poet so beautifully expressed it, "God Give Us Men."

GOD GIVE US MEN

*Give us men to match our mountains;
Give us men to match our plains;
Men with empires in their purpose;
Men with throbbing, conquering brains.*

*Give us men to lead our nation;
Give us men with holy zeal;
Men aflame with truth and vision;
Men who bear the heavenly seal.*

*Give us men who love the Bible,
And its precepts do obey;
Give us men who have convictions,
And are Christians all the way.*

*Give us men who follow Jesus;
Give us men who love their Lord;
Men with hearts pure and courageous;
Men led by God's Eternal Word.*

May God's people have such a love for the Lord and His truth that they shall ever be willing to fight for it, sacrifice for it, and uphold it in every way that is right.
Amen!

—Post Office Box 54
Clarksburg, Tennessee 38324

The Living Bible

Cecil May, Jr.

Kenneth Taylor's paraphrase of the Bible, called *The Living Bible*, is being more and more widely used. I obtained a copy of it myself when it first came out and used it.

I found, however, as I studied, that whenever I wanted to check a nuance in the original Greek that is difficult to convey in literal translation (and this is where a good paraphrase is valuable), *The Living Bible* practically always ignored it.

It seems that Taylor either does not really know the Greek, and just paraphrases an already translated English version, or else is simply more interested in promoting his own particular brand of theology than in bringing out the real meaning of the text.

Anyway, the more I use it the less I like it. I have noted many more instances of outright mis-translation than I have seen printed in any review about it . . . I believe when you quote the Bible, in context and with its intended application, that you can say, "God says." But you just cannot do that with *The Living Bible*.

—Vicksburg Reminder

Fifty Years As A Gospel Preacher

Archie W. Luper

May 12, 1982 I flew from California to Pensacola, Florida, to attend the eighth annual lectureship of the Bellview Preacher Training School, and to pay honor to Ira Y. Rice, Jr., commemorating his fiftieth year as a gospel preacher.

It was important for me to be there because I have been a part of his ministry for the past nineteen years.

At the banquet honoring him, I heard twelve of my brethren speak of their relationships with brother Rice. I have attended in the past, many events such as this in recognizing and honoring some of our brethren. Never have I witnessed such an outpouring of friendship, love and appreciation to one who means so much for the purity of the gospel and the cause of our Blessed Saviour.

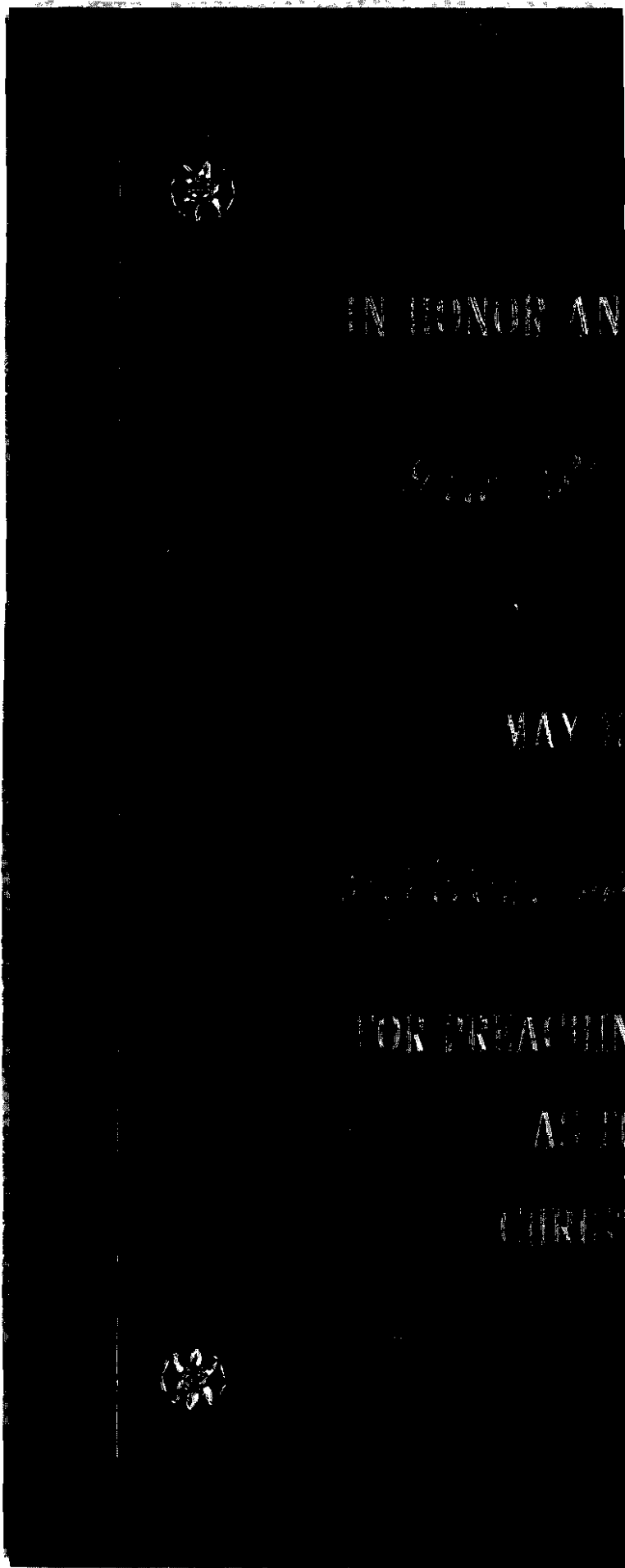
I will be forever grateful to Bill Cline, when he introduced me by stating, "It is appropriate that brother Luper is our keynote speaker, because Archie is Ira's best friend".

I concluded my part of the program by the following: On one of my trips to the Orient, I stopped off in Taipei to be with brother and sister Rice. After several days visiting our missionaries, I invited Ira and Vada to accompany me to Singapore. Upon our arrival, I received a telephone call from Tan Keng Koon, inviting me to preach for the Upper Serengoon congregation. Notwithstanding the fact Koon and his wife Baby together only weighed about one hundred and fifty five pounds, God has never placed two more dedicated and spiritual giants on this earth than Koon and Baby. Tan Keng Koon was brother Rice's son in the gospel.

That Lords day morning when I gave the invitation, there were twenty-three responses. Statements were taken that Jesus Christ is the Son of God from those wishing to be baptized. The others gave their confessions. It is most interesting that all of these confessions were written and then read to the congregation by Koon. Were there tears in the eyes of every person in that assembly? The answer is yes. For two reasons. First, the confessions that were read were overflowing with the most beautiful words and expressions of love and rededication I have ever heard in my lifetime. Secondly, all of us in that assembly with aching hearts, knew that Koon, our beloved brother, was suffering from terminal cancer with only a few weeks to live.

It was then that Koon introduced brother Rice. It is beside the point that brother Rice in the past was associated with the Dale Carnegie School in Singapore as a teacher of public speaking. It is beside the point that brother Rice has been a gospel preacher for fifty years. It is also beside the point that brother Rice is one of the most brilliant public speakers in our brotherhood. However, upon this occasion brother Rice was speechless. I have never seen

IN A MANNER MOST GRACIOUS—and acting on behalf of the Bellview church of Christ, where he ministers and also is the director of Bellview Preacher Training School — brother William S. Cline, Sr., presented a lovely bronze plaque (*photo-reproduced at right*) to Ira Y. Rice, Jr., at the banquet commemorating 50 years of service as a gospel preacher.



anyone stand before an audience that was as emotionally distraught as was he. Finally, with a voice choked with emotion, brother Rice haltingly said, "I cannot preach". He then sat down. Everything was so quiet and still. The only sounds that could be heard were those muffled sounds of sobbing. Finally, Koon stood up. He could not see us, we could not see him because of the tears in our eyes. All I can remember is Koon telling us how much he loved us.

To be with Ira, Vada, Koon, Baby and our beloved brethren in Singapore, I can say with a pure heart fervently, that I know what it really means to be a part of "a little bit of heaven on earth."

In my closing statements, I said if I could have one wish granted, it would be, I wish all of God's people could know Ira and Vada as I know them. They would then know, as I know, that they are two of the most precious people God has placed on time's side of eternity.

Frankie joins with me in stating, we love both of them dearly.

—3159 East Main Street
Ventura, California 93003

P.S. If brother Rice does not publish this as it is written, I will cancel my subscription to *Contending for the Faith*. AWL

(NOTE: Words seem inadequate indeed to describe Vada's and my intense gratitude to brother and sister Luper for such an overflowing expression of praise as the one you have just read foregoing. We are deeply grateful, too, for the many messages received since the commemoration dinner, some of which we are pleased to publish, as follows. — Ira Y. Rice, Jr.)

Mr. and Mrs. Pat McGee, Abilene, Texas, May 12, 1982: (TELEGRAM) "CONGRATULATIONS TO BROTHER RICE ON 50 YEARS GOSPEL PREACHING WORLD-WIDE. WISH COULD BE THERE. GOD BLESS LECTURES. PAT FAYE MCGEE."

E. R. Harper, Abilene, Texas, May 13, 1982: (TELEGRAM) "DEAR IRA, CONGRATULATIONS FOR THE HONOR BEING BESTOWED UPON YOU FOR YOUR GREAT WORK AND DEFENSE OF THE GOSPEL OF CHRIST FOR THESE 50 YEARS. THE FORCES OF TRUTH MUST STAND TOGETHER TRY HARDER AND BE UNITED IF THE GOSPEL OF CHRIST AND HIS CHURCH SURVIVE THIS LIBERAL AND DENOMINATIONAL EFFORT TO SABOTAGE THE CHURCH. YOUR FRIEND AND BROTHER, E. R. HARPER."

Roger Church, Nashville, Tennessee, May 17, 1982: "Sometimes things seem to jolt us, and the bulletin that I received from you folks with a note from Ira did just that! Of course, I knew that Ira was going to be sixty-five years old pretty soon, because he was in the office recently and we had lunch together. Still, it simply did not occur to me that he has been preaching for fifty years! He started at a tender fage, and I am grateful that the Bellview Church had a banquet for you folks celebrating this great anniversary. We would have liked to have been there, but since we could not come, we appreciated your sending us a copy of *'The Beacon.'*

Mr. and Mrs. Thomas W. Warren, Algood, Tennessee, May 25, 1982: "DEAR IRA AND VADA, WE CONGRATULATE YOU ON THE GREAT MILESTONE OF FIFTY YEARS OF SERVING THE LORD IN PREACHING THE GOSPEL. OF COURSE, WE KNOW THAT VADA HAS NOT BEEN PREACHING, BUT WE ALSO KNOW THAT HER WORK HAS ENABLED YOU, IRA, TO DO WHAT YOU HAVE DONE BY WAY OF CARRYING THE SACRED WORD OF GOD TO SO MANY PLACES ON THIS EARTH WHERE IT HAD NEVER BEEN PREACHED BEFORE. WE PRAY FOR YOU BOTH MANY MORE YEARS OF SERVING THE LORD. SINCERELY, IN CHRIST, TOM AND FAYE WARREN."

Max Miller, Trenton, Tennessee, May 29, 1982: "We would have enjoyed *so much* being with you in the 50-year appreciation dinner at Pensacola. Not being privileged to be there did not deny us the privilege of praying for you. Lillian and I love you and think of you often . . . With best wishes, prayers, and continued high regards. Your brother, Max."

Mark K. Lewis, Visalia, California, June 1, 1982: "Congratulations on 50 years of gospel preaching! I know you've done much good. *Contending for the Faith* continues to be *absorbed* by our members. Keep up your good work. Yours is *unquestionably* the most informative paper we have.

"God bless you and *you* 'please continue keeping us informed of all that we need to know'. Brotherly, Mark K. Lewis."

Mrs. Tan Keng Koon, Singapore, May 31, 1982: "I am glad to receive *The Beacon*, dated May 6, 1982, and rejoice to hear that the brethren of Bellview Church of Christ held a banquet for you commemorating your 50th Anniversary as a gospel preacher. Although I am not with you and sister Rice physically on this happy occasion, my heart filled with joy and pray that the Lord may continue to bless you richly in serving him in His vineyard. May you send my regards to sister Rice, also . . . May the Lord bless you, Baby Tan."

W. Ray Duncan, Warner Robins, Georgia, June 10, 1982: "I am so glad that we were able to be present for the lectures and your special dinner! It was a privilege to be there — and we certainly don't want to miss the next 50-year dinner!! Make us a reservation. Brother, you are doing the brotherhood a great service and at an awful sacrifice to yourself. But if our remuneration were down here I think we would all have quit a long time ago..

"Archie taught me to say it: I LOVE YOU, W. Ray Duncan."

Ken Gardner, Jackson Mississippi, June 16, 1982: "...What a pleasure it was to be with you at the Bellview lectures . . . It was truly an honor to be able to attend the banquet given in recognition of your 50th year as a faithful gospel preacher. Brother Rice, I am thankful for the great work you are doing. I pray that our Father will grant you many more years of service in this life . . . In Christ, Ken Gardner."

Mrs. George E. Darling, Sr., Jacksonville, Florida, June 22, 1982: "Just a note . . . to tell you how much we enjoyed listening to the tape made at your '50th' celebration dinner. The tape ran out before Ira finished, but Steve (Orr) said we heard most of it. I know it was all great, and would have loved to have been there . . . Love, Doris Darling."



YOU CAN JUST IMAGINE Ira Y. Rice, Jr.'s astonishment, when, just before the commemoration dinner, in flew Archie W. Luper, Sr., all the way from Ventura, California, to deliver the principal address of the occasion. Luper is shown (above right) together with Ira and Vada Rice, during the banquet just before his speech.



SOME WANTED TO KEEP IT A SECRET, but William S. Cline, Sr., Bellview's preacher and director of their preacher training school got to worrying lest brother Rice might make another appointment and have to leave before the commemoration dinner in his honor, so decided to let him know. Brother and sister Cline are shown above (left) together with his fellow minister John Priola and sister Priola (right).



IT WAS SIMPLY WONDERFUL that Tommy Alford and Joe Ruiz could be on hand for the dinner all the way from Taiwan, Republic of China, where they had been for 2½ years without interruption. Brother Tommy (center, above) was "shot" as he crossed the large banquet hall, which was filled to overflowing. Brother and sister John Grubb, now raising their support to go to Taiwan as part of our growing team of workers there, are seen looking on (extreme right).



WE'VE HEARD OF TALKING BEHIND SOMEONE'S BACK, but this is ridiculous. Brethren W. Ray Duncan and H. A. (Buster) Dobbs, (left, and right, above) were carrying on a conversation when the above photo was shot — so, to make it easier for them, brother Joe Ruiz lead forward a little bit. It was a joy to have them all three at the commemoration banquet.



OUR GREAT AND GOOD FRIEND, George E. Darling, Sr., could not be present for the occasion (having passed away two years ago); however, when brother William S. Cline showed the life-like painting of George at the service immediately following the dinner, it was almost as if he were actually there! The painting has been placed in the Bellview Preacher Training School library which now has been re-named the George E. Darling, Sr., Library. Honor to whom honor!

Momentous Decision

William S. Cline

A few years ago I was rummaging through some old bulletins and I ran across an article that I had found and filed several years before. The article was short but most pointed. It told of a preacher who had been going through some old church records and came across the minutes of a meeting of the *official board* of the church. He found this entry: "Race problems were discussed for almost an hour. It was moved, seconded and carried that an extension ladder be purchased."

As one of our past Presidents would say, "This was the

art of the possible." Not believing it to be possible to do anything about *important* matters, they compromised on a non-controversial matter and *bought a ladder!* I have no idea what church this was; however, the minutes suggest a denominational group by the phrase "official board." Had it not been for those words, I would have been certain that it was a business meeting of my brethren. That meeting had all the earmarks of the business meetings I have attended during the past 23 years. Too many times the work of the church has been slowed or *stopped* because some brethren did not want to get others upset. Brethren, we have been guilty of stopping the wheels of progress to satisfy some cantankerous brother who was more concerned about his idiotic ideas, or personal preferences, than he was the lost of the world.

Rivers are crooked because they have taken the course of least resistance. Perhaps the work of the church takes a circuitous route for the same reason. Often a congregation loads its train, puts its eldership at the throttle and is prepared to move at top speed down the track; but just as the wheels start to roll someone waves a red flag. The train is stopped. The objector declares, "If you do not halt this train, throw overboard the cargo, and reverse course, I am going to be offended." **IT IS AT THIS POINT THAT THE AVERAGE CONGREGATION DECIDES TO BUY AN EXTENSION LADDER!**

Sometimes it is necessary to adopt policies, enunciate principles, and execute plans which are not universally popular. It is, in fact, this sort of thing which tests the *integrity* of a church. When *sound* plans and programs which are in harmony with God's word are adopted, those responsibilities for carrying out such works must stay hitched. The only other alternative is to decide to purchase an extension ladder.

—*The Defender*
Pensacola, Florida

Bellview Preacher Training School

Overseen by Elders
Directed by William S. Cline
Qualified Teachers
Bible-Centered Curriculum

In operation since 1973

**Conservative, conscientious and
consecrated in preparing men to
preach the gospel.**

Write or send for catalogue

BELLVIEW PREACHER TRAINING SCHOOL
4850 Saufley Road
Pensacola, Florida 32506

Phone: (904) 455-7595

Notes & Quotes...

Ercel Arbuckle, Sr., of Ypsilanti, Michigan, enclosed another subscription, saying, "I enjoy your publication very much. I can keep up with everything going on in the brotherhood . . . As they say in 'Notes & Quotes', keep up the good work."

Q. A. King, Oklahoma City, Oklahoma: "Please discontinue my subscription."

Van Frazier, of Milan, Tennessee, renewing for another three years, said, "Enjoy the paper very much. Keep up the good work."

Gerald D. Hill, Samson, Alabama: "Please do not renew."

THE FIRST SOUTHWEST LECTURES — NOW HISTORY

Bill Jackson

And it is indeed a bit of glorious history! Our lectures, now, are the Annual Southwest Lectures, and if this past week is any indication, our Lectures will be a wonderful event in all coming years. We had nine states represented, with 66 localities in Texas (80 congregations) having someone to register.

We have been greatly encouraged by the many visitors who stressed the need for such a program, and who felt the series was helpful. The series will have an impact for good throughout the church as we note the many, many copies of cassettes being ordered. It was especially important to us to see that the Southwest congregation so planned this that many were amazed that it was our first lectureship. It will be hard to surpass it, but we will try.

Our speakers were first-rate. It was of special delight for us to have men present who had just been highly respected names to many and now they have had a chance to meet them and to hear them in person. Above all else, the lectures were successful due to the caliber of men present. So many Biblical areas were dealt with, so many truths honored, and all of it with deep respect for God, the Christ, the church and the Bible. We are so thankful to these men who so gave of themselves.

Lastly, we are grateful to the members here who gave of themselves in so many ways and so thoroughly. The days began very early and ended very late, and the days themselves were filled with labor. Our men and women did extremely well! God knows of your labor, and it enters the judgment-day record. Let us sum it up simply with a very loving "THANK YOU!" And let's move on to greater things in planning for 1983!

—The Southwestern
Southwest church of Christ,
8900 Manchaca Road,
Austin, Texas 78745

Paul E. Dowell, Sr., Murfreesboro, Tennessee: "I will try to make some contacts in 1982 as time permits."

H. C. McCaghren, Greenville, Texas: "The WOODS-FRANKLIN DEBATE is considered by many as one of the greatest debates in recent years. It deals with some of the important issues causing so much trouble in the religious world. The following subjects are discussed:

Holy Ghost Baptism; Miracles; and Signs and Wonders

The 22 charts (15 by Guñ Woods) used in the discussion are very helpful to gospel preachers and teachers. These charts are printed clearly and may be reproduced on film for use with the overhead projector.

Brother Guy N. Woods, now editor of the *Gospel Advocate*, is well known as a gospel preacher, writer and debater. He did a masterful job in presenting the truth in this discussion which was conducted in the Convention Hall in Gadsden, Alabama, in 1974."

(NOTE: Please enclose \$7.95 — plus \$1.00 for postage and packaging — with your order for the *Woods-Franklin Debate to CONTENDING FOR THE FAITH*, 2956 Allshore, Memphis, Tennessee 38118. IYR Jr.)

J. Robert Brooks, Carrollton, Georgia: "Most of our people at Center Point already receive *Contending for the Faith*. However, I am enclosing \$10.00 to help you print additional copies. Keep up the good work. You may send a few copies on Crossroadism to the church. "If my tracts can help the cause anywhere, they may be acquired for cost of printing .. 3½¢ each. Just thought I'd mention it."

(NOTE: Brother Brooks has written two excellent six-page tracts, entitled, "*Jesus Christ, the Son of God*" and "*What Must I Do to Be Saved?*" Those interested in laying in a supply of these tracts for distribution where you are, please address brother Brooks at Route 5, Box 128, Carrollton, Georgia 30117. IYR Jr.)

C. D. Butler, Wewoka, Oklahoma: "We feel sure your effort to send *Contending for the Faith* to all the churches is important, but we also feel that in some cases the information is not appreciated as it should be. The preachers are the only ones who ever see it and if they happen not to agree with you they probably don't read it. We don't see how that the congregations are being benefitted by it unless the preachers use the information to inform them. To our knowledge, this is not being done. If the preachers want the paper they will probably go ahead and subscribe on their own.

"We are sending \$25.00. Take out for this subscription . . . Use the rest as needed. We appreciate your effort to keep the brotherhood informed and we realize this is a real task. Thanks for your good work. We're sure your reward will be great. . . ."

Hazel Martin, Florence, Alabama: "My husband and I are retired and plan to travel some in the near future. We have had trouble before finding the church that is the 'true' church of Christ, since they are changing so much. We want to know if you know of a directory of all the churches of Christ in the United States that we can order. . . . I have been reading *Contending for the Faith* for six years and enjoy it very much."

(NOTE: "You are mighty right about the difficulty in finding the 'true' church as one travels about these days," I said, in part, in my reply. "You asked if we know of a directory of all the churches of Christ in the U.S. that you can order. No such exists — at least that you can rely on. We ordered the *Firm Foundation's* directory that they call *Where the Saints Meet*. When we tried to use it, we found more than 3,600 errors in the addresses! In fact, so many of those listed had gone out of business, we thought it should be better titled, *Where The Saints Met!* Besides, it lists almost indiscriminately churches that are false right along with the true, so it is of little help that way. You almost have to know where you are going and then enquire especially for sound churches along the way. . . ." IYR Jr.)

Nelda Holman, of Halstead, Kansas, enclosed two gift subscriptions, adding \$12 "extra" onto her check, saying, "Use the balance where it is needed. Our prayers are added on your behalf. I fear for my grandchildren in this age of liberalism."

Joe D. Edwards, of Bruceton, Tennessee, who purposed to send \$2.00 monthly during 1982 to help with our contending for the faith efforts, enclosed his check for \$24.00.

ELLA HILTY, MOTHER OF FRANKIE LUPER PASSES IN VENTURA

Our sympathy goes out to sister **Frankie Luper** in the loss of her mother, sister **Ella Hilty**, who died Friday, June 11, 1982, at Ventura, California, following extended illness.

Born in Oklahoma, sister Hilty was 80 years of age at her passing. She is survived by three daughters, including sister Luper and **Virginia O'Neal**, of Ventura; and **Juanita Bellarose**, of Las Vegas, Nevada.

Archie Luper performed the funeral service at the graveside, June 15, at Ventura.

Dan Jenkins, formerly of *Shades Mountain*/Birmingham, Alabama, is now the local evangelist for the **Palm Beach Lakes church of Christ**, which meets at 1111 36th Street, West Palm Beach, Florida.

Doris C. Leak, of Garfield, Arkansas, returned the address of the Antioch church of Christ there, marked, "CANCEL."

Leroy Lyles, of Benton, Kentucky, renewed his subscription, enclosed an extra \$1.00, saying, "Use . . . as you see fit in the spreading of the truth through *Contending for the Faith*."

Raymond Bush, preacher, Parrish, Alabama: "Please use the enclosed \$10.00 in any manner you deem best for *Contending for the Faith*. Keep up the good work you are doing in defending the faith and exposing error. . . ."

WHAT ABOUT BACK ISSUES WHEN SUBSCRIBING?

Sister Mitzi Wells, my secretary in Birmingham, Alabama, has brought a problem to my attention which probably needs to be passed along to our readers. It is this: Many of you, when sending in new subscriptions during the year, will enclose just enough money to cover the subscription, asking, "Please begin the subscription with all the back issues starting from January 1st."

No doubt this seems simple and fair — and, but for postage regulations, it would be. The trouble is that any back issues that we mail separately from our regular second-class mailings, the postal charges are at a FAR HIGHER RATE. Consequently, the regular subscription rate does not even nearly cover these extra postal charges to us.

Therefore, anyone asking us to begin your subscription earlier than normal, it will help if you will add onto your check something "extra" to take care of what the post office charges us.

Also, when ordering all the back issues on "Crossroads" — eight of them so far — please enclose \$4.00 for the issues themselves at \$.50 each, single rate) plus \$1.45 for postage and packaging, or \$5.45 in all. After our next "Crossroads" issue comes out, it will go up to \$4.50 for the back issues plus \$1.55 for packaging and postage. We are sorry, but these are the realities that we are faced with. Your cooperation will be appreciated.

Johnny G. Appleby, Dennard, Arkansas: "We here at the Dennard church of Christ are trying to get the whole congregation of our small church to subscribe for your magazine. . . ."

Willie T. Cato, Nashville, Tennessee, contributed \$10.00 to help us "catch up". Much appreciation.

Mrs. Ruby Wilson, Tishomingo, Mississippi: "I am sending \$10.00 at this time and will send more as soon as I can. God bless all your work in his cause. . . ."

Raymond DeSpain, of Austin, Texas, enclosed his subscription for three years, saying, "I came into possession of a copy of the paper and enjoyed it very much. I didn't know that we had as much error being taught in the church over the country."

Paul McCollum, Watsonville, California: "Related questions have come up in our men's Bible class and I am appealing to you for help. We have had many opinions from within the class and many 'I think' type of answers. What we need is an answer based on 'thus saith the Lord.'"

"(1) Where are Christians to assemble upon the first day of the week? For example, if four or five brethren are vacationing in the mountains, is it scriptural for them to assemble — pray, sing, partake of the Lord's Supper and study — where they are at the time?

"(2) Is a scriptural assembly only to be held in a place that is used consistently week after week?

"(3) Can elders designate where the saints can meet — at the building this week/summer camp next week?

"We are striving within our congregation to do the Lord's will. Will you help us by supplying a scriptural answer on this subject? Thank you for your time and consideration."

(NOTE: "As usual, I was on the road with various appointments, when yours of January 2 arrived," I replied, in part, one month later. "However, I am glad to respond to your questions now that I have them in hand.

"You asked if four or five brethren are vacationing in the mountains, is it scriptural for them to assemble, pray, sing, partake of the Lord's supper and study, where they are at the time. This would depend on whether they were purposing to forsake assembling elsewhere or not. If they were normally assembling with the local congregation where they are members, and took their vacation in order to get away from (forsake) that assembly, then they evidently would be in violation of Hebrews 10:25. On the other hand, if there was no way for them to carry out their normal duties in assembling, and they were doing this in order to carry out the Master's will, it appears that they would not be in violation. For instance, several thousand brethren and sisters go to Yosemite every summer. It is surely a vacation; however, I know of no one reproaching them for violating this passage inasmuch as they are assembling with these brethren rather than with their home congregation during that period.

"The scriptures do not designate a place for the assembly. However, the scriptures do give elders the oversight of a local congregation. If the elders designate a certain place locally as the place where the assembly is to be, then Hebrews 13:7, 17 would appear to teach we ought to obey them. If for some legitimate reason, of course, one had to be elsewhere at the time of assembly, it would appear that the elders ought reasonably to take this into account. If the excuse of not being present was frivolous, like just going out for one's own pleasure when one could have assembled, then Hebrews 10:25 would be violated and the violator should be dealt with accordingly.

"So many factors are involved in your questions I may not have covered them all. However, in general, this is the Lord's will as I understand it from the scriptures. I would add this: When one violates God's will deliberately, he is in great danger. Please read the verses immediately following Hebrews 10:25. So whatever conclusions are reached we all should make sure that we are not trying to get around God's teaching in this matter." IYRJR.)

Chester Estes, preacher, Muscle Shoals, Alabama: "In the 'findings' of a recent survey of preachers, it was pointed out that the oldest preacher in the church was 76 years old. I am sure there are many preachers who are older. I will be 79 my next birthday — July 1, 1982. Wife and I have been married 60 years — 61 next August. For 60 years I have preached the gospel in most of the states. I now preach every Lord's Day. I have done 'local work' in Alabama,

Mississippi, Texas, Oklahoma and California. I published *The Evangelist* for a period of 12 years, besides writing much for religious and secular papers. During the life of *The Evangelist* there were 20 associate editors — only nine are now living. I also have written 14 book manuscripts. Twelve have been published. Some are out of print. The last to come from the press is *Faith That Overcomes — The Story of my Life*. The crowning work of my life was the translation of the New Testament, known as *The Better Version of the New Testament*. On this I worked ten years. It is now in its third edition. I hope to live to see it even into its fifth edition. It would please me greatly if you will publish this in *Contending for the Faith*. Also, I would like to hear from the older preachers who have stood for the truth during their many years of preaching. I would like to hear from those I have baptized in different parts of the world."

(NOTE: Brother Estes' mailing address is 502 West Michigan Avenue, Muscle Shoals, Alabama 35660. IYRJR.)

Wendell V. Clipp, of 3714 Mayfair Avenue, Nashville, Tennessee, was born in southern Indiana and spent seven years at Indiana University at Bloomington. Having been away from there for 35 years, mostly teaching at David Lipscomb College, in Nashville, he is interested in what is going on in the church in Bloomington. Interested parties may write him at the above address.

Douglas E. Miller, Springfield, Ohio: "I just received the April issue of *Contending for the Faith* in yesterday's mail. As always, I was glad to have it in my hands and sat down right away to look at and read it. . . ."

NICKELS, NOISE AND NUMBERS

Ernest S. Underwood

A friend of mine quite frequently uses the above designation to point out the attitude some churches have adopted regarding the work of the church. These churches like to boast of their "million dollar" contributions. They quite frequently have programs which amount to little more than noise — intense activity with little emphasis on doctrinal purity. Then there are those who are always clamoring for members.

Money is sometimes the only criterion which is used to determine if a person should be approached with the gospel. I have heard elders make the statement that "there is no need to try to convert him, he wouldn't be able to put anything in the till." Another eldership decided to enact disciplinary measures against a certain brother after it was determined that such actions would not hurt the collection.

Surely, these are isolated incidents; at least we certainly hope so. However, it seems that far too much emphasis is placed on the material worth rather than on spiritual worth.

Then there are the noise makers. Thirty or forty years ago a fellow would have been considered a candidate for the mental hospital if he had dared to suggest as a work of the church things which are now being practiced by loyal (?) brethren. It seems that youth must have its special emphasis. (Did you ever notice that one never reads about a "widow's rally"? But then, to make such a comment makes one anti-youth, so I'm told.) The church has come to the point that it is much like "Old MacDonald's Farm" — a gymnasium, a family-life-center there; here a gimmick, there a gimmick, everywhere a gimmick, gimmick. With a seminar here, and retreat there; here a rally, there a rally, everywhere a rally, rally. . . .

How was it that brethren of years gone by were able to learn the Scriptures, live by them, and convert souls to Christ without having joy buses, youth ministers, seminars, retreats, rallies, family-life-centers, secular movies, and church-provided entertainment? The answer seems quite simple — those brethren of bygone days still believed that the gospel, not entertainment and

gimmicks, was God's power to save lost mankind. They did not depend on sensationalism and excessive emotionalism to draw people. The late N. B. Hardeman stated, "But let me tell you, friends, that there is only one thing that ought to appeal to an audience of a religious nature, and that is God's power, the gospel; and if men are not drawn by that, they will not be worth the drawing by anything else." (*Hardeman's Tabernacle Sermons*, Volume II, p. 280.) This prince of preachers of days gone by would not be allowed in a good percentage of the pulpits of the church today.

Last of all, there is the ever-increasing obsession with numbers. It seems that this is the "in" thing nowadays. It makes little difference if purity of doctrine or morals must be sacrificed — we must have numbers. We are told that if we don't have numbers we don't love the Lord. If we don't have numbers we don't love souls. Unless we have programs which appeal to the masses we aren't interested in our youth. We have even been told that the end justifies the means so long as we get the numbers. On my desk is a bulletin from the denomination known as the First Assembly of God Church wherein it is advertised that the youth are going to have a "lock-in". In one of my desk drawers is a resume from a "youth minister" wherein he states that he is experienced in conducting "lock-ins". All of this aping the false religious just to get numbers with some sensational gimmick!

Nickels, noise, and numbers may be good for an outward show. They may impress the worldly-minded who simply are bored with a plain presentation of the saving gospel. However, we should remember that it is the gospel, and that alone, which saves. May we never forget this vital point.

—The Nesbit Informer

Ruby Hight, Hiwasse, Arkansas: "Was *Axe on the Root*, Volume 4, ever published? I would like so much to have it. I have the other three."

(NOTE: When I wrote *Axe on the Root*, Volumes I, II and III, back in the '60s, I had planned to continue bringing out these volumes against Liberalism, Modernism, Pentecostalism and all the other "isms" plaguing the churches at that time. However, by 1970, it was evident that occasional books such as these were too infrequent to really get the job done that was clearly called for. It was for this reason that I discontinued the *Axe on the Root* series and brought out the monthly periodical *Contending for the Faith* instead.

Those desiring a running record of our exposes of Liberalism and other errors among churches of Christ from the mid-'60s onward should order not only all three volumes of *Axe on the Root* (\$5.00 for the set, plus \$1.00 for postage and packaging) but also all the bound volumes of *Contending for the Faith* that are still available. Although we bound 1,000 copies of each volume through Volume XII, the demand for Volumes I and II was so great that our supply is now exhausted. Of Volume III, we now have less than 30 copies left. However, at this writing, we still can supply sets of Volumes III through XII — ten bound volumes in all — at \$6.95 per volume, ordered singly, or with a 20% discount, if all ten volumes are ordered as a set. Thus, if you order the whole set, Volumes III through XII, send just \$55.60, plus \$3.00 for postage and packaging, for a total of \$58.60.

Please address all such orders to *CONTENDING FOR THE FAITH*, 2956 Allshore, Memphis, Tennessee 38118. IYRJR.)

Thurman E. Self, minister to Polytechnic church of Christ, Fort Worth, Texas, placed a standing order for a bundle of 12 *Contending for the Faith* to be sent each month.

Col. (Ret.) Foy Rice, of Fountain Hills, Arizona, sent \$100.00 in support of our various efforts.

Ralph & Marjorie Brinkley, Anchorage, Alaska: "We appreciate the paper so much and want extra copies to pass on to other church members. (NOTE: They ordered 12 copies of our issue for March/1982. IYRJR.)

Albert C. Trent, minister, Temple, Oklahoma: "I still enjoy getting *Contending for the Faith*."

Guy F. Hester, elder and minister, at Nesbit, Mississippi, ran the following short article in their church bulletin for April 14, 1982:

THE CHURCH OF HEE HAW

Recently in a bulletin from a church of Christ (?) in south Memphis there was an announcement of the opening of their new "Family Life Center" and a "Hee Haw" that would be put on by the church with tickets selling for \$3.00 each.

If the Lord were to address a letter to this church as he did the seven churches of Asia in Revelation 2 and 3, I wonder just what he would say? It is almost certain that he would demand that his name not be associated with such an organization or activity.

Probably the best designation would be "The Church of Hee Haw." It certainly makes one wonder just what position the donkey holds in this church.

Hayden Estes, Ash Flat, Arkansas: "Please send me ten copies of *Contending for the Faith* for October, 1981 . . . Check for \$5.00 enclosed . . . I appreciate your stand for the truth."

Bill Coss's new address is 4009 Reenie, Memphis, Tennessee 38128.

Gerald Carter, of Pompano Beach, Florida, made a gift subscription for **Stentson Carpenter**, in the Virgin Islands, saying, "Stentson is a missionary there working against tremendous odds. I am sure that *Contending for the Faith* will be a blessing to him."

Mrs. Paul Tidwell, of Nashville, Tennessee, renewed her own subscription for three years and sent a gift subscription for **Mrs. Mildred Dunn**, of Dallas Texas.

John and Linda Shafer, of Axtell, Nebraska, enclosed \$90.00, including a gift subscription for **Larry Houts**, of Kearney, Nebraska, saying, "Please use the extra to help wherever needed. We thank you very much for the publications that you sponsor as we believe that you spread the truth through these.

"We know of some brethren who have become very upset about Crossroads and yet continue to teach error concerning those of the "Christian Church." We believe that we have to preach the entire truth, not just what we feel comfortable with . . ."

Wilma Wilson, Pulaski, Tennessee: "Enjoy each issue very much."

Mary and Wesley Starling, of Washington Court House, Ohio, enclosed \$30.00, asking us to extend their subscription another three years, the "extra" going to our contending for the faith fund.

Mrs. Donald Lewis, of West Plains, Missouri, renewed for three years, made a gift subscription for **Eric Lewis**, also of West Plains, saying, "I enjoy the paper so much but I'm so sick at heart when I read of all the false teachings. Keep up the good work."

PREACHER WANTED

WANTED—Sound gospel preacher to work with a small congregation. Must be able to help support himself. Congregation located in Nile Community between Kosciusko, Mississippi, and Carthage, Mississippi. For more information call or write **William L. Hettick**, Route 7, Box 182A, Carthage, Mississippi 39051 or phone (601) 289-7536.

J. Donald Mash, St. Albans, West Virginia: "Please send us 25 copies of April/1981 *Contending for the Faith* . . . Enjoy *Contending for the Faith* very much. Keep up the good work. Appreciate your stand for the truth."

George H. McCord, of 312 Huber Blvd., Hobart, Indiana 46342, has asked us to help find support for brother **Jack Openshaw**, who is preaching to the church of Hobart.

"He was offered a good job preaching in Oklahoma, but because of the stand so many of us took by leaving Lake Station because of their unwillingness to practice discipline, he said he felt a great need to stay and to help us get started in a new work built on respect for the authority of the scriptures on all subjects," brother McCord wrote.

"It is going to be hard but we have faith that we will be able with God's help to build a good sound congregation. We left Lake Station with nothing to start a new work with but we believe with some help from faithful brethren who know and love the truth that we will build a good work for the Lord in this area. . . ."

Leroy Lamb, of Paris, Illinois, in subscribing to *Contending for the Faith*, wrote, "I was given a copy to read by a minister and liked it very much. . . ."

Arthur Bailey, Tampa, Florida: "In a 'no-fault' divorce, when neither party is guilty of fornication, yet later one part does go into unfaithfulness, does the other party then have a scriptural right to remarry?"

(NOTE: It makes absolutely no difference what a party does later, after the divorce, when a brother or a sister is divorced (anyone else for that matter: Matthew 5:32 says "who-soever") saving for the cause of fornication, neither party can marry again while the other party lives without committing adultery. See also Matthew 19:9. As clear as these two passages are, one has to have help not to see this. Also anyone teaching contrary to this is a false teacher. IYRJR.)

IT IS NEVER RIGHT

Charles B. Kretzer

It is never right to do certain things; therefore they should be abhorrent to the Christian nature.

It is never right to divide a congregation through strife or selfish ambition. (I Corinthians 1:10).

It is never right to try to exalt yourself by running down someone who is not present. (Titus 3:2).

It is never right to be dishonest in small matters or in large affairs. (Romans 12:17).

It is never right to tell an untruth, however insignificant it may seem to be. (Ephesians 4:25).

It is never right to play the hypocrite, either with a friend or an enemy. (Romans 12:9).

It is never right to be inconsiderate of the other person, whether he is a stranger or a friend. (Philippians 2:3-4).

It is never right to engage in those things which will lower you or the church in the estimation of others. (Matthew 5:16; Romans 14:16).

—The Bible Voice
Oliver Church of Christ,
Route 3,
Rogersville, Alabama 35652

PREACHER AVAILABLE

John R. Gross, Jr., of Route 2, Box 190-A, Falls of Rough, Kentucky 40119 is available as a gospel preacher. He has been preaching the past 16 years and is experienced in personal evangelism, hospital-nursing home visitation, youth and youth-camp work, and radio. Telephone (502) 879-8939.

Mrs. E. R. Mathis, off Daphne, Alabama, placed her three-year subscription, ordered all back issues on Crossroadism, saying, "I was quite upset when I read your July copy, which a friend showed me . . . Keep on keeping the good word before us. . . ."

Mrs. Ray McGehee, of Dresden, Tennessee, sent in seven renewals and three new subscriptions.

Duane Gordon, minister, Sault Ste. Marie, Michigan: "I read with interest each month *Contending for the Faith*, and, in most cases, support the positions defended therein. Being located geographically at 'the tail end of the dog', so to speak, does not justify ignorance of what is happening throughout the brotherhood. *Contending for the Faith* is certainly informative.

"Please clarify something for me. In your recent article, 'Some Things Hard to Understand' (Volume XII, January/1982), you stated, 'It is hard to be understood why certain of 'our' publications can teach 180 degrees opposite to God's word, yet continue to be called 'our' publications.' Can you be more specific in a return letter: names, instances, etc.?"

"If such be the truth, I agree fully; such is 'hard to be understood.' I ask not at all from a station of questioning the validity of your article; rather from an honest desire to become better informed."

NOTE: In my reply, I said, in part, "Thank you for your good letter of January 12, 1982, which I picked up when returning home from my latest speaking engagements among the churches last weekend.

"You inquired which of our publications I referred to as teaching 180 degrees opposite to God's word. Well, of course, there are several publications which are not as careful for the truth as they should be — papers such as Jimmy Lovell's *Action*, and, perhaps to a lesser extent, Reuel Lemmons' *Firm Foundation*.

"However, the ones I had in mind were (are) *Mission*, *Integrity* and *Ensign*. These three, perhaps more than any others, go out of their way to teach error. If you are not acquainted with these, let me know and I'll supply you with their addresses when I get back from the Far East. My wife and I leave for the Far East tomorrow night to be back about the middle of March. . . ." IYRJR.)

Ernest Loomis, who preaches at Licking, Missouri, ordered two each of all back issues on Crossroadism, added an "extra" \$7.00 for us to use "as needed," saying, "I appreciate so much the work that is being done through *Contending for the Faith* to warn the brotherhood of the false teaching and teachers that are causing so much trouble in the Lord's church. If people would heed the warning and stop using these false teachers, they would soon join the denominations where they belong, but so long as they are used by brethren they will continue to wreak havoc in the church. But some people just refuse to be warned."

HARBIN SEEKS HELP FOR SINGAPORE WORK

A. L. Harbin, whose work as an overseas missionary, goes back to 1960, has just arrived back in the U.S. to help raise funds for purchasing a building for the church at Siglap, Singapore.

With land and property sky-high in Singapore, about the only way a congregation can have its own place of meeting there any more is to have help toward its purchase.

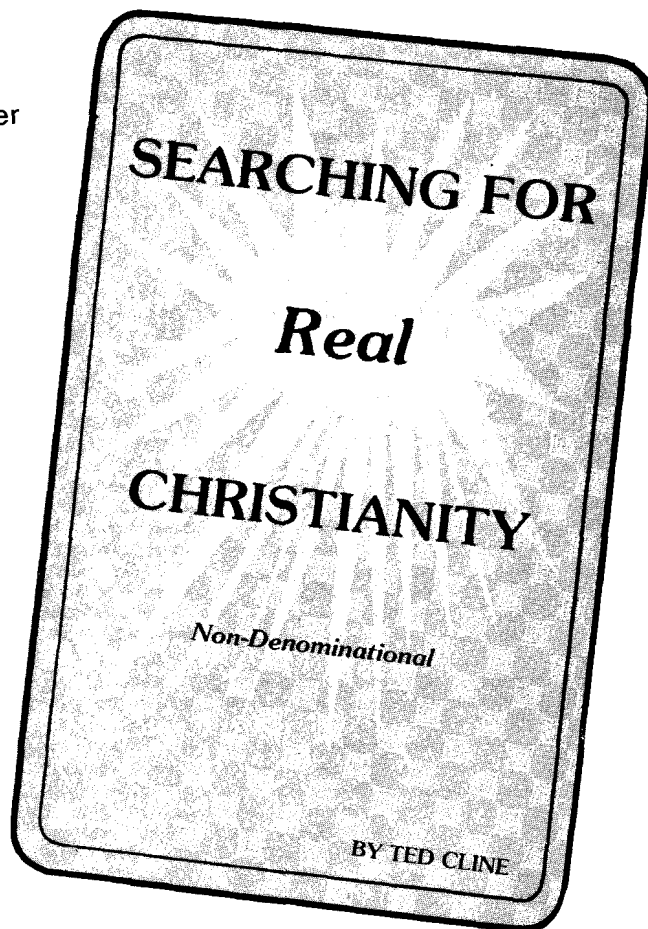
The government of Singapore has made available the purchase of a truly choice location in the growing satellite area known as Bedok. In order to make even a bid on this property, it was necessary for Siglap to put up 5% of the purchase price. They had saved Singapore/\$9,700.00; the Moulmein Road congregation there let them have Singapore/\$27,000 thus completing the 5%. Now they are struggling hard to raise the remaining 95%. (The exchange ratio is Singapore/\$2.10 to U.S./\$1.00.)

Congregations and individuals who might be interested in helping on this purchase, please send contributions %The Elders, Westside church of Christ, 1404 West Main Street, Duncan, Oklahoma 73533 — or you may reach brother Harbin at the same address.



- The ideal book to give to those you would like to win to Christ and His church.
- Sets forth basic truths in a positive, appealing and enlightening manner.
- Excellent for adult or teen classes. Questions for thought and discussion follow each chapter.

100 pages,
Four-color cover



ABOUT THE AUTHOR

Ted Cline is an exceptionally clear writer, as well as very effective gospel preacher. In January of 1970 he became the minister of the Southwest Church in Phoenix, and while in Phoenix has authored three books: *Sermons That Live*, *Questions For Jehovah's Witnesses*, and now, *Searching for Real Christianity*.

Both the former books were exceptionally well received. This one will be too. Although it is addressed especially to the searching generation, it is an effective tool for reaching inquiring minds at all levels. This book presents the case for undenominational Christianity in a crystal clear manner.

CHAPTER TITLES

1. Seek and You Will Find!
2. Authentic Christianity—How Can It Be Determined?
3. How to Become a Christian
4. Bible Names for God's People
5. Names of God the Father
6. Names and Titles of Christ
7. Group Fellowship and Organization
8. Worshipping Together
9. The Church at Work in the World
10. Love is the Greatest!
11. The Work of the Holy Spirit
12. Final Events and Eternity
13. Non-denominational Christianity: The Ideal and the Possibility

Clip and mail to —
CONTENDING FOR THE FAITH
 2956 Allshore
 Memphis, Tennessee 38118

ORDER TODAY!

Please send me . . .

_____ copies of Searching for Real Christianity at \$2.50 per copy

_____ copies of Sermons That Live! 50 Complete Outlines at \$4.95 each

_____ copies of Questions for Jehovah's Witnesses at \$1.50 per copy

PLEASE PRINT

Name _____

Address _____

Zip _____

Please add 10% for postage

Gale Miller, Stumptown, West Virginia: "I read in *Contending for the Faith* your criticism of Christian book stores. I got a big laugh out of it. In your catalog . . . you have listed Frankie Luper's commentary. A woman is to keep silent in the church, neither is she permitted to teach. I suffer not a woman to teach has not one qualification. This means that she cannot teach from the pulpit, radio, TV, or the printed page. I know that a woman can teach younger women, but this has nothing to do with commentaries. When a man studies Luper's books he is being taught by her, and just as well listen to her from the pulpit.

"The church in Thyatira was condemned for just allowing a woman to teach. If they had not broken God's command, this would not have happened. You not only *allow* a woman to teach, but *aid and abet* her in it. You brethren remind me of a softball player that tries to make an end run. You think that you have successfully made an end run around the command, 'I suffer not a woman to teach.' God's word is so wide that you cannot get around it.

"As long as you sell women's commentaries, I will only laugh at your criticism of other brethren."

(NOTE: "Yours of January 8, 1982, to say the least, was amusing," I replied. "After making the point that 'I suffer not a woman to teach' has not one qualification, you turn right around saying that, 'I know that a woman can teach younger women.' Well, at least that would be *one* qualification, wouldn't it!

"I don't know *how* you get around Aquila AND Priscilla, his wife, taking Apollos unto them and 'expounding' unto him the way of God more perfectly. (Acts 18:26). That would seem to be a *second* qualification, wouldn't it!

"Instead of doing all that laughing you mentioned, perhaps it would profit you more if you would explain Priscilla's part in teaching Apollos, if women are not to teach men *at all*, according to your position." IYR Jr.)

H. Truman Boyd, of Montgomery, Alabama, enclosed \$75.00, saying, "I enjoy your paper and the way you expose error. Of course there are many among us who pretend to hate every false way. Due to your plain and distinct manner they oppose your work.

"Lads and Lassies/ Leaders and Leaderettes has its headquarters in Montgomery. Brother Jack Zorn is the national leader. Most of the large churches have a part in this program. Brother Pigg mentioned it in January *Contending for the Faith*. They plan to train young boys and girls to be church and public leaders. One congregation in this town proposes \$100.00 per week for 1982 to finance their group. Call Jack Zorn for all the details. I do not favor the program . . ."

(NOTE: "it literally astonishes me that *any* one in the churches of Christ would be putting forward a gimmick-type program such as the

one you mentioned headed by Jack Zorn." I replied, in part. "It seems some folks will go to almost unbelievable lengths *not* to speak as the oracles of God!" IYR Jr.)

ISN'T IT STRANGE?

A couple told a preacher that they felt they were not growing as they should. They did not enjoy the worship, couldn't sit in Bible class, and all in all they felt they were not getting anything from their religion. Further discussion disclosed that they were not Bible readers, they did not pray in their home, didn't attend the evangelistic services when they were held, and never made a call in their lives.

Isn't it strange that this couple was actually *wondering* why they were not growing? How can *anyone* expect to grow as a Christian without any effort on his part? They were not putting anything into it. If they could see themselves as being in a spiritual "playpen" when they should have been full grown Christians, how embarrassed they would be!

All such should change their ways and grow in the grace and in the knowledge of Christ. (II Peter 3:18)

—Church Bulletin
Olathe church of Christ,
Olathe, Kansas

NOT JUST STRANGE — COMPLETELY WEIRD!

Of all the myriad off-the-beam suggestions that we have seen lately among "us", the one in the Hendersonville, Tennessee, church bulletin for April 4, 1982, makes no sense at all. It was announced that a period of worship would be provided at 6 p.m. that Lord's Day "for those who have not had an earlier opportunity to partake of the Lord's Supper, or who wish to attend." However, the announcement went on to say, "We are encouraging all of our families to worship together in their homes this evening." Talk about giving things back to the moles and the bats! It won't take much of this for the members there to conclude that if they can stay home *one* Lord's Day service, why bother with *any* of them!

Rick D. Capps, preacher, Greenfield, Tennessee: "From the viewpoint of one just starting out in the ministry and from one schooled in the thought that ALL scripture is inspired and MUST be obeyed, there are many 'heaping to themselves teachers, having itching ears.' There is nothing more discouraging to a young man, such as myself, than to see so many rubber-kneed preachers and elders 'water' the gospel and allow those that remain impure and unholy to practice what the truthful preacher preaches against!

"Brother Rice, I believe that you stand for the truth. I pray that you stand for the truth. There are not many men left that I can say that about. The philosophy of the world is consuming so many who were once valiant soldiers! . . . I pray that you will stand firm . . . There are many yet to flee!"

A DISTURBING FACT Eldred Stevens

The other day I heard a well known, aggressive, influential and very dedicated gospel preacher speak. He said many wonderful things and delivered an excellent and stirring address. The thing that disturbed me was the absence of scripture from his talk. Also disturbing was his obvious lack of knowledge of simple Bible facts. Once he mixed some circumstances from the life of Belshazzar into the life of Moses! Again he quoted some of the words of Jesus and gave as his reference the book of Hebrews! I found myself wondering what kind of grade he would make on a test covering very basic and elementary facts of Bible history.

Yet, he is one of our "leading brethren" and very outspoken in criticism of the preaching of our great men of the past. He knows how they blundered with their legalistic preaching and he knows how to lead the church out of its dark past into a new day of spiritual experience and world conquest!

It was evident that he had spent much time with human books about spirituality, dedication, vision, organization, and promotion and so little time, comparatively, with his Bible.

It occurs to me that a man who can't make an "A" on a Bible test ought to be rather meek in his preaching, somewhat slow to criticize his brethren. Perhaps he should stick very closely to the first principles. It's a bit old-fashioned I know, but I am inclined to think that a man who doesn't know his Bible should be slow to pose as a gospel preacher! He certainly should be cautious about "working over" the brotherhood!

It's a sad day when the destiny of the church resides in the hands of any other men than those who are known first and foremost for remarkable knowledge of God's word. I don't care how sincere, intelligent, and dedicated a man may be, he is not qualified to lead among churches of Christ unless he contends for and respects the authority of the Bible. —Westside Bulletin,
Muskogee, Oklahoma

Mr. & Mrs. Joe D. Newman, Dickson, Tennessee: "A few days ago, we received the copy of your paper . . . dated April, 1981, same containing the write-up by the reporter for the *Times-Advocate* of the Poway church of Christ.

"This expose we have read in detail; and to say we are shocked by it is putting it mildly. We consider you are rendering a valuable service by showing up the CROSSROADS MOVEMENT in its true light . . ."

BACK TO BASICS, edited by Oran Rhodes, and published monthly as a work of the Dalhart church of Christ, is a new eight-page monthly. Subscription is free. Please address your request to **BACK TO BASICS**, 1420 Denver Avenue, Dalhart, Texas 79022. Any contributions will be used to increase circulation.

Don S. Dickerson, Jr., of Gainesville, Florida, in subscribing for three years added \$2.00 "to help send the paper to others."

Contending FOR THE Faith

POST OFFICE BOX 26247
BIRMINGHAM, ALABAMA 35226
(USPS 053-530)

Second Class Postage
PAID
at Pensacola, Florida
and at Additional Mailing Offices

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Sunset Elders, Richard Rogers Make Public Statement Divorcing Selves From Further Crossroads Connection

Ira Y. Rice, Jr.

In our "Crossroads" issue for July/1981, under the heading, "Does *Sunset/Lubbock* endorse *Crossroads/Gainesville?*", *Contending for the Faith* documented the fact that **Richard Rogers**, *Sunset's* former preacher and present teacher in their School of Preaching, had endorsed *Crossroads* repeatedly through the pages of *Sunset's* official bulletin, had never rescinded such endorsement, and was continuing to appear on *Crossroads* and *Crossroads-oriented* programs all over the brotherhood evidently in full fellowship with them.

That this publicity would be (and was) the occasion of considerable pain to those who "seemed to be somewhat" at *Sunset* ("whatsoever they were, it maketh no matter to me: God accepteth no man's person") we were aware. We really did not want to zero in the way we did; however, with Chuck Lucas and *Crossroads* "using" the name of *Sunset/Lubbock* along with *Garnett Road/Tulsa* and *White's Ferry Road/West Monroe* to gain credence for themselves brotherhood-wide, something clearly had to be done to bring it all into focus—and we did it!

When Vada and I got back from the Far East, in March, several No. 10 envelope boxes full of mail had accumulated in the Birmingham office during our absence. While processing this correspondence, I came across the following undated letter from brother **Bob Kirkley**, of the church at Plymouth, Michigan, postmarked February 24, 1982, as follows:

Ira Rice
Contending for the Faith
P. O. Box 26247
Birmingham, Alabama 35226

Dear Brother Rice,

In the past your publication has tried to connect *Sunset School*

of Preaching and the *Sunset Church of Christ* with the "Crossroads" theory. Enclosed you will find a copy of an article taken from the January 27, 1982 issue of the *Sunset Story* (the weekly bulletin of the *Sunset Church of Christ*). I believe this article will prove that which those of us who have been there, studied there, along with the members have known all along. That the allegations previously made toward this fine school and church are simply not true. I am looking forward to the correction of these charges in coming issues of "Contending for the Faith."

Yours in Christ,

(Signed)

Bob Kirkley

In my reply of May 30, 1982, I responded to the foregoing letter, in part, as follows:

May 30, 1982

Bob Kirkley
Church of Christ of Plymouth
P. O. Box 346
Plymouth, Michigan 48170
Dear brother Kirkley:

I was overseas, when you wrote me in February. Since returning in mid-March, I have been trying to catch up my correspondence. But, as you see, I still am running behind.

Thank you for sending me the photo-copy of the statement from the January 27, 1982 issue of the *Sunset Story*, the weekly bulletin of the *Sunset Church of Christ*. You stated, "I believe this article will prove that which those of us who have been there, studied there, along with the members have known all along. That is, the allegations previously made toward this fine school and church are simply not true."

You further stated that you are looking forward to the correction of these charges in coming issues of *Contending for the Faith*.

Brother Kirkley, we simply do not make charges that we know to be untrue. We do not now nor have we ever done so. I was in brother Richard Rogers' office at *Sunset* just last week and

(Continued on Page 3)

Contending FOR THE Faith

(ISSN-0744-7906)

Volume XIII, No.8

August/1982

Ira Y. Rice, Jr., Editor

EDITORIAL STAFF

Linwood E. Bishop	Roy J. Hearn
Tom L. Bright	W. N. Jackson
Franklin Camp	Dan Jenkins
B. C. Carr	Archie W. Luper
W. F. Cawyer	Pat McGee
Winfred Clark	Max R. Miller
William S. Cline	Joe H. Moulder
Bill Coss	Walter W. Pigg, Jr.
W. R. Craig	James Pilgrim
Dalton P. Ellis	Wayne Price
E. R. Harper	Winston Temple

Ernest Underwood

SUBSCRIPTION RATES

Single Subscription, \$4.00 Per Year
 Three Years, \$10.00; Six Years, \$20.00
 Club Rate, Six Subscriptions, \$20.00
 Single Copy, 50 Cents

BUNDLE RATES

Monthly Per Issue—Standing Orders
 Billed Quarterly after Delivery
 (Or, if you prefer to pay in advance,
 we credit your account accordingly.)

12 copies/\$4.00	60 copies/\$15.00
25 copies/\$8.00	80 copies/\$20.00
40 copies/\$12.00	100 copies/\$24.00

WHOLE CONGREGATION RATE

(Any congregation desiring to enter each family of its entire membership on our regular mailing list, with single copies being mailed directly to each home, receives 25% discount off the Single Subscription rate, i.e., such **WHOLE CONGREGATION** subscriptions are payable in advance at the rate of \$3.00 per year per family address.)

POLICY STATEMENT

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.

Please address ALL communications

to

CONTENDING FOR THE FAITH

Post Office Box 26247

Birmingham, Alabama 35226

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview Church of Christ, 4850 Sauffley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

Crossroads Church—Bootcamp for Christ Or a Damaging Cult?

August is the month each year during which the so-called Crossroads Church of Christ, of Gainesville, Florida, stages what they style their "Florida Evangelism Seminar" to which large numbers of unwary Christians flock to let themselves be influenced, if not completely taken over, by the "Crossroads Philosophy."

If the objective of this seminar is so Crossroads can get their message out to the student masses — or even the masses in general — we find no fault with them, provided, of course, it is the *true* message.

However, if its purpose is to foster a mind-bending, congregation-dividing, family-splitting cult determined to spread its rigid dogma to churches of Christ brotherhood-wide and around the world, that is a different matter entirely.

ATTENTION IS CALLED TO FLORIDA ARTICLE

In this special "Crossroads" edition of *Contending for the Faith* — our *ninth* to be almost wholly devoted to this subject — we not only are publishing quite a number of articles by knowledgeable brethren, which we trust our readers will find enlightening, but, by special permission, we *also* are reproducing *en toto* an article by Sandra Mathers, entitled, "Faith at the Crossroads", as it appeared originally March 28, 1982, in *Florida Magazine*, the Sunday magazine of *The Orlando Sentinel*, of Orlando, Florida.

It is not our purpose, as some have erroneously charged, to be "joining the secular press" in attacking our brethren at "Crossroads." Rather, it is to give our readers the benefit of Ms. Mathers' independent investigative reporting, which, in our view, she has carried out exceptionally well.

It is evident throughout her article that Sandra Mathers is no member of the churches of Christ. Her references to such things as "other denominations", "joined the church", "fundamentalist message", "clergymen", "laymen", "Rev." and "Church of Christ-related schools" demonstrate that she is no part of "us." We just don't talk that way!

CONSIDERABLE NEW INFORMATION GIVEN

Nevertheless, it seemed to us that Ms. Mathers' article presented enough new material not published heretofore that we were justified in seeking and securing permission to reproduce it for our readers, which we did.

That we ourselves would disagree with some of the criticisms made by denominationalists, the same as Chuck Lucas, goes without saying. Certainly it was not wrong for him not to participate in the inter-denominational "Campus Ministry Campaign" that the article mentions; we wouldn't either! However, if the *reason* he gave for such non-participation was "a busy schedule", that would be wrong.

In any case, when you come to that article, beginning on Pages 7 and 8, we trust that you will read and study it carefully, asking yourself if this is the image of the church you believe that Chuck Lucas and Crossroads should be presenting.

—Ira Y. Rice, Jr., Editor

SUNSET ELDERS, RICHARD ROGERS DIVORCE SELVES FROM CROSSROADS CONNECTION

(Continued from Page 1)

asked him point blank what he now knows that he did not know all those years that he was associating himself with the Crossroads Movement. He made no attempt to deny it, but said he had hoped to salvage some of them for the truth. When I remembered how he had endorsed them over and over and over again, I couldn't make this fit . . .

Since Richard Rogers clearly is representative of Sunset and was associating himself with Crossroads-oriented efforts as recently as early this year, you will have to be more specific as to wherein we have misrepresented Sunset. As near as I can tell, knowing as they did what Richard was doing, their statement of January 27, 1982, was *several years* too late to have absolved their obvious previous involvement through him. We never have charged them with *practicing* all those things Crossroads does themselves, but with *taking part* with them through Richard. Which they did.

For the truth,

(Signed)

Ira Y. Rice, Jr.

In publishing the foregoing exchange of correspondence with brother Kirkley, it is not our purpose merely to belabor the point of Sunset's involvement with Crossroads through Richard Rogers; however, we felt it necessary to make it abundantly clear that we had never at any time misrepresented this matter to our readers.

In any case, we do appreciate brother Kirkley's supplying us with a copy of the following statement by the Sunset Elders and Richard Rogers completely divorcing themselves from all further connection with Crossroads (as originally published in Sunset Story for January 27, 1982) and are happy to publish same word for word:

A STATEMENT FROM THE ELDERS

During the past few weeks several of the Sunset congregation have come to the elders with a church bulletin, or a clipping from some brotherhood publication, or perhaps with a letter from a friend or relative, in which the Sunset church is being criticized for its doctrinal stance. This is not an entirely new experience. The elders have listened to the grinding of the rumor mills for years. (Sunset has been charged with every shade of doctrinal deviation ranging all the way from an outright denial of belief in the divinity of Jesus Christ to several different kinds of charismatic nonsense.) The latest disturbance allegedly links Sunset with a peculiar "philosophy" which has gained notoriety in some parts of our brotherhood.

It is gratifying to note that neither the Sunset congregation, nor any other church in this part of the country has been disturbed by any of the practices which we have been accused of promoting. And yet, as painful as it is to us to have to do so, we feel, that for the peace of mind of our members who have heard of the charges but know nothing of the issues, that we should make a brief positive statement.

Let us say simply, but unequivocally, that:

1. Women do not lead prayers in our mixed assemblies, regardless of how small or large those gatherings may be;
2. We do not practice "Lordship baptism"—a second baptism which is administered after one has been baptized for the remission of sins;
3. We do not believe in the "direct operation" of the Holy Spirit, nor that Holy Spirit baptism is being performed today, or that men are empowered by the Holy Spirit to speak languages which they have not previously studied;
4. We do not engage in "mind control" or in any other manipu-

lative practice aimed at nullifying the individual's response to the overtures of the gospel;

5. We do not preach a church-within-a-church concept, in which the "committed ones" are at liberty to operate beyond the ordinary restraints of congregational autonomy, etc., etc.;
6. These charges are serious. We believe that anyone guilty of believing such has departed from the doctrine of Christ (II John 9-10). Not only have we never believed or practiced any of the above, we would not knowingly fellowship anyone who does.

We do believe in being fiercely evangelistic, in loving the brotherhood, and in edifying and building up of the body in love, in maintaining ourselves in doctrinal purity and personal holiness, and in looking expectantly for the soon coming of our Lord.

We love you in Christ,

Elders, Sunset church of Christ

Having learned that the Elders were going to make the preceding statement, I asked for the opportunity to say a word on my own behalf. In the past I lent support to the ministry under discussion and even praised their work in three bulletin articles several years ago. Events have occurred in the past two years that have changed my convictions. Because of this I no longer lend support to this ministry. I pray for and will work for correction to bring about unity.

—Richard Rogers

(NOTE: However necessary and long in coming I personally feel the above joint statement by the Sunset elders and brother Richard Rogers to have been, I do nevertheless appreciate and praise them for having made it, thus making it no longer possible for Chuck Lucas and Crossroads to make use of their name and influence in deceiving others into the doctrinally-corrupt, contrary-to-Christ, divisive Crossroads Movement.

Two other elderships and their preachers (White's Ferry Road/West Monroe and Garnett Road/Tulsa) still owe it to the brotherhood to come out with similar statements. Until they do, there is just no way they can make this brotherhood believe that they are not tied in hand-in-glove with Chuck Lucas and Crossroads.—Ira Y. Rice, Jr., editor.)

BEST DEFENSE IS STILL A GOOD OFFENSE

Large numbers of brethren and sisters in the Lord continue to inquire as to what is the best defense against the Crossroads Philosophy. They know there is something wrong with it, but are not quite sure how to keep it from invading if indeed not taking over their congregations.

As General Patton used to say, during World War II, "the best defense is a good offense." One of the best offenses coming to our attention thus far is the one being practiced by brother Noon Weathers and the West Main congregation in Tupelo, Mississippi.

The best time to "do something" about Crossroadism in your congregation is before it gets to be a problem. Like termites, Crossroads, as a rule, bore from within. By the time they start coming out of the wood-work, usually all that is left is an empty shell.

What we suggest is that you read brother Weathers' and West Main's plan of action (upper-left-hand corner, page 14) together with the note therewith immediately below and "go thou and do likewise." Instead of indoctrinating *only elders, deacons and preachers*, you need to indoctrinate your *entire congregation* at the rate of one copy of each of our Crossroads' issues for each family.

If you think this plan is expensive, well, it is. However, if you are really serious about stopping Crossroadism in its tracks before it takes over where you are, we can think of no better (or cheaper) way to go about it.

For those desiring bundles, per foregoing, you will find the rates listed on Page 14. For those desiring to order *all the back issues* on Crossroads — nine of them so far — please enclose \$4.50 for the issues themselves, at \$.50 each, single rate, (plus \$1.55 for postage and packaging, for a total of \$5.95). Those desiring single copies of back issues, including the cost of packaging and postage, please send \$.95 for one copy; \$1.55 for two copies; \$2.25 for three copies; \$2.85 for four copies; \$3.55 for five copies; \$4.05 for six copies; \$4.85 for seven copies; \$5.45 for eight copies, or \$5.95 for nine copies.

DID WE ERR IN REPORTING WHAT HAPPENED AT THOMASVILLE, GEORGIA? OR WAS IT THE OTHER WAY AROUND? NOW HEAR BOTH SIDES

That *Contending for the Faith*—or any other gospel paper, for that matter—*can* make a mistake in reporting goes without saying. On the other hand, as careful as we are to make sure of our facts *before* we go to press, we do not rush to admit error just because some aggrieved party cries foul. As a rule, upon re-examining the facts, we find that we were right in the first place. In those rare instances when such proves us wrong, we try to correct our error in the next available issue.

Thus it was, when brother Thomas E. Arnett, of Thomasville, Georgia, took issue with our editorial comment in the September/1981 issue, we proceeded to get back in touch with the Clay Street elders, of that city, to re-establish the facts, whatever they might be.

On November 6, 1981, brother Arnett had written, as follows:

November 6, 1981

Mr. Ira Rice, Jr.
Contending for the Faith
P. O. Box 26247
Birmingham, Alabama 35226
Dear Brother Rice,

In your September issue, the Editorial Comment on page 8 is in error. You stated: "When Crossroad's cultish doctrine and practice divided the church early last year, at Thomasville, Georgia, the elders decided that a comprehensive statement was in order..." This statement is simply *not* the truth. Two couples left the church in Thomasville in September of 1974 when, in all good conscience, we could no longer worship with that congregation. My family visited other congregations in the area and met in our home for several months. In September of 1975 we began meeting in a rented facility and a full-time minister was hired. Since that time over 120 have been baptized into Christ as a result of this ministry. We moved into a 500 seat auditorium in May of this year.

There was indeed a split in the other congregation where Brother Prevatt is one of the elders. About half of that congregation left to form the Moultrie Road Church of Christ as a result of the "anti" issue. The Moultrie Road Church of Christ split again this year.

I think clarification of these facts are in order as the Cornerstone Church of Christ has never been involved in a split in the church.

If you are eager to print the truth I would like to see this item set forth plainly in your next issue.

Sincerely in Christ,
(Signed)
Thomas E. Arnett

As soon as I received the above letter from brother Arnett, I got in touch immediately with one of the elders of the Clay Street congregation, in Thomasville, Georgia, by telephone. He promised to get together with brother Prevatt, his fellow elder, getting a reply to me for publication just as soon as possible.

Because of several things that happened to delay their reply, it was not until early January that I actually had it in hand. Originally, it was my intention to publish this

correspondence in our February "Crossroads" issue—but so many *other* things clamored for space (besides which my wife and I were racing to leave for the Far East) that I decided just to hold it for our *next* "Crossroads" issue, which is *this* one.

Under date of January 3, 1982, the Clay Street elders, of Thomasville, wrote as follows in direct response to the foregoing letter by brother Arnett:

Thomasville Church of Christ
525 E. Clay Street
P. O. Box 441
Thomasville, GA 31792
January 3, 1982

Mr. Ira Rice
Contending for the Faith
P. O. Box 26247
Birmingham, AL

Dear brother Rice,

In regard to Dr. Thomas Arnett's letter to you dated November 6, 1981, Dr. Arnett states:

"Two couples left the church in Thomasville in September of 1974, when in all good conscience, we could no longer worship with that congregation."

Let this ever stand before the brotherhood as a typical example of Crossroads double-talk and misrepresentation.

Dr. Arnett and his wife came to this church, with their two children, in 1973, and did what they could to restructure this church after the Crossroads' pattern—even to getting Chuck Lucas to speak here on one occasion. After failing to run rough-shod over the eldership here and realizing their failure, this factious and irresponsible doctor and his wife (as equally incompetent as himself) left in 1974 to form his own divisive group:

- (1) One young woman left with them.
- (2) One sister, whose husband was a doctor, a member here for years, (with their four children) left about two months later and is still with them.
- (3) A former preacher for the Clay Street church, his wife and four children, left, either at the same time with the Arnetts or immediately thereafter. This man and the Arnetts could not get along so he left the Arnett faction.
- (4) Another member and his wife left about a year later with their one child.
- (5) One sister, with two children, left, and after almost being divorced by her husband, submitted to their second baptism. It was at this point that the Clay Street church refused to let them use their baptistry any longer.

This is a total of twenty-two souls which were involved in the Crossroads faction here in Thomasville. But this is not all that took place.

Immediately after leaving, the Arnetts began working on certain members of the Clay Street church. They wined and dined these members, but to no avail. Their minister, Mark Bisher, paid five visits to the office of Charles Atnip. The last visit was of thirty minutes duration and was an effort to get Charles Atnip to meet with Chuck Lucas in an open meeting the second week of June, 1981. Charles Atnip accepted the challenge, but Lucas refused. Bisher voiced disappointment to another member over Lucas' refusal. This took place June 5, 1981, at 11:30 A.M. Lucas began a meeting June 7 which ended June 10. Mark Bisher announced

his resignation June 14, the following Sunday, and immediately left for Fort Lauderdale, where he became engaged in a business. (He had just bought a new home in Thomasville??)

We do not know where Thomas Arnett got his definition of "division", or where he studied arithmetic, but to borrow one of his lines, "This statement is simply *not* the truth." The number involved represented a fourth of the congregation here at least.

While here for less than a year, Dr. Arnett and his wife did everything they could to whip this church into line with Crossroadism. They tried bullying, intimidation and force. Dr. Arnett, during public announcements, referred to the church as "stupid." One of the elders was called a "male chauvinist pig" to his face. Nasty phone calls were made, and insulting letters or notes were sent. They tried introducing "swaying" during singing, "humming" during the supper, and "hugging" while at services. Their entire stay here was one of chaos and confusion. With the exception of idolatry and witchcraft, Thomas Arnett was guilty of every sin listed in Galatians 5:20.

Now they have their own church. One would not believe the things that go on there. One woman called our office and cried for thirty minutes begging for help to get out. Later we found out the church kept her books, and 40% of her income was being wrung from her for contributions. Another man called threatening suicide over his wife's involvement. One who attended there last summer, now attends Clay Street and some of the things related by him are unbelievable. During services (while meeting in a residence) a convert was told to shave off that growth (beard) "now"! The man immediately responded—during the service! A female overlord stood before the church demanding that each member bring three

persons to the next meeting. The next meeting she became furious when some failed to do this. This same source stated that gifts for the home were lavished upon the minister and other members of the core group. The things stated here are only the beginning.

We, the elders of the Clay Street church of Christ of Thomasville, Georgia, challenge both Dr. Arnett, his wife, and Chuck Lucas to deny the charges made against them in this letter in an open meeting with tape recorders being used for documentation purposes.

This letter to some may seem uncharitable, or even beneath the dignity of an eldership of God's church, but we remind all that we are the ones who now hold about 150 letters from over the brotherhood in connection with Crossroadism. We are the ones who have seen the marital problems and divorces that have come out of Cornerstone involvement here. We are the ones who have received the dozens of phone calls, some of two hours duration, telling of Crossroads abuses, by parents, spouses, friends, and even victims of this evil. This church is one that can say with Paul, "From henceforth let no man trouble me for I bear the marks of the Lord Jesus." (Galatians 6:17).

Sincerely yours in Christ,

(Signed)

Charles Atnip/Frank Prevatt
Elders, Clay Street church of Christ

(NOTE: Does brother Arnett *still* insist that *Contending for the Faith* owes him a correction? We leave it to our readers of the foregoing correspondence to decide if such actually is the case. For *our* part, except for the time factor, we stand by our original report.—Ira Y. Rice, Jr., *Editor*.)

A Statement Concerning The "Crossroads Philosophy"

(Via the Beattie Road bulletin, signed by the elders and preacher at the Beattie Road congregation, Albany, Georgia.)

In recent years our brotherhood has been in a turmoil over what has been called the "Crossroads Total Commitment Philosophy." This movement has its roots in the Crossroads Church in Gainesville, Florida, and is promoted in other churches by young men and women trained and influenced by the Gainesville congregation. In many of the churches where this movement has been featured divisions have taken place. In general the same accusations are made concerning the "Crossroads Movement" and the Crossroads church in each of these places as well as in other churches which have felt the Crossroads influence but have not split. These accusations include (among others):

1. Delaying or withholding of baptism from candidates normally considered accepted by New Testament standards.
2. Refusal to accept true repentance until a human judgment has been made as to the presence of godly sorrow.
3. Promoting the idea that only believers who have activities and philosophies nearly identical to those of Crossroads' leadership are true (spiritual) Christians.
4. Teach that the only fruit of a Christian is another Christian.
5. Have the belief and practice that every Christian should have a superior or more mature prayer partner to whom he or she should confess every sin of both thought and action — no matter how intimate.

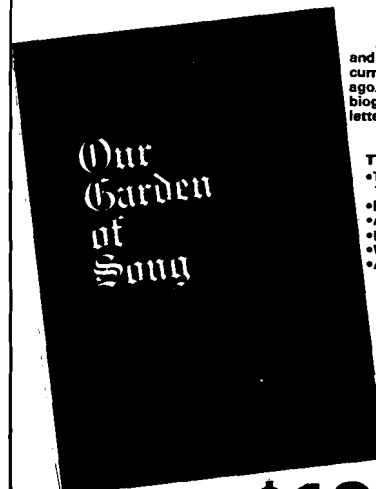
The leaders and preachers of the Crossroads church and those who espouse their system steadfastly deny the truth of these accusations.

Because there are some who have questioned our allegiances and have made accusations that we are a "Crossroads church", we, the elders, believe it in order to

state our position in regard to the "Crossroads Philosophy."

We do not believe, teach, practice, or condone any of the above mentioned erroneous teachings and practices that make up the "Crossroads Philosophy."

Our Garden of Song "Nothing Like it Ever in Print"



A book of biography of song writers and singers of the Church of Christ, both current and restoration leaders of 100 years ago. More than 150 photographs and biographies, interesting articles, songs, letters, and photographs of the past.

TYPICAL BIOGRAPHIES AND SONGS

- Will S. Teddlie—Lord, I Am Coming To Thee.
- L. O. Sanderson—Be With Me, Lord
- A. W. Dicus—Our God, He Is Alive
- Knowles Shaw—Bringing In the Sheaves
- Will Slater—Alone At Eve
- Austin Taylor—Closer To Thee

PUBLISHER:
Alton Howard, Howard Publishing Co.
PRINTER:
Rand-McNally Printing Company
EDITOR:
Gene Finley

576 Pages

\$19.95 Plus \$1.00 for Postage & Packaging

Bound in beautiful hardback padded vinyl cover of the finest quality. A treasured gift—a collector's item.

Send Orders to—

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

At Last—An Eldership That *Could* Be Warned!

Jesse Whitlock and the brethren at Blanchard, Oklahoma, where he ministers, are alert to the many devious ways that Chuck Lucas and Crossroads have of slipping in their divisive doctrines—one of which is through *Campus Journal*, now being used in connection with “campus ministries” and “Bible Chairs” practically brotherhood-wide.

After noting that Chuck Lucas is a member of the Editorial Board of the *Campus Journal*—and that Richard Whitehead, Crossroads elder, and other Crossroads-oriented writers were having a field day in that periodical—brother Whitlock took it upon himself to call this to the attention of the elders of the Central church of Christ, in Chickasha, Oklahoma, under date of October 12, 1981, as follows:

October 12, 1981

Dear Brethren,

I am enclosing copies of *Campus Journal* and its contents page to let you see who is in charge of “Layout and Printing.” I have also made a copy of the Crossroads bulletin and have emphasized the man who is in charge of “Publications”, serving as the Director of said department.

The brethren here are concerned that CROSSROADS material should be made available to any young people anywhere. But, we are especially surprised that we should be making it available on the college campuses through our Bible Chairs. Would you answer a few questions for the brethren here?

1. Has the eldership and congregation endorsed the Crossroads Philosophy which has divided the brotherhood? (Consider: Bartlesville, Tulsa, Cache, Wilburton, etc., in Oklahoma . . .)
2. Are you aware that *Campus Journal* has the backing of the Gainesville Church of Christ in Florida? (See enclosures.)
3. Are you aware that the Crossroads philosophy has been condemned by the *Gospel Advocate*, *Contending for the Faith*, and by a number of preachers including Bro. Jim Sheerer and myself?
4. Have the criticisms toward the Crossroads movement been unjust? If so, how?
5. If not, how do you explain the continuation of *Campus Journal* in light of II John 9-11 and Romans 16:17-18?

We would be interested in knowing your thoughts on this issue. Please accept this letter in the same spirit of love in which it is written.

Because of a cross,
(Signed)
Jesse Whitlock

Uncharacteristic of most elders in most of the churches of Christ nowadays, the Central/Chickasha elders proved that they *could* be warned and they acted *responsibly* on the foregoing information. Under date of October 19, 1981, they replied to brother Whitlock, as follows:

Central church of Christ
Sixth Street and Iowa Avenue
Chickasha, Oklahoma 73018
October 19, 1981

esville, Florida, it is high time that we all looked into the matter and do what the Central/Chickasha elders did. Stop it!—Ira Y. Rice, Jr., Editor.)

Mr. Jesse Whitlock
Church of Christ
P. O. Box 388
Blanchard, Oklahoma 73010

Dear Brother Whitlock:

Thank you for your letter of October 12, 1981 concerning the use of the *Campus Journal* at the Bible Chair in Chickasha. We have discussed this with Bruce Utley, our Bible Chair Director. We have agreed that we will dis-continue the use of the *Campus Journal* so that no one will mistake our convictions concerning the Crossroads movement. We do not endorse it.

If we can be of further help, please contact us.

In Christian love,

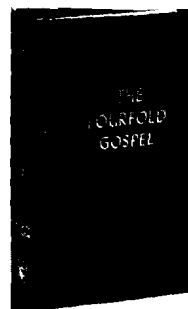
(Signed)

Floyd Coppedge
for the elders

(NOTE: Success at last! An eldership that can be warned without taking umbrage at the conscientious watchman bringing something to its attention! How many other elderships throughout the brotherhood need to be taking similar action, re: *Campus Journal*? Probably several hundred at the very least. Yet, the Central/Chickasha elders are the only elders that we have heard of so far who have done what clearly is necessary in this regard!

It may be that other elderships simply were not aware of this dangerous publication. But with such a potent force for good or evil clearly under the influence of Crossroads/Gain-

The Fourfold Gospel by J. W. McGarvey



Price \$8.95

(Plus \$1.00 for Postage & Packaging)

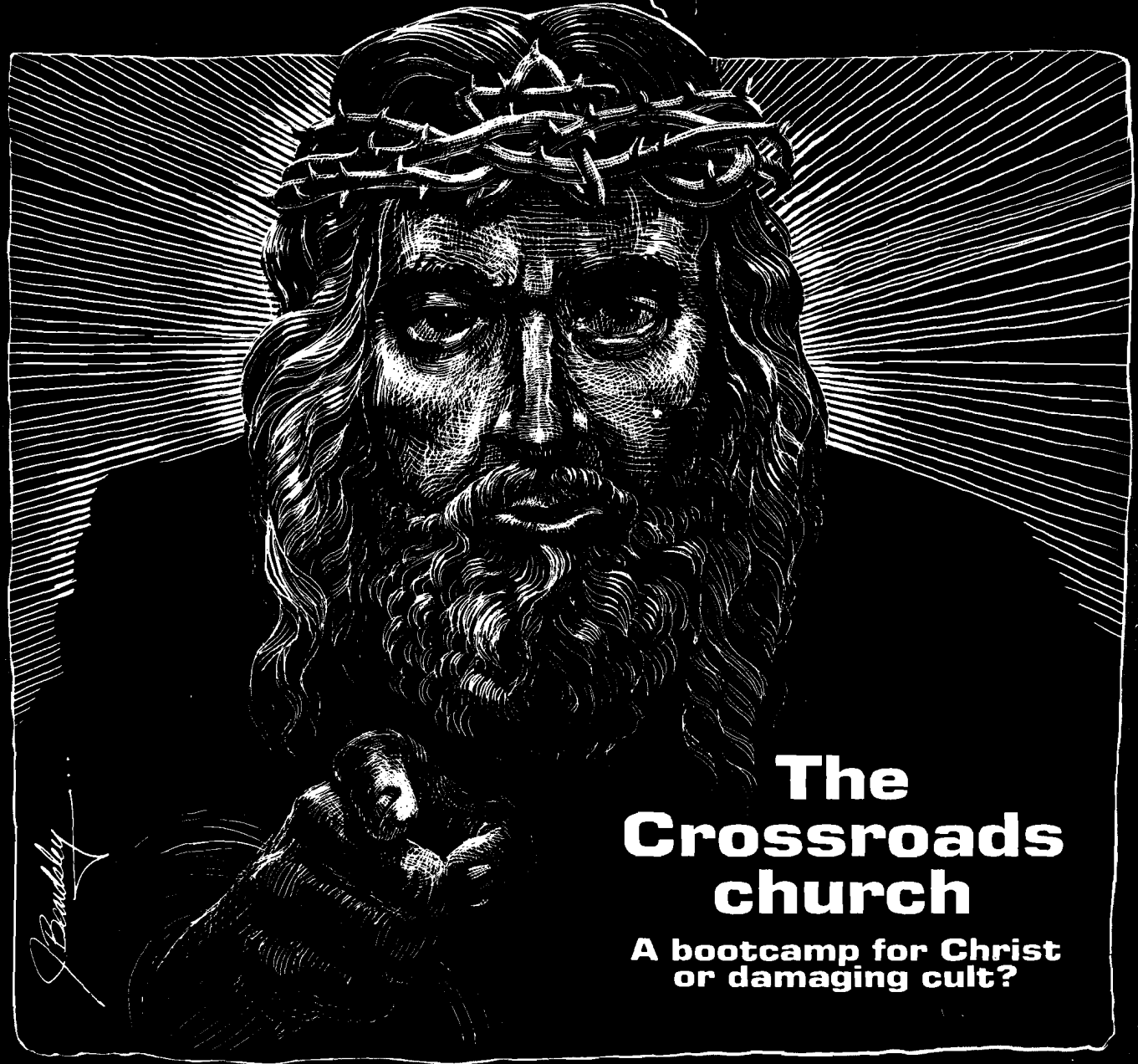
This popular harmony of the gospel published by one of the best biblical scholars in the Lord's church has long been a favorite of Christians.

The harmony of the gospels is arranged to form a complete chronological life of Christ. It is divided into title sections and subdivisions with comments interjected into the text.

Please Send All Orders to—

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

FLORIDA



The Crossroads church

**A bootcamp for Christ
or damaging cult?**

ABOVE STRIKING COVER by J. Beardsley first appeared in the *Florida Magazine*, the Sunday magazine of *The Orlando Sentinel*, of Orlando, Florida, for March 28, 1982, introducing the remarkable article, entitled, "Faith at the Crossroads", by Sandra Mathers, which we are reproducing by special permission herewith, Pages 8 through 12. (Please note that this has no connection with article at bottom of this page.)

INDIANAPOLIS CHURCHES ACCEPT SPONSORSHIP OF JOHN GRUBB, ROGER CAMPBELL TO TAIWAN

As reported in our June/1982 issue, a couple of months ago, brethren **John M. Grubb** and **Roger Campbell**, ministers of St. Charles, Missouri, and of Pensacola, Florida, respectively, volunteered for the Taiwan/China work during *Bellview/Pensacola's* Eighth Annual Bible Lectureship, and were looking for sponsorship and financial support in order to get going to Taiwan by or before the end of the year.

First of the pair to secure sponsorship was brother Campbell, who, during June, arranged with the elders at *Shelbyville Road*/Indianapolis, Indiana, to take his oversight.

Then, in early July, the elders at *Garfield Heights*/Indianapolis, agreed to serve in this same capacity for brother Grubb.

In each case, these new sponsoring churches have agreed to contribute \$300.00 per month each, respectively, to the support of their new missionaries. In order to "get going", each must now raise approximately \$2,000.00 per month *extra*, to cover cost of family support plus working funds. Then the cost of transportation and getting set up in Taiwan is on top of that.

Churches wishing to invite either or both of these two brethren to speak with a view to your possibly helping on their support, please either write or telephone as follows: **John M. Grubb, 332 Karen Street, St. Charles, Missouri 63301** (telephone 314/723-1814) or **Roger Campbell, 4654 Poinciana Drive, Pensacola, Florida 32506** (telephone 904/456-0604).

ents say, and her friends, limited to those in the church.

Then Alison stopped practicing her prized saxophone. "When I asked her why, she said, 'Mother, would you have me worship a piece of metal?'" Mrs. Willis says. "She just wasn't our Alison anymore."

It wasn't until later that they learned the Poway church's preacher had been trained in the Crossroads philosophy at Gainesville and that their daughter had been baptized into the church, as a minor, without their knowledge or permission.

Over the next two years, the Willises say, their lives were torn apart by Alison's church involvement. Alison ran away from home twice. Then, last October, she agreed to return.

"We said she'd have to agree to counseling, drop her Crossroads friends and go to other churches with us," says her mother. "We spent about \$8,000 hiring an ex-Moonie (followers of Rev. Sun Myung Moon's Unification Church) and two ex-Crossroaders to work with her, hoping they could make her see she was under the influence of a cult. We failed completely."

Alison stayed home only two months. On New Year's Day, her parents awoke to find her gone. Four days later, she called to tell them that she was in Searcy, Ark., attending Harding University, a Church of Christ-related Bible school, with the help of a \$2,500 student loan and a part-time campus job.

"I left the way I did because I knew my parents would physically try to stop me," Alison says. "I went home because I wanted a reconciliation. I wanted to please my parents."

She insists that none of the Churches of Christ in Searcy, including the one she attends, follow the Crossroads methodology.

Mrs. Willis, however, disagrees. "This is the way they (Crossroads) operate ... it's a common practice for Crossroads churches to say they know nothing about the movement when confronted. Then, when parents protest their child's involvement like we have done, they move him as far away as possible."

The Willises, who have picketed the Poway church for the past year and who have written protest articles for Church of Christ publications, say they aren't giving up.

"As long as they have Alison, we'll remain active," says Mrs. Willis. "We may not get our daughter back, but we'll fight it every way we can. I have a lot of plans for Crossroads."

Cindy L., a young teacher who asked that her full name not be used, calls her Crossroads experience as a college coed one "huge guilt trip," fostered by "total control and non-verbal manipulation."

From 1977 to 1980, she says, her whole life revolved around the church. She lived with members, ate with members, dated members — "but always in a group" — and spent about 20 hours a week attending church functions "that just never ended."

"I was never at peace at that church," Cindy recalls. The prayer partner concept, she says, caused her the most anguish. Because she was a "slightly chunky" 130 pounds, she says her prayer partner constantly badgered her to diet, controlled the length of her hair and dictated the clothes she wore.

"It got so I dreaded seeing her. She kept telling me my weight showed I lacked self-control and that was a bad example for non-Christians."

Dating, she remembers, was also tightly controlled. Single dating was frowned upon because it presented "the temptation to be immoral." Even double dating, she says, was encouraged only on Saturday nights.

And the church, she says, strongly emphasized

service to the hierarchy.

"People do their laundry, polish their shoes and wash their cars. Leaders, you see, are too busy being spiritual to reciprocate."

Yet making the break with Crossroads, she says, wasn't easy. For two weeks, she attended another church, as well as Crossroads, "so I wouldn't be missed."

After she stopped attending Crossroads completely, a member she was dating was told by his prayer partner "not to hang around with me anymore."

Today, Cindy and the person she was dating are married. Says Cindy: "I didn't leave the Lord ... I just left Crossroads."

As a communications professor at the University of Florida, Jack Detweiler was respected and well-liked. He was the epitome of professional credibility and adult togetherness.

Back in 1976, the Crossroads Church of Christ wanted Jack Detweiler. And he wanted the church. Besides, his two teen-age daughters were members, and he and his wife — former Methodists — were looking for something that promised to make them "tough Christians."

From the start, the 51-year-old professor and his wife were immersed in their new religion. Not only did Detweiler go to a soul talk once a week, he kept a careful log of the 10 people he invited to each session.

"You see yourself as a first century Christian; and when people laugh at you, you feel like this is the Roman Empire and you're being persecuted. It makes you strong," Detweiler says.

But just six months after he and his wife joined Crossroads, the euphoric bubble burst. Detweiler began to notice changes in himself. He wasn't doing well at work and he got little joy from the outside world in which he once had been so active.

And he became more and more uncomfortable with what he saw as Crossroads' narrowness and "tough Christian arrogance."

"There are no hidden wires to this philosophy. It involves giving up one life and getting a new one," he says. "At its best, the church drops back to the first century; at its worst, it eliminates 19 centuries of tradition."

Yet leaving the church, he says, was the hardest thing he ever did. "It's akin to surgery; you cut off an emotional piece of yourself."

Today, Detweiler, his wife and one daughter are back at the Methodist Church, where he remains active in church affairs. The oldest daughter, however, is still at Crossroads.

Even now, despite his harsh criticisms of Crossroads, Detweiler doesn't agree with those who call it a cult.

"In the Marines, everybody acts alike, dresses alike and certain things are off-limits, yet nobody calls the Marines a cult or accuses them of brainwashing, even though they all come out programmed the same way.

"The only difference is, at Crossroads, boot camp never ends."

The Crossroads Church of Christ has its boosters — hundreds of them. Testimonials come from young and old, member and non-member.

"I didn't lose my son to Crossroads, I found him," says Becky Calkins, a Sorrento, Fla., woman whose son joined the church several years ago. "My son has turned himself around, stopped smoking pot and lost 65 pounds. I think it's great."

Mrs. Calkins says she attended services at Crossroads for two years "to investigate." Today, she's a member of the University Boulevard Church of Christ in Orlando.

Dr. Leon Talan is a general practitioner in Miami. His daughter, a pre-med student, joined Crossroads four years ago.

"I was very nervous about it at first," he says. "I took several trips to Gainesville to attend services. I was overwhelmed with the sense of love there. You don't find people like that anymore."

Lanelle Waters is a member of the Crossroads

'In the Marines, everybody acts alike, dresses alike and certain things are off-limits, yet nobody calls the Marines a cult ... even though they all come out programmed the same way. The only difference is, at Crossroads, boot camp never ends.'



Jack Detweiler

Singers, a nationally-known a cappella choir, and has been a leader of a women's Bible study at Crossroads for five years. Her husband is a church deacon.

"Here, the effort is made to hold firm to the Bible and its doctrines and teachings," she says. "I think that people are so accustomed to the don't-rock-the-boat type of religion that any time you are totally committed, it looks weird to them."

"What they call mind control is nothing more than their fear of total involvement. I myself have been mislabeled and misconstrued by those who don't want to change."

For 10 years now, the Rev. Otto Spangler has watched the student membership at Crossroads grow larger and larger.

He has had an excellent vantage point at the Baptist Student Center, separated from the vintage gray stone and brick University of Florida campus only by Gainesville's bustling University Avenue.

Sitting in his small, second-story office, he discusses the Crossroads phenomenon, saying that, over the years, he has counseled dozens of "Crossroads' casualties" — emotionally devastated students and distraught parents. He also has advised concerned university officials.

"I've had kids in here who couldn't cope with what they were seeing at Crossroads," he says. "The group apparently tries to pinpoint a newcomer's sins and weaknesses so they can hit him with the appropriate scriptures when he comes to a soul talk."

During the two years that he headed the Campus Ministry Program, from 1972-74, Spangler says, he repeatedly invited Charles Lucas to participate in the 13-member organization, which conducts denominational outreach programs for university students.

"Lucas never came. Not once in 10 years has he had anything to do with us," Spangler says. Today, Lucas blames a busy schedule for never having accepted any of the invitations.

But if Spangler has had his difficulties in dealing with Lucas, so have a host of clergymen, university officials, counselors and townspeople.

Harold Hansen, executive vice president of the University of Florida during Crossroads' early

years, began getting complaints from his department heads in the colleges of journalism, arts and science, and agriculture.

Why, the department heads asked, were student transcripts showing transfer credits for religion courses from an out-of-state college the students had never attended?

Hansen appointed a three-man committee to investigate the mysterious three- and four-hour credits which were showing up on the records of some 50 to 70 students per quarter.

"We were a highly irregular committee," says Dr. Sam Hill who, as a member of the religion department, was one of the appointees. "But, then, it was a highly irregular situation."

The committee, he says, was appalled to learn that the credits were originating from religion courses being taught in non-accredited classes at Crossroads Church.

"Lucas was teaching the classes as an extension program for Harding University in Arkansas," Hill says. "Harding, then, would send the credits down to our university, and we were bound to accept them because Harding was an accredited university like any other."

And the University of Florida registrar accepting those credits, he adds, was Richard Whitehead, an elder at the Crossroads Church.

The committee also learned that the Church of Christ-related Bible school in Searcy, Ark., was Chuck Lucas' alma mater. Before receiving his master's degree in history from Mississippi College in Jackson, Lucas earned a bachelor's degree in Bible studies from Harding in 1961.

"We deeply resented what Harding was doing," says Dr. Sam Proctor, a university history professor who also served on the committee. "We were faced with our students' going outside the university and using Crossroads courses to meet our requirements."

In its 1973 report to Hansen, the committee cited a university regulation prohibiting resident university students from taking academic work in other institutions "when there are equivalent or acceptable substitutes" at the University of Florida. The committee recommended that the rule be enforced.

Today, Whitehead, who retired as registrar in 1977, after 42 years at the university, maintains that "every (university) regulation was absolutely followed. There was no violation of any kind.

"We tried to go through the university, but they didn't want any competition. You can teach religious doctrine in a private school, but not in a state university."

The University of Florida also had trouble effectively stopping a dorm door-knocking campaign carried out in 1976 by over-zealous church members, intent on bringing new converts to Christ — and to Crossroads.

Although university officials, such as current housing director Jim Grimm, downplay the extent of residents' complaints, campus minister Spangler says, "Kids back then were canceling housing contracts like crazy."

Despite the head-on clashes with the university, the Crossroads movement continued to pick up speed and converts. And, in the process, more controversy in religious circles.

The Rev. Dean Martin, rector at Gainesville's Trinity Methodist Church, remembers the days when he counseled two to five Crossroads members every month, including a "a man who was encouraged to divorce his wife because she wanted out of the church." Another group included some friends of a young girl "who committed suicide when her boyfriend, a Crossroads member, broke off the relationship because she was not a church member."

Martin, who calls Crossroads "a Christian cult," says he was dealing with "withdrawal symptoms ... those kids were emotional junkies."

Also outspoken in his dislike of Crossroads is Ernest Underwood, who was preacher at the 39th Avenue Church of Christ in Gainesville until 1977 when he joined the staff of the Florida School of Preaching, a Lakeland-based Church of Christ facility.

Not only does Underwood see Crossroads as a tightly knit power structure, "with Lucas sitting on top of the pyramid directing it all," he fears the movement, already nationwide in scope, "will split our church ... I doubt we can stop it."

It was just a matter of time before the smoldering controversy surrounding Crossroads in the late '70s would explode into vocal public debate and bold newspaper headlines. It happened in 1979.

That was the year that dozens of Churches of Christ and other denominations around the state printed and distributed denunciations of Crossroads.

It was also the year that Abilene Christian University in Texas, the largest Church of Christ-related school in America, officially barred Lucas from speaking at its annual, worldwide church lectureship meeting.

It was the year Florida parents in several cities banded together to "Save Our Children" from what they saw as yet another youth-oriented cult.

Everyone at Crossroads calls him "Chuck." A still youthful 43, Charles Lucas has a handsome face, an appealing smile, topped by a neatly-trimmed mustache, and dark, penetrating eyes.

His tasteful, well-tailored clothes fit his trim figure well; there is a fastidiousness about him. But his manner is cautious, politely guarded. The press has seldom been his ally. The most recent available photograph of him was taken in 1974.

But, no matter. Chuck Lucas understands the power of a message, be it the media's or his own. As if refuting an invisible critic, he leans forward in his desk chair and delivers a soft-spoken, yet determined sermonette.

As he talks, rain streams down the floor-to-ceiling windows of his tastefully furnished, if well-worn office, and more than a half-dozen table-top statues of Don Quixote appear to stand at stern attention.

Crossroads, Lucas stresses, wearily, is not a cult. It does not coerce or manipulate members. One by one, he addresses — and dismisses — his critics' charges.

"We believe every member should be committed to one and only one person — Christ. And that commitment involves all my relationships: I'll be a good husband, mother, and father. I will do the best job I can in work or school. It doesn't mean that I will drop out of society, leaving all behind."

A Crossroads member, he says, spends no more time in church-related activities than a sorority member spends in sorority activities or than a football player spends on the practice field.

As for peer pressure and guilt, Lucas notes, "Peer pressure is a fact of life. People must make their own decisions, but you don't hear this from our members; you're talking about the few who leave the church."

As for ex-members' needing counseling for church-inflicted emotional damage, Lucas says, firmly, "I don't believe that is the case. We don't screen the people we reach out to. We reach people with a variety of emotional, marriage and financial problems, all kinds of problems. We try to help, but we're not always successful."

And he's equally displeased with the frequent allegation that Crossroads alienates young people from their families. "We believe the family is very important and should be united. We do everything we can to bring this about in 98 percent of the cases we deal with."

Nor are prayer partners, he adds, "a concept to control another's life," but "a completely voluntary and wonderful way to practice mutual sharing with one another." He also emphatically denies "that prayer partners spread confessions all over the church."

In addition, Lucas brands the charge that "we tell people who to marry or date" as "unfounded and untrue." He admits, however, that dating "guidelines" are offered.

"We encourage double dating, especially for beginning couples in the church, especially if they have come out of a promiscuous dating past. We believe sex is reserved for the marriage relationship, and that requires strong commitment and good judgment."

Lucas also believes that

THE WARREN- MAISON DEBATE

ON THE EXISTENCE OF GOD

A four-night, oral debate
held in Tampa, Florida
September, 1978

\$13⁹⁵

(PLUS \$1.00
FOR POSTAGE)

Please Send All Orders to—
CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

"Christians should marry Christians of like faith." With a disarming smile, he adds, "It wouldn't make sense, then, to date a person not of the same faith."

How, then, does Lucas explain the barrage of criticism, especially that of other churches, including those in his own brotherhood?

"We are not," he counters, "the only church with a faction in the ranks. Sometimes, labeling and name-calling is an effective technique. If you brand someone, you don't have to deal with the issues."

Those issues, he says, include this one: "No other church in Gainesville reaches the number of young people we do. If all the churches in town are doing their jobs right, why are so many students coming to us?"

But his most telling argument is this one: "So many criticisms come from people who don't know what Crossroads is all about. If we were guilty of everything we've been accused of, we'd hardly have the high percentage of active, involved members we do."

Nevertheless, new Crossroads-related hot spots are continuing to surface across the country.

In interviews with dozens of Church of Christ preachers, elders, deacons and members, *Florida* magazine has identified more than a dozen churches in 11 states — including three in Florida — which have split or experienced severe problems in the past six years over the use of the total commitment philosophy.

And some preachers who have plugged into a growing, but loosely organized national information network, estimate

that 30 churches in more than 20 states — ranging from Massachusetts to California, Ohio to Nevada and Arizona to Illinois — are experiencing schisms or problems.

These churchmen all tell similar stories of being introduced to the Crossroads philosophy and methodology by trained preachers, usually hired to increase the size of small congregations.

They explain that if part of the membership doesn't favor the new growth-oriented methods, they are considered "troublemakers" or non-committed Christians.

The resulting brouhaha, they say, inevitably pits members against one another and against an often divided eldership — the governing body in Churches of Christ. The resulting schism either forces out the Crossroads element or those against it.

Typical is the story told by preacher William Wardlaw, who was hired by the 1,200-member Mayfair Church of Christ in Huntsville, Ala., four years ago. When he arrived, he found the church "already internally divided" over a Crossroads program instituted by an elder — a program Wardlaw opposed.

"The Crossroaders were in the minority, but I couldn't get the elders to take a stand (against it) and, finally, three of the nine elders resigned."

A year later, he says, 400 church members left to form a new church, "and I got blamed for it all. I left after that; I just couldn't stay there."

But before he left Mayfair for a small congregation in nearby Farley, he presented and taped six lessons on the Crossroads philosophy. Since then, he says, he's distributed about 1,000 copies of those tapes to churches from Alaska to Nevada.

And Wardlaw isn't the only churchman disseminating anti-Crossroads information. The 1,000-member Memorial Church of Christ in Houston has bombarded the brotherhood, nationwide, with more than 800 informational packets and tapes, which denounce "a deceitful Christian cult."

Last July in San Diego County, Calif., 21 Churches of Christ paid more than \$3,000 for a full-page newspaper ad to condemn "the cultish practices" within their midst.

John Banks, preacher at San Diego's El Cajon Church of Christ who spearheaded the ad campaign, says that despite major media coverage of the problem in California, the Crossroads movement is spreading on the West Coast.

Banks says he is asked to speak about the Crossroads movement more and more these days, as churches in neighboring states find themselves in the midst of the controversy.

He cites Crossroads-related problems at churches in Tempe, Tucson and Phoenix, Ariz., and in Boise, Idaho. And just last summer, a 275-member Escondido, Calif., congregation split down the middle when its eldership refused "to steer clear of Crossroads."

Yet Lucas maintains that his church is not involved in the inner workings of others, even those with Crossroad-trained ministers.

"Any time you go into a comfortable, complacent congregation and start a dynamic ministry, there are people not comfortable with it."

But, last November, in an obvious attempt to make amends, Lucas wrote an open letter to the brotherhood, which appeared in the *Firm Foundation*, an Austin, Texas, church publication.

"I have been deeply grieved

in recent years as I have seen the Crossroads Church of Christ and myself in particular become the focal point of controversy within our brotherhood. I want to do everything honorable and in good conscience that I can to help bring about peace and harmony."

And he blamed the current controversy on abuses that have been blown out of proportion, false reports from non-Christians and "an attitude of hostility and mistrust" created by anti-Crossroads material.

Lucas says he has been "swamped" with overwhelmingly positive response to his open letter: "The picture has changed significantly nationwide within the Church of Christ; attitudes are more positive and the dialogue is greater."

Indeed, many Crossroads critics look past Lucas and blame the movement's quicksilver spread on the fact that the country's Churches of Christ have no national governing body. Instead, individual churches enjoy total local autonomy.

And because there is no formal hierarchy within the brotherhood to deal with widespread church problems, no formal study has been conducted to determine exactly how many churches have experienced Crossroads-related problems.

And that bothers San Diego preacher Banks, who notes: "This thing will move any place, any time, when people are ignorant of it."

Sentinel Star reporter Sandra Mathers has written numerous in-depth articles for *Florida* magazine.



Notes & Quotes...

Charles E. Campbell, Montgomery, Alabama: "Please by return mail send me a copy of the latest issue of *Contending for the Faith* again dealing with false teachers and doctrines which are coming into various congregations of the church from the Crossroads "church" in Gainesville and the Heritage Chapel "church" (I do not know where this "church" is located); if I am not mistaken the Heritage Chapel "church" also is under the control of Chuck Lucas or one of his chief false teachers—and this has been true for a number of years . . ."

Oran Rhodes, minister, Dalhart, Texas: "Please send us a bundle of 40 of the July 1981 issue on Crossroads and a bundle of 40 of the August 1981 issue on Crossroads."

Westside church of Christ, Florence, Alabama: "Please send no more, thank you."

Max & Benita Crumley, San Jose, California: "We received the order of *Contending for the Faith* issues dealing with the Crossroads tragedy, and our group welcomed the information, as well as those from other congregations who had come to us for help."

The sister in Bayfield, Colorado, to whom I sent copies of each issue, read them, then went to the elders with it. Presently the Bayfield church is not bothered; it's mostly Durango and Boulder, were **Chuck Lucas** has held meetings. The daughter of one of the Bayfield elders attends school in Boulder and attends Broadway church, and apparently has not been affected by the

movement. Her parents have been to meetings held in that area to determine the scripturalness of the Crossroads Movement, and they say they have all the *Contending for the Faith* issues on the subject and she (the wife) "can't see what Bro. Rice has found scripturally wrong"? She says "he does a lot of accusing, but hasn't come out with scriptural error in the Crossroads Movement." She said she "feels scared, worried and very unsure." "I'm sure your jaw is dropped down in amazement, if one can read the facts that have been presented, documented facts no less, and fail to see what is wrong with it. Thank goodness, the Lord made provisions for their blood not to be upon the heads of those who try to warn, if they will not heed."

"I'm enclosing a copy from the Stephenville, Texas church bulletin where Max and I worked for many years) that gladdened our hearts, and I know it will yours. Obviously these brethren had no problem seeing what's wrong with it and could stand up and be counted!

"It is hard to determine what the attitude of the local churches here may be on the subject because the groups are so involved in pot-lucks and recreation and camps and you name it. But we pray the area will be spared any serious inroads of the stuff . . ."

The statement the Crumleys enclosed, signed by the elders of the church in Stephenville, Texas, reads, as follows:

CHURCH OF CHRIST
312 North Graham Street
Stephenville, Texas
September 1, 1981

TO WHOM IT MAY CONCERN:

CONCERN HAS BEEN RAISED THROUGHOUT THE BROTHERHOOD REGARDING A DEMANDING FORM OF CONGREGATIONAL COMMITMENT KNOWN AS THE "CROSSROADS" PHILOSOPHY. IT IS OUR UNANIMOUS POSITION AS ELDERS THAT WE DO NOT SUPPORT OR ENDORSE THIS MOVEMENT. EACH MEMBER OF OUR STAFF OF MINISTERS HAS ASSURED US THEY HOLD THE SAME POSITION AS WE DO IN THIS MATTER.

FURTHERMORE, WE ARE NOT HUMANISTS AS PORTRAYED IN HUMANIST MANIFESTO #1 AND #2, NOR ARE OUR MINISTERS. WE ARE ALL COMMITTED TO THE LORDSHIP OF CHRIST AND THE ALL SUFFICIENCY OF HIS WORD.

THESE POSITIONS ARE HELD BY US UNANIMOUSLY!

(Signed)

THE ELDERS,

Collin B. Jones	Fred Crabtree
Dick Blythe	Charles L. Allen
Roland C. Madeley	Cecil L. Davis
Charles H. Williams	Clinton C. Cox
Richard Alderfer	R. G. Fanning
Charlie Everett	Tim R. Mason
	Thedis E. Wood

(NOTE: In my reply, under date of October 15, 1981, I wrote the Crumleys, in part, as follows: "It was a pleasure to have yours of September 30, 1981, and to know that the order of *Contending for the Faith* dealing with Crossroads had been received by the brethren there with welcome. What is so strange in all this is that most brethren seem not to want to know about it until the church where they are already is so deeply infested with Crossroadism that it is practically beyond help. They then want to know why somebody didn't warn them—when it was they themselves who refused to be warned. How refreshing it is to find at least some here and there who will pay attention while there is still time.

"For instance, I right now am holding a meeting in Sapulpa, Oklahoma, within 20 miles of Tulsa, where Crossroadism is one of the mainsprings of the church at Garnett Road, especially among the young people. A couple of brethren from the area approached me during my meeting saying why did I have all that in the paper — that 'we' aren't bothered with that here! It is within 20 miles of them already — but they didn't know it! And that after the local preacher Tom Bright had been trying to warn them in two recent sermons! How can such brethren be helped?

"Anyone who can read all of the *Contending for the Faith* issues on the subject and still say he or she 'can't see what brother Rice has found scripturally wrong' evidently has no understanding of the scriptures at all.

"Say, thank you for sending me that copy of the statement from Stephenville, Texas! At least there are some elders who know the difference between truth and error. How grateful I am that they were willing to stand up and be counted — on the side of truth that is! . . ." IYR Jr.)

Garland M. Robinson, minister, *Waynedale* / Fort Wayne, Indiana: "The Lindberg Road congregation (where Nick Young preaches) is hosting the Mid-America Evangelism Workshop in Indianapolis next year. It is in Anderson. Thought you might like to know. They are having a spiritual enrichment this week-end with Marvin Phillips, Oliver Rogers, David Gaylor, Rick Collard, Andy Van Buren, Billy Harris, Mike Mays, Hershall Macamy, Roger Lamb, Lynn Brust, Sheridan Wright, G. P. Holt and Nick Young. (Excuse the spelling since I do not have the actual schedule.) They are having others as well, but these at least are supposed to have Crossroads ties."

Bill Coss, who was then minister to the Westwood Lake church of Christ, of Miami, Florida, under date of October 14, 1980, mailed out the following letter to potential speakers on their then-proposed lectureship: "Dear Brother in Christ: We at Westwood Lake believe the time has come for us to speak up and let the brethren in the Miami area know what is happening in our brotherhood to endanger the cause of Christ here. Especially dangerous to the church is the Crossroads doctrine that is spreading in this area. At this time we greatly need a good, sound leadership with good, sound men to ring out warnings of those things that are wrong in the church of our Lord today . . ."

The following statement by the elders of the church at 39th Avenue, Gainesville, Florida, was made under the date of February 28, 1979:

To the Church that meets at 39th Avenue, Gainesville, Florida.

Dear brethren:

In 1975 the Thirty-Ninth Avenue Church of Christ marked the Crossroads leaders because of their unscriptural teaching and practices. In November of that year, after lengthy meetings, the Crossroads preacher and elders made a public statement indicating they would correct these practices.

Changes have not been evident. More recent activities and methods of harassment have brought reproach on the Lord's church in the Gainesville area.

Numerous articles in a local newspaper refer to Crossroads as a modern day religious cult, a Hitler rally, exhibiting false love, and alienating the community through harassment. These activities of Crossroads have implicated the Lord's church in general and have brought reproach upon the church.

In addition, we would like to point out an important fact. The name CROSSROADS as it is being used is highly questionable, if not completely unscriptural. The New Testament church has always been referred to as "the church." It is a body of Christians that meet together. The only additional scriptural designation is the location of that meeting place (the church in Ephesus, the church in Pergamos). Thus we have in Gainesville the University Avenue church, the 39th Avenue church, denoting the location of the meeting place. We could not scripturally justify calling ourselves the Old Paths church (Jeremiah 6:16) or the Strait Way church (Matthew 7:13) if we did not meet on the Old Paths or the Strait Way. There is no location in Gainesville designated as CROSSROADS. The Crossroads bulletin states plainly where the name came from: "Thus says the Lord; Stand at the CROSSROADS and look; ask for the ancient paths, where is the good way; then walk in it, and find rest for your souls. Jeremiah 6:16."

Additionally, the soul talk concept as practiced by Crossroads is a breeding ground for unscriptural practices and activities. Divisive evangelistic methods are apparently a product of the soul talk meetings. The prayer partner concept as practiced

by Crossroads is out of harmony with God's will.

We feel that there has not been repentance on the part of Crossroads. Rather, there have been additional departures from scripture to the extent that the entire church in Gainesville must suffer the consequences of the unChristianlike conduct of the Crossroads church. We therefore urge our membership not to participate in activities sponsored by Crossroads.

This letter will be sent to each member present at the meeting to restore fellowship in 1975.

The Elders, Russell Cozort
(Signed) Bill Fugerer
Van Land

The North Downey church of Christ, Downey, California: "Could you please send us some information on Crossroads Cultism and the *Master Plan of Evangelism*? Thank you."

Melvin Elliott, gospel preacher, Indianapolis, Indiana: "Often people desire to be of assistance in many things but do not have opportunity. It is also common to hear people say, 'If I could preach . . . You now have that opportunity by the printed page to speak out in behalf of the truth.

"The July issue of *Contending for the Faith* will again deal with the 'Crossroads Philosophy' that continues to march on through their trained workers and sympathizers — some in high places. Although brother Rice has already given much attention to this problem, more significant information needs to be publicized.

"At the Bellview Lectures, brother Rice stated his intention to print as many copies of this issue as funds will allow and send them free to congregations. The more money that can be raised the more that can be sent so people can be informed before it is too late. As he said, this might not be the best way, but right now it is the 'only means available' to expose this subversive doctrine that is destroying both congregations and individuals.

"While at the lectures I promised to bring this matter to the attention of all I could and ask them to make a contribution. If you could pay for one or a hundred more issues, just that many more could be printed. Also, will those who receive our bulletin make some effort to help out. Put something in your bulletin about this and ask your members to help. Remember, we'll either hang together or be hanged individually.

"If it will assist you, I'll be happy to forward your contributions. Otherwise, send to: Bellview church of Christ, 4850 Saufley Road, Pensacola, Florida 32506, and make checks payable to 'Contending for the Faith.' (This statement appeared in the church bulletin of May 31, 1981, Garfield Heights church of Christ, Indianapolis, Indiana.)

Mrs. William Powell, Cincinnati, Ohio: "God bless you for your courage to 'tell it like it is'. 'Crossroads' has caused more heartaches in our area than I can begin to tell you. May the Lord help us all to stand strong for truth and righteousness!"

Elmer Scott, preacher, Allgood, Tennessee: "I appreciate so much the *Contending for the Faith* . . . Glad you have exposed White's Ferry Road. I've been telling people the same."

Gary F. Berglund, of Lakewood, Colorado, ordered all the back issues on the "Crossroads Movement", as did **Bill Watts**, of Sedalia, Missouri.

Robert Oglesby, elder, Madisonville, Kentucky: "Would you please send us a bundle of 160 copies of the July/1981 Crossroads issue. A copy will be given to each family of the congregation . . . We appreciate your concern in this matter."

Claud V. Flynn, minister of the church at *Dalraida*/Montgomery, Alabama, ordered 40 copies each of these issues to inform the brethren there.

Noon Weathers, minister to the West Main church of Christ, Tupelo, Mississippi: "We received one hundred each of the ... issues ordered dealing with Crossroadism.

"We are issuing these copies, one at a time, every two weeks, until all ... issues are exhausted, in order that all members of the congregation may be aware of what is being taught in the brotherhood that we may beware of such teachings.

"Thank you again for helping to keep the brotherhood from being overcome by false doctrine through the printed page of *Contending for the Faith*..."

(NOTE: "Your letter of December 1, 1981, gave me an entirely new idea about how these issued on Crossroadism can be put to best use within a local congregation," I replied. "I like the way you are putting out these issues, in sequence, every two weeks. In fact, I think I'll convey this suggestion to others. It is a good one.

"Thanks, too, for what you said of *Contending for the Faith*. It is a great deal of work, and many don't want to hear what is happening to the great restoration movement; however, the price of truth is eternal vigilance. So we will keep on keeping on, Lord willing."

Others wishing to emulate the example of brother Weathers and the West Main/Tupelo congregation, we can supply bundles of our back issues, re: Crossroads, at the following rates:

12 copies/ \$4.00 plus — \$ 1.85 postage	\$ 5.85
25 copies/ \$8.00 plus — \$2.09 postage	\$ 10.09
40 copies/ \$12.00 plus — \$2.33 postage	\$ 14.33
60 copies/ \$16.00 plus — \$2.76 postage	\$ 18.76
80 copies/ \$20.00 plus — \$3.17 postage	\$ 23.17
100 copies/ \$24.00 plus — \$3.61 postage	\$ 27.61

When ordering "Crossroads" issues, we can supply any or all of the following:

August/1979	April/1981
March/1980	July/1981
August/1980	August/1981
November/1980	February/1982
	August/1982

Please address all such bundle orders for back issues to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

Donald E. Cashatt, Lawrence, Kansas: "Please send me 40 copies of the July/1981 issue — "Beware of the Crossroads Movement." Also, if you have two or three choice back issues dealing with the subject, send them along. It seems there was an issue about two years ago which reproduced some articles from the *Gospel Advocate* regarding Crossroads ... I appreciate very much your enlightenment on this movement. It has moved into this area."

H. Glen Willcut, minister, Clewiston, Florida: "We have received 20 copies of your July/1981 issue of *Contending for the Faith*, and these are almost all gone. We had some visitors from southern Florida close to Key West and from Kosciusko, Mississippi, and they both took some copies back with them. We appreciate the work that you are doing ..."

Jerry H. Bohannon, Cartersville, Georgia: "When you look at the thoughts of 'The Soul Talk' Movement, it sounds well and good, but oh, how they carry out their ideas! The concern about 'growth' seems to be ever in the minds of some and also a lack of love for the truth.

"As you see, it continues to push on and in the brotherhood, as revealed in the White's Ferry Road Bulletin of January 5, 1980.

"God bless you! There are still many who love the truth. Continue to fight for right."

L. W. Mayo, preacher, Wagoner, Oklahoma, February 22, 1982: "I have just today mailed Reuel Lemmons the inclosed letter. We shall see what shall come of it.

"It is likely that he will turn the proposal down. If he does, I shall press him hard on the matter, but be extra nice about it. I doubt that I will have more than two letters from him about it. That is about his pattern.

"In the past when he and I differed on a point, and I sent an article in contending against what he had written, if he printed it at all, he would delete the very paragraphs that knocked his position into a cocked hat.

"I shall keep copies of our exchange and send you copies. You might want to print them later.

"The meeting at Duncan, Oklahoma, where David E. Frost discussed Crossroadism for the whole day was as valuable a day as I have spent in many years. In fact, I can't think of a single day quite so profitable. David gave the best presentation on that subject that I have heard, and there was not one unclear statement in all of his more than three hours of speaking.

"Hope to see you at Austin in the lecture-ship..."

(NOTE: The above-mentioned letter to brother Lemmons reads as follows:

Southside church of Christ
Box 791 Phone (918) 485-5656
Wagoner, Oklahoma 74467

February 22, 1982

Mr. Reuel Lemmons
5801 Wynona
Austin, Texas 78756

Dear Reuel:

I can't remember just when we saw each other last, or exchanged letters. I do know it has been a long time. I trust that you and yours are well and enjoying life. Sister Mayo and I are in as good health as two people of our age could expect to be. At least we stay busy seven days a week.

I don't take the F.F. at this time nor several of the other papers. This includes the G.A. However, I do have access to both of them, and do read them with much interest.

Especially was I interested in your editorial concerning the "CROSSROADS PHILOSOPHY" problem and the article you printed that was written by "Chuck" Lucas. It seems that you have accepted Lucas as "clean as a pin" and have rejected what many, many brethren have said on tapes, written in letters and articles about what has happened in the numerous churches over the brotherhood as having any true reflection to Lucas and the "Crossroads School For Training Men For Campus Evangelism."

Reuel: You and I have been preaching the gospel for approximately the same length of time. (Perhaps you are some three years my senior in the pulpit.) I want to think that we are both interested in nothing but the truth. We want nothing but the truth preached from our pulpits and nothing but the truth practiced by our brethren and sisters in Christ. I know, if I know my own heart, that such is my only desire, nor do I have a disposition to tolerate anything but the truth taught and practiced. I dare say that you would affirm the same thing relative to yourself. Hence, I am proposing the following...

Since we are so close to the same age, and since our friendship reaches back to April of 1936, I propose that we arrange a time and place where we can get together and bring all of the facts and all of the evidence on the matter of the "Crossroads" issue and discuss it freely and fully. It might take several sessions of two or three hours each to cover all the material, but so be it. Let's give the brotherhood the opportunity to "know all the truth" about it.

We can arrange the time for our speeches to somewhat follow the pattern of debates when each speaker spoke for a certain amount of time agreed upon for two or three speeches each session. We can have a discussion of that kind without any animosity or rancor, and render a real service to the brotherhood.

I am sure you would not have endorsed Lucas in the F.F. if you did not feel able to defend what was going on. If any man can defend it you should be able to do so. I stand ready, willing and anxious to oppose what is going on under the head of "Campus Advance" or whatever term it is known by.

Would you be willing to enter into such a discussion? If not, why not? I am willing, and I will if any one will meet me.

Faithfully,

(Signed)

L. W. Mayo

(NOTE: "I have read what you wrote Reuel," I said, in part, in my reply, "...and am wondering what his response was to you. Brother, that would be marvelous if he would agree to the discussion of Crossroads that you proposed to him ... I'll be watching for your letter." IYR Jr.)

Shelby C. Smith, editor, *Sword & Shield*, Torrance, California: "You are doing a good job in exposing Crossroads. We are getting some Crossroadism in this area, and I want it known that I stand against this cult. I am having no fellowship with any group that is teaching false doctrine.

"From what I hear the churches in this area are also taking a stand against Crossroads. I am happy that they are taking a stand. I am no longer an elder at Hawthorne, but I continue to work with the church in whatever way I can to teach."

"I am still publishing my paper *Sword & Shield*, but with the postal rate going up so much I am having to charge a subscription price of \$2.00. The mailing address for my paper is *Sword & Shield*, P. O. Box 2203, Hawthorne, California 90250.

"Brother Rice, keep up the good work and God bless you in *Contending for the Faith*."

R. W. Works, of Dayton, Tennessee, ordered back issues on Crossroads.

Bubba Phillips, of Bowie, Texas, ordered "all past issues of *Contending for the Faith* that deal with the Crossroads Philosophy."

Jerry A. Weir, minister, Martinsburg church of Christ, Route 1, Box 69, Pekin, Indiana: "I have just read your July 1981 issue of *Contending for the Faith* and am very much impressed with the presentation. The Crossroads movement has become established in the city of Louisville, Kentucky, which is only about 25 miles from us. I personally believe that this movement now is and will continue to be one of the greatest threats to the church in this generation. On the surface, it looks harmless, and thus it is subtle in its working.

"I want to keep our elders here on the alert concerning this movement, and I would like for you to send us 12 copies of the July 1981 issue of *Contending for the Faith*. Please send them to the address above, and please bill the church here for this order if you will. The sooner you can get these copies to us the better. I fear for our young people throughout the country, first because of the Crossroads heresy, second because of its subtlety, and third because of the willful ignorance of so many concerning this philosophy. An enlightened brotherhood, both to the threat of error and to the truth of the word of God, is all that will help us to understand this growing menace.

"Thank you so very much..."

The Elders of the church at Coy, Arkansas, ordered 25 copies of each of our back issues on "Crossroads" for distribution there.

Robert Stapleton, evangelist, Windham, Ohio: "As I digested the February issue of *Contending for the Faith*, I could not help but notice the name of **Jerry Jones** connected with the Crossroads crew. I had known for some time that brother Jones had gone haywire on the marriage, divorce and remarriage issue; but this was the first that I had heard of concerning the Crossroads issue.

"If you have any proof of his being of a supportive attitude towards Crossroadism, I would appreciate knowing of this, as the church here has brother Jones scheduled for a meeting in 1983. Since my moving here in August of 1981, we have discussed cancelling this meeting because of his teaching on marriage and divorce, and it is sure that we do not need such a teacher who espouses all liberal doctrines trying to teach us the gospel. I will bring up in our business meeting on Monday evening and will notify the men of my contacting you concerning brother Jones.

"Possibly you will remember that you were with the Windham congregation several years ago for a week-end meeting. I have enjoyed the tapes of this meeting on liberalism very much. Brother, hang in there. We desperately need 'muckrakers' (John Banks' term of endearment) in the Lord's church. By the way, if you are a 'muckraker' then that tells me what Crossroadism is, doesn't it? God bless and preach the word."

(NOTE: "You asked for information showing Jerry Jones in a supportive role re: Crossroadism," I replied, in part. "I plan to demonstrate this rather forcibly. However, in brief, he has been appearing on program after program connected with them, held a meeting with the Poway church in California, which is straight-out 'Crossroads', defended Chuck Lucas and Crossroads in a recent meeting on the subject in St. Louis, and evidently allowed his home to harbor the Willises' daughter when she left her home (over Crossroadism) and went to Harding without planning same with her parents...")

"Yes, I certainly do recall being with you there at Windham several years ago. I enjoyed it immensely." IYR Jr.)

Beth Goldwire, Gainesville, Florida: "I moved to Gainesville to continue my education — and investigated Crossroads as a matter of course. Before I knew this was an unscriptural movement, I took three Crossroaders as room-mates. I've certainly received an education.

"I have placed membership with the University City congregation, and the girls don't pressure me so much any more. But I do have to listen to their daily conversation — and it's an earful. Keep up the good work — you are 'right on'."

(NOTE: "Yes," I replied, in part, "I can imagine that you did receive quite an education by moving in with three Crossroaders as room-mates unawares. Thank you for encouraging us to continue the work we are doing exposing this heresy. The fact that you are where you listen to their daily conversations and that you said we are 'right on' means a great deal to me." IYR Jr.)

For another brother (this time an elder) mistakenly examining the 'roots' instead of the 'fruits' of Crossroadism, please consider the following exchange of letters sent to me for publication by **Matthew F. Ryan**, minister to the church at Bethlehem, Pennsylvania:

Levy Church of Christ
5124 Camp Robinson Road
North Little Rock, Arkansas 72118
January 20, 1982

Church of Christ
P. O. Box 3142
Bethlehem, PA 18017

Dear Brethren,

I feel it is necessary to write this letter because I feel the church of our Lord should be involved with positive aspects of spreading the gospel.

I am enclosing an article by Mid McKnight. I can concur with him as some of the elders here, including myself, spent some time in Gainesville looking at their programs.

"As long as we accentuate the negatives we are going nowhere.

In His Love,

(Signed)

Harry McCorkle

January 25, 1982

Mr. Harry McCorkle
c/o Levy Church of Christ
5124 Camp Robinson Road
North Little Rock, Arkansas 72118

Dear brother McCorkle,

Thank you for your letter concerning the "Crossroads Philosophy." We do not, however, concur with you that "accentuating" the "Crossroads Philosophy" is a negative that should be overlooked. We consider it to be one (not only) of the greatest dangers facing the church of our Lord today. We also know that one cannot truly appreciate the devastating effects of the Movement until it has divided one's congregation, as it has here at Bethlehem, PA.

It is somewhat comforting to know that we are not alone concerning the devious "Movement" of the "Crossroads heresy." Many, many of the most respected brethren in the brotherhood of saints also believe as we do that the "Crossroads Heresy" is indeed the greatest danger facing the church today.

Brothers Ira North and Batsell Barrett Baxter are two in particular (tapes are available). When they speak out publicly as they have done concerning the "Crossroads Movement", then it is obvious that there is real danger to the "Movement". Do you agree or disagree with these brothers?

We humbly submit that the way the truth is determined is rarely determined by asking one if they are guilty or not. The evidence both in writing and by the "fruits of one's actions" is what really determines the truth. "Their fruits" removes the mask of "sheep's clothing" and reveals the "wolf" inside. "I see you not as you say you are but as you really are." For instance: "Mr. Nixon, were you guilty of involvement in the Watergate affair? I see nothing to indicate that you were." "Why, of course not, everyone is against me!"

Yes, we are well aware that brother Mid McKnight is but one of the very able and sophisticated defenders of the "Movement". We are also aware that several brotherhood journals are opposing the "Movement". 1. *Gospel Advocate*; 2. *Contending*

for the Faith; 3. *Carolina Christian*; 4. *The Word of Life*; 5. *Words of Truth*; just to name a few. There are also, at least three Christian colleges that are exposing it: 1. Freed-Hardeman College; 2. David Lipscomb College; 3. Alabama School of Religion.

In closing, I would like to ask you the following questions:

1. When you were in Florida, did you visit brother Tom Vail ((Campus Minister of the Call Street church of Christ, in Tallahassee, FL)?
2. Elders, University Ave. church of Christ, Gainesville, FL. (Did you call or visit them?)
3. Did you visit the Elders at the Florida Ave. church of Christ, Florida Ave., Tampa, FL.?
4. Did you visit the Elders at the Bell Shoals church of Christ, Brandon, FL.?
5. Did you visit the Elders, at the Manhattan Ave. church of Christ, Tampa, FL.?
6. Did you visit the Elders at the Central church of Christ, Cocoa, FL.?
7. Did you interview the two staff writers at the Gainesville, FL. *Sun* newspaper of Gainesville, FL. (Maryfran Johnson and Bob Anndorfer)?
8. Have you communicated with brother Houston Wright, from the Mayfair church of Christ, Huntsville, AL. (a graduate in anthropology with special studies in mind control)?
9. Are you aware that there is no such place as "Crossroads" in Gainesville, FL.?

Brother, we believe that the Bible "accentuates" the negative (Mark 7; Prov. 30:6; I Peter 4:11; II John 9, etc.), as well as the positive. It is often assumed that when brethren speak out in a negative, that they are "accentuating" the negative without the positive. We ourselves (Bethlehem brethren) are very much involved in the positive. As example: We will be entering into our fourth study this coming Tuesday (tomorrow night) evening, with four members of one of the local Baptist churches (Open Bible Study), and one of their friends (Methodist). The meeting takes place in the home of one of the Baptist members (deacon). Please pray for us, as we will for you.

"We beg of you, as brethren, to separate yourselves from this "Movement" before it is too late. (III John 11).

For the congregation at Bethlehem.
Sincerely, in Christ,

(Signed)

Matthew F. Ryan

FLORIDA SCHOOL OF PREACHING

1807 South Florida Avenue

Lakeland, Florida 33803

WANTED:

Men who will train for 2 years with view toward preaching.

NO TUITION—LIMITED SCHOLARSHIPS

FULL TIME SCHOOL—ESTABLISHED 1969

Qualified for Veterans Benefits

Non-Discriminatory

CONSERVATIVE—SOUND FACULTY

Business Phone
Home Phone

B. C. Carr, Director

813-683-4043
813-688-5949

Boswell - Hardeman Discussion

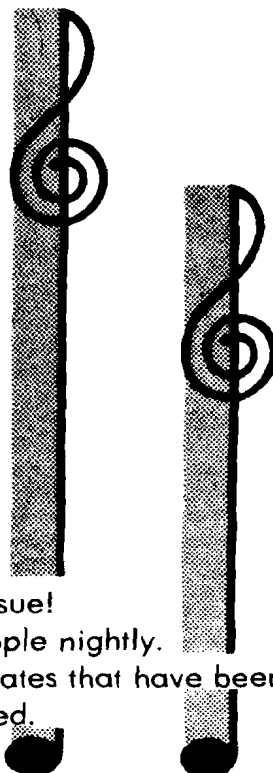
On Instrumental Music In Worship Is Back In Print!



IRA M. BOSWELL



N. B. HARDEMAN



- ★ A much sought after book
- ★ The classic debate on this issue!
- ★ Conducted before 7,000 people nightly.
- ★ A source book for other debates that have been held on instrumental music.
- ★ Time-tested and time honored.
- ★ 240 pages cloth bound.

Price \$7.95

(Add \$1.00 for Postage and Packaging)

Please Send All Orders to—

CONTENDING FOR THE FAITH
 2956 Allshore, Memphis, Tennessee 38118
 (901) 363-6498

Contending FOR THE **Faith**

POST OFFICE BOX 26247
 BIRMINGHAM, ALABAMA 35226
 (USPS 053-530)

Second Class Postage
 PAID
 at Pensacola, Florida
 and at Additional Mailing Offices

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

The Catastrophe of Continuing Compromise

Walter W. Pigg, Jr.

The catastrophe of continuing compromise, where truth is being sacrificed, is unequalled by anything which has plagued the church of our Lord during our life time. Paul's warning that "perilous times shall come" (II Timothy 3:1) was not idle speaking. The spirit of compromise, like the error of Hymenaeus and Philetus, is eating "as doth a canker." (II Timothy 2:17). The church is in real trouble!

In recent times some of us have been concerned, and rightly so, about the cultic Crossroads movement. With the support of such men as Jerry Jones, Reuel Lemmons, Chuck Lucas, and many others, it has wreaked havoc in numerous congregations across the country, even to the outright division of several. Some have also been deeply concerned about the James Bales doctrine concerning divorce and remarriage, because many are being captivated by it. This doctrine has the support of several influential brethren, thereby increasing the threat it poses. It is certainly in order that we be seriously concerned about those doctrines, as well as a number of others. However, as dangerous as those doctrines are, they don't pose as great a threat as the pervading spirit of continuing compromise which has fastened itself upon us, and which has been largely responsible for the impetus with which those false doctrines have been propagated. Those doctrines may divide some congregations, and they may lead some astray brotherhood-wide, but the present compromise is affecting whole congregations on a wholesale basis! A great segment of the church already has been affected!

Apparently, the brotherhood in general is unaware (or even worse, does not care) that the church is facing the greatest threat from compromise that we have ever seen. But the evidence is everywhere. Many of our publications

are now advertising meetings, lectures, and other activities where brethren of almost every liberal hue are being used. More church bulletins, edited by men who once stood on solid ground, now carry articles by known liberals. An increasing number of liberal men are being used on lectureships, with little vocal response from those participants who are still trying to stand for the truth. The schools which are supported by our brethren are using more teachers and speakers who are "far out" in some areas. The Herald of Truth program, once a great power for New Testament Christianity, has lost that power. A lack of distinctiveness now characterizes it, and outright teaching of error has occurred. The Highland church (overseer of Herald of Truth) now condones worldly activities on the part of its members (such as being in the liquor business), and its preacher, **Lynn Anderson**, is known for his false teaching. Numbers of elderships and the congregations they oversee are no longer standing for the pure gospel as they once stood. Preachers, some of whom have been known for their soundness for years, are now joining the company of compromisers. And, of course, many individual members of the church no longer firmly believe the truth, or else do not have enough conviction and backbone to stand for its defense.

Since the time of Adam and Eve there has been compromise, and at times it has been more flagrant than at other times. But brethren, the degree and the rapidity with which compromise currently is taking place is frightening! And, perhaps the most tragic thing about it all is the *apathetic attitude* which is evident amongst so many of our brethren.

WHY DO BRETHREN COMPROMISE?

Regardless of the cause, compromise is always wrong

(Continued on Page 3)

Contending FOR THE Faith

(ISSN-0744-7906)

Volume XIII, No. 9 September/1982

Ira Y. Rice, Jr. Editor

EDITORIAL STAFF

Linwood E. Bishop	Roy J. Hearn
James W. Boyd	W. N. Jackson
Tom L. Bright	Dan Jenkins
Franklin Camp	Archie W. Luper
B. C. Carr	Pat McGee
W. F. Cawyer	Max R. Miller
Winfred Clark	Joe H. Moulder
William S. Cline	Walter W. Pigg, Jr.
Bill Coss	James Pilgrim
W. R. Craig	Wayne Price
Dalton P. Ellis	Ben F. Vick, Jr.
E. R. Harper	Winston Temple

Ernest Underwood

SUBSCRIPTION RATES

Single Subscriptions: One Year, \$5.00; Three Years, \$13.00; Six Years, \$25.00. Club Rate: Six Subscriptions, \$25.00. **Whole Congregation Rate:** Any congregation entering each family of its entire membership, with single copies being mailed directly to each home, receives a 25% discount off the Single Subscription Rate, i.e., such whole congregation subscriptions are payable in advance at the rate of \$3.75 per year per family address.

BUNDLE RATES

(Standing Orders—Monthly Per Issue—Billed Quarterly after Delivery—or, if you prefer to pay in advance, we shall credit your account accordingly.)

12 copies/\$5.00, plus \$1.85 postage.....	\$6.85
25 copies/\$10.00, plus \$2.09 postage....	\$12.09
40 copies/\$15.00, plus \$2.33 postage....	\$17.33
60 copies/\$20.00, plus \$2.76 postage....	\$22.76
80 copies/\$25.00, plus \$3.17 postage....	\$28.17
100 copies/\$30.00, plus \$3.61 postage....	\$33.61

Single Copy, \$.50 plus \$.45 postage

POLICY STATEMENT

ALL COMMUNICATIONS received by *Contending for the Faith* and/or its Editor are viewed 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. Please address ALL communications to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226.

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview church of Christ, 4850 Saufley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

(ISSN-0744-7906)

Where to Draw the Line?

Perhaps the most tedious question now facing the great brotherhood of Christ is where to draw the line regarding Christian fellowship.

It goes without saying that as far as *Contending for the Faith* is concerned, we have no hesitancy in drawing such a line once we are certain as to where the Lord would have us draw it.

On the other hand, for us (or anyone else) to draw such a line arbitrarily before all the facts, ramifications and considerations have been thought through and weighed seems to us irresponsible.

A REVEALING STUDY

A study of the make-up of congregational and other lectureship programs, the writings and advertisings in supposed-to-be gospel papers, and even what is being sold in almost all of our so-called Christian bookstores under the guise of "Christian" is indeed revealing.

For instance, all across the brotherhood, within recent years, congregation after congregation — evidently in good conscience — has advertised and shown the **James C. Dobson Focus on the Family** film series as "Christian". How can this be, since Dobson himself is *not* a Christian, but a *Nazarene*! If there is any difference between inviting a Nazarene preacher to preach in our pulpits and showing this film series we fail to see it.

TEACHING DENOMINATIONS HOW TO GROW

At least three of our prominent, alleged-to-be brethren — **Lynn Anderson, Marvin Phillips** and **Chuck Lucas** — participate in denominational "church growth" series, not to convert denominationalists from their error but to *help those denominations grow!*

If this is not the complete abandonment of the restoration principle, what else is it? Yet we have brethren falling all over themselves to support and/or participate in their TV programs, their self-styled "Soul Winning" workshops and their "Evangelism Seminars."

Still *other* brethren, who would not even *think* of taking part with the denominations *themselves* (in fact, think it wrong), go out of their way to invite these same error-bound brethren to appear on their own lecture programs thus influencing the unwary to accept and follow their pernicious examples.

WHAT OF THOSE ADVERTISEMENTS & FALSE BOOKS?

Even the editors of some of our gospel papers are not free from such compromise. For instance, I could name at least four or five such editors, who allow *only truth* to appear in their *editorial* columns, who nevertheless *sell space* to *advertise* known false teachers, groups or events.

Besides which, if it were not for the sale of false literature, almost all of our brotherhood bookstores tell me they would have to go out of business!

Brethren, I know how difficult it is to decide exactly where to draw the line in all cases. However, with neither wish nor intention to be unsympathetic or lacking in understanding it seems to me that we can do better than at least *some* of us are doing in these matters.

—Ira Y. Rice, Jr., Editor

CATASTROPHE OF CONTINUING COMPROMISE

(Continued from Page 1)

when truth is sacrificed. In specific instances of compromise it may be difficult, or even impossible, to know just what was responsible. But this does not mean that we cannot know when compromise has occurred, or that certain things do influence brethren to do so. Let us consider a few of those possible causes.

The *desire for material gain* may cause some to give up their convictions relative to truth. The "love of money" (I Timothy 6:10) motivates many errors, including compromise. It may be a temptation to some to preach "softly" or "water down" the gospel if that is necessary in order to continue to receive a good salary. Brother **Dean Crutchfield** and I were conducting a short school in India several years ago. A denominational preacher, a student in the school, approached us and said: "Just tell me what you want me to preach and I'll preach it." His main objective was financial support. Apparently, not all preachers like that are in India. When some of our brethren sell denominational books (and some by brethren) which are filled with error, without warning the unsuspecting brethren who purchase them, it surely seems that material gain is the motive. The advertising of known false teachers and their activities by some of our widely known journals must be motivated by desire for material gain, except in cases where the editor concurs with the error.

A *desire for growth* in the form of large contributions and attendance is seemingly of higher priority than preaching the unadulterated truth, in some instances. A preacher friend of mine related how that he was pressured by the elders where he preached. They informed him that the building payments came first, even before his salary. Therefore, the point was, he had better not preach anything which might drive any of the contributors away. It was compromise or else. He chose the "else," and it wasn't long until he was forced to move on. Some are so obsessed with large numbers that they will do almost anything to get the crowds, be it compromise or whatever. And preaching a diluted gospel which does not make people feel guilty, will draw some. An article by **Wyatt Sawyer** implies that the *small church* is inferior when he said: "The big church is the one with big PEOPLE. These people are the ones with the big HEARTS, BRAINS, and EYES." Some of the churches Paul established may not have been all that *big*, but I could not visualize Paul using some of the modern methods of getting a crowd. The desire for numbers must account for the far-out gadgets and gimmicks being employed by some today. I trust that we will all agree that the plain truth, forcefully presented, will drive some people away. It did in Paul's day.

The *failure to understand Biblical love* may cause some compromise. Those who emphasize "love" so much often contend that if we have love we will not speak out against error, but rather that we will be kind, tolerant, forbearing and always positive. In reality they have the idea that we should leave out negative truth, or that which might convict people of sin in their lives. We know, of course, that *Biblical love respects truth and stands for its defense*. Love doesn't compromise at the cost of truth.

That *truth is not certain*, as taught by **Roy Osborne**, **Lynn Anderson**, and others, has the potential of causing compromise. After all, if one cannot be sure as to what the truth

is, why be reluctant to compromise that which one doesn't know to be the truth in the first place? Roy Osborne contends that "Matters of faith are matters of opinion." (Article by Dick Sztanyo in *Biblical Notes*, Oct. 1980) Lynn Anderson said: "... You can't perfectly prove there is a God... Either God is or He isn't. You go one way or the other. And while it's a long shot, it is a risk to believe..." (Radio message June 16, 1981. — A tape in my possession.)

The *desire for recognition and popularity* may be one of the strongest motives for compromise. Some have such love for recognition that they will do almost anything to find a seat on the bandwagon of popularity. They may change their dress (convictions) in order to blend in with the riders. Those who long so for recognition should consider what Jesus said about the Pharisees who loved recognition, and did things to get it. Jesus said, "They have their reward." (Matthew 6:2, 5, 7).

Belief that *some good offsets some error* encourages compromise. Only in recent times have I heard the philosophy emphasized that if one speaks out in opposition to some prominent error we should overlook his own error. On that basis just about every religious teacher (claiming to be Christian) could be accepted, since most of them teach the truth on *some* things.

The *fear of being "painted into a corner"* may influence a change of convictions. But if one has a true and abiding love for truth he may expect to find himself in the minority, even on occasion within the church. If one cannot tolerate being in a minority, some degree of compromise is about the only solution. Sadly, indications are that too many have chosen that course. But does God allow any compromise of truth to stay out of the minority?

WHERE IS COMPROMISE LEADING US?

Denominationalism originated because men compromised the truth of God in the first place. Its continuing compromise of truth has led farther from God's way, and to less respect for Biblical authority. Compromise within the church is leading us to the same place. Already, a congregation not far from where I live has joint services with the denominations at least twice yearly. Some of our well known preachers are speaking at denominational activities in such a way as to encourage obvious error rather than oppose it. And, we might be surprised at the number of church members who would not dare say that denominational people are lost. An example of how far influential men have sailed into the sea of compromise is seen in a statement by our brother **Reuel Lemmons** concerning the **Midwest Evangelism Seminar** (*Firm Foundation*, Apr. 13, 1982). Brother Lemmons, who described the Seminar as "sensational," said: "... A day of toleration is dawning. There is not visible any spirit of compromise, but, rather, a spirit of forbearance." Brother Lemmons, who spoke on the Seminar and brother **Roger Lamb**, of Charleston, Illinois, who was the master of ceremonies, are both staunch *Crossroads supporters*. When a man with the Bible knowledge of brother Lemmons espouses the cultic Crossroads philosophy and calls it "forbearance" or "tolerance" we may know that we have gone a long way. No wonder brother Lemmons did not see any "spirit of compromise." Where is there any indication in the Bible that such doctrines of error as are being propagated in the church today should be overlooked under the guise of "tolerance" or "forbearance"?

The danger of compromise is so great, in my opinion, that if the trend of the present continues for another decade or so there will be, comparatively speaking, few congregations that have maintained the distinctiveness of the New Testament church.

COMPROMISE WILL NOT WORK

Compromise will not work — and even if we believed it would, God does not allow us the liberty of compromise without paying a penalty. The philosophy that the end justifies the means (almost any means) is in vogue today but God would not have it so. To assume the privilege of compromising the truth is to deny the essentiality and the all-sufficiency of the truth.

The danger and futility of compromise are well stated in the following excerpt from an article by Alan Highers in the *Gospel Advocate*, in May, 1968. Brother Jesse P. Sewell relates the advice given him by brother J. W. McGarvey about 1902 or 1903. Brother McGarvey said about the following words:

"You are on the right road, and whatever you do, don't let anybody persuade you that you can successfully combat error by fellowshipping it and going along with it. I have tried it. I believed at the start that was the only way to do it. I've never held membership in a congregation that uses instrumental music. I have, however, accepted invitations to preach without distinction between churches that used it and churches that didn't. I've gone along with their papers and magazines, and things of that sort. During all these years I have taught the truth as the New Testament teaches it to every young preacher who has passed through the College of the Bible. Yet, I do not know more than six of those men who are preaching the truth today. It won't work."

Peace and unity are desirable within the family of God, and we should all strive to reach that goal. But we do not have the right to surrender one item of truth in pursuit of peace. A unity which is based upon compromise of truth is not the unity for which our Savior prayed (John 17:20, 21), or that which Paul commanded in I Corinthians 1.

UNCOMPROMISING SOLDIERS OF THE CROSS ARE URGENTLY NEEDED

In Proverbs 23:23, the writer says, **"Buy the truth, and sell it not . . ."** We cannot afford to trade it for anything — recognition, popularity, material gain, or even unity. Truth is not for sale! Therefore, men are needed who will "contend for the faith" without fear or favor. Men are needed who will, **"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."** (II Timothy 4:2). Men are needed who will not allow their stand for truth to be eroded by time; becoming weary in their opposition to error, thereby ceasing to be militant. It is not enough to continue to believe the truth but be unwilling to speak up when constructive controversy might be involved.

In *Franklin College and Its Influences* (p. 33) David Lipscomb describes the uncompromising characteristics of Tolbert Fanning: "With him there was no such thing as believing one way was right, and, from deference to the feelings and wishes of others or from motives of policy, withholding his convictions." How desperately we need more men today with such characteristics.

It is only through the efforts of such desirable men as described above, in behalf of the truth, that the catastrophe of continuing compromise may be overcome, and the wholesale apostasy of the church averted. While standing uncompromisingly for the truth will not gain the favor of

the majority, it will gain the respect of every fellow Christian who loves, respects, and defends the precious truth. But much more importantly, **It will gain the approval of God.**

—1302 Camillia

Farmington, Missouri 63640

Silence Is Golden?

Carl G. Hecker

After reading many of the bulletins in this area, published by sister congregations, each in its own way urging and encouraging attendance at the Tulsa workshop, we marvel, even at our own silence.

Is none aware? Do they all go as sheep to the slaughter? Is no one even daring to urge caution?

The zealous were never spared from the wolves because they were zealous. The innocent were never immune to false teachers because they were innocent. Hard work and dedication never made it right to pervert the truth to error.

Are my Oklahoma preaching brethren praying that these things are not so? Are we hoping the spirit of Tulsa will not really become the Crossroads of Central America? Those who should know are already claiming it has.

Can it be possible that we have forgotten the long, hard road back to scriptural terminology? Using scriptural language in a scriptural manner is an absolute prerequisite to the success of the restoration plea. To restructure the church . . . and that is their announced goal . . . one must restructure our vocabulary.

This they will do at Tulsa and related workshops all across the country. Your people will come back from Tulsa . . . you will come back . . . talking with different words.

What will the new words mean? Who knows? Where will you go to find the definition? To another workshop, perhaps, but not in *The Book* . . . not in our *Book* . . . not in our *only Rule of faith and practice*.

In Tulsa, many words which are familiar to us, will be used with shaded meaning, with new and vague concepts. All this will be shouted at maximum volume. "Don't think . . . move in high gear!"

Garnet Road, in Tulsa, Oklahoma, and *Crossroads*, in Gainesville, Florida, have this new philosophy in common. They go together like "peanut butter and jelly."

BY THEIR FRUITS YE SHALL KNOW THEM

The fruits of their efforts are becoming apparent in many sections of the country. Their representatives feel much at home with the Pentecostal branch of denominationalism. They preach and practice Ecumenism. Of course, those among us who have political ambitions find this convenient, even helpful.

The fruits of this "totally committed" Crossroads philosophy are heartbreaking. Split churches, devastated faith, loyal preachers dismissed, elders forced to resign or see their flock scattered. Either do it our way or go! Perhaps we all feel a measure of this threat to our security.

And threat it is . . . to our eternal security. Be not mistaken . . . this is not difference of opinion over methodology. It is a new and devastating challenge within, to change our basic plea. The exclusiveness of New Testament truth, the oneness of the New Testament church, the

authority of the scriptures, are to be changed if we but allow a few men to do so.

We are convinced that one does no service to himself, nor to those whom he loves, by quietly hoping and praying it will go away. We are not so naive as to think that a few words of warning from us will have any great effect on Tulsa, but the silence of those who ought to know is the strength of the Crossroads philosophy.

Brother **Bill Fugerer**, of the Northeast congregation in Moore, is to be admired for his ability to recognize this evil, his courage to mark it. He and his family, along with other faithful brethren in the Gainesville area, have anguished with this newly organized threat among us. We have always had those who would go astray . . . Today they find effective, fluent spokesmen to lead.

The New Testament church is divinely conceived to prevent widespread influence of false teachers. It is difficult to get around to each congregation to confuse and mislead local elderships. It is much easier to urge a few from each congregation to attend a workshop! No one needs to be a prophet to see now or predict the future. In view of the

obvious, we question the wisdom of remaining silent. For many it already is too late.

—*The Northeast Contender*
Northeast church of Christ
620 N.E. 27th
Moore, Oklahoma 73153

MEMPHIS SCHOOL OF PREACHING

4400 Knight Arnold Road
Memphis, Tenn. 38118

Roy J. Hearn, *Director* Phone (901) 362-5139

Write or call for catalog and application.

- APPROVED FOR VETERANS • TWO YEAR PROGRAM
- TUITION FREE • ESTABLISHED 1968

CONDUCTED BY KNIGHT ARNOLD CHURCH OF CHRIST

CRAIG COLLINS RETURNS TO U.S. AFTER 6½ YEARS IN SCOTLAND

In a time when literally hordes of our young people are leaving the church entirely — and great numbers of our young preachers seemingly are determined to preach “another gospel”, how wonderful it is to be able to recommend one who is just as determined to preach the truth of the gospel as it is in Christ Jesus.

Craig Collins, who has just returned to the U.S. (after 6½ years as a gospel preacher in Scotland), grew up in Nashville, Tennessee, in the Hillsboro congregation. After attending David Lipscomb Elementary and High Schools,

he began preaching regularly (in Grant, Tennessee) while in David Lipscomb College, where he graduated *magna cum laude*, in 1975, with a B.A. in Bible and speech.

Two of his college summers were spent in full time personal work with the Central church in Davenport, Iowa; his third summer that congregation asked him to return to work full time after graduation.

While working at East Kilbride for 6½ years, brother Collins was supported by the Tusculum congregation, of Nashville. While in Scotland, he worked with **Gordon Shields** (until 1979), **Jack Strachan** and **John Renwick**, Scottish preachers. The congregation there enjoyed healthy growth, both spiritual and numerical, during this time.

My wife Vada and I came to know the Craig Collinses well, when conducting a gospel meeting at East Kilbride, in 1979. He had married **Patrice Pitts**, the daughter of an elder at Tusculum, the year before (they have one son, **Paul**, who is two years old); however, I had met him earlier than that, in Memphis, Tennessee, during a visit there, as I recall.

“My work in East Kilbride, brother Collins wrote recently, “consisted of preaching, teaching, visitation, personal work, young people, driving a church van for Bible classes and services, editing the church bulletin, and serving as the congregation’s co-treasurer in looking after the funds.”

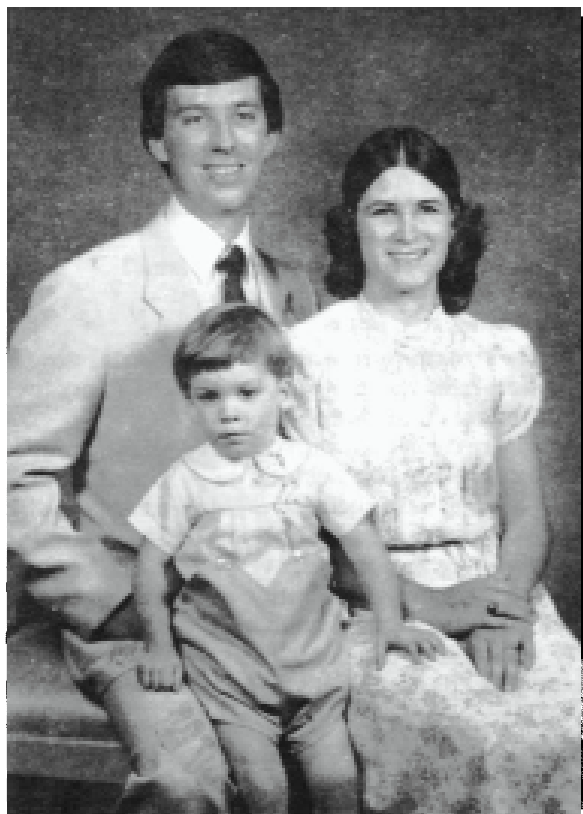
Now that this excellent 29-year-old preacher is back home from Scotland, any congregation wanting the old-time gospel preached without fear or favor would do well to invite him into your ministry.

Inasmuch as brother **Kenneth W. Franklin**, formerly preacher at Tusculum, now preaching at *Bell Shoals/Brandon*, Florida, knows this young man well, I asked him to write a letter of recommendation. It reads as follows:

TO WHOM IT MAY CONCERN:

July 30, 1982

I can recommend without any reservations Craig Collins, of Nashville, Tennessee. His years of experience as a missionary in



East Kilbride, Scotland, have enabled him to develop as a good speaker, an excellent personal evangelist, an outstanding worker with youth, and fine Bible teacher. He is a faithful gospel preacher free from hobbies and fanatical ideas such as the Crossroads philosophy. Any congregation would be fortunate to obtain his services. I held two gospel meetings in Scotland and observed his work first hand.

(Signed)

K. W. Franklin

The Tusculum elders, too, are unreserved in their recommendation of this splendid young preacher. Their statement reads, as follows:

To Whom It May Concern:

May this letter serve as an introduction to our brother in Christ, Craig Collins, his wife Patrice, and their young son, Paul.

The elders at Tusculum met Craig in mid-year, 1975. He came to us seeking support as a missionary. In talking with Craig, we recognized his love for the gospel and his conscientious endeavor to preach and carry out the "Great Commission."

For more than six years the Tusculum congregation has fully supported Bro. Collins in mission work in East Kilbride, Scotland. He was a co-laborer with Bro. Jack Strachan and Bro. John Renwick. There was a bond of unity among them, and they worked long and hard in the work there.

During the six year period while we were supporting Craig, three of our elders had the opportunity at different times to go to East Kilbride and see the work first-hand. Each returned with the same report. The work was being carried out in an effective manner. They were happy and enthusiastic that our decision to send Craig to East Kilbride had indeed been a wise one. It was through the work and dedication of these three men that the East Kilbride congregation was reinforced spiritually and grew in number and faith.

Bro. Collins returned to the U.S. in March of this year. He is presently seeking a congregation to work with on a full-time basis. He is sound in the faith, a hard worker, and would be a blessing to a congregation seeking a full-time preacher of the gospel.

Bro. Collins grew up in Nashville and is a graduate of David Lipscomb College. His father, Ken Collins, serves as an elder with the Hillsboro congregation. The eldership at Tusculum recommends Craig most highly.

In Christian love,

(Signed)

Verner King
For the Elders

Having just returned from Scotland, brother Collins is not presently laboring with a congregation; hence, he would be able and ready to move almost immediately. Any congregation interested in his services, please telephone either 615/385-3215 or 615/832-0547. — Ira Y. Rice, Jr., Editor.

Where The Bible Is Silent

Dan Harless

Almost times without number it has been said, in support of unscriptural practices, "The Bible doesn't say 'Thou shalt not use musical instruments (incense, clerical garb, holy water, etc.) in the worship.'" The assertion is right, of course, as well as terribly wrong. There is a certain exclusiveness inherent in the will of God. This is true whether that will be revealed by direct command, approved example, or by necessary inference.

In secular matters the law of exclusion is readily accepted, strangely enough, by those who blithely overlook the exclusivity of God's commands. For example, they have

no difficulty in accepting the fact that a special sale on Pontiacs excludes Cadillacs, even though the higher priced car is displayed on the same sales floor. It is equally obvious to them that a sale of bicycles does not include motorcycles. They are aware that a sale on pine tables excludes those made of mahogany. Yet hang-ups among them are not unusual in regard to plain Bible teaching. For instance, where confronted by scriptures having to do with immersion (Romans 6:4-5; Colossians 2:12) they are prone to express a preference for sprinkling. In Noah's place they would have stumbled over the command to build the ark out of gopher wood, although the specific command excluded all other wood.

There are members of the church who feel it would be acceptable to have instrumental music in the worship. They are persuaded that the scholarship of the world is united in the belief that it was used in the early church. Yet as late as the 18th century John Wesley said, "Music as a science I esteem and admire; but instruments of music in the house of God I abominate and abhor." Standard works such as Schaff-Herzog, McClintock and Strong, Britannica and various other authoritative sources, show definitely that scholars long have been aware that the instrument was not used in the early church. It was some 700 years after the establishment of the church that men first introduced the instrument in the worship.

The scriptures warn "not to go beyond the things that are written" (I Corinthians 4:6) and, "whosoever goeth onward and abideth not in the teaching of Christ, hath not God..." (II John 9). To presume upon the silences of the Bible is an extremely dangerous practice — one that is ever a source of temptation and grievous sin to the unwary. The temptation and the sin persist today, even among our very own. May we "be silent where the Bible is silent" even as we endeavor to "speak where the Bible speaks."

The Tragedy of Absenteeism

Eldred Stevens

The burial detail at Bataan found this poem on a 19-year old lad from Indiana who lost his life in a bloody battle:

"And if our lines should sag and break,
Because of things you failed to make —
That extra tank, that ship, that plane
For which we waited all in vain;
Will you then come to take the blame?
For we, not you, must pay the cost
Of battles you, not we, have lost."

This is a burning indictment of industrial absenteeism — and how right was that lad! Bataan and many lives were lost for failure on the home front.

But we are concerned with the Army of the Lord. Around about us, millions die without hope because we do not furnish the means of their salvation. We haphazardly study God's Word. We miss Bible study and worship. We half-heartedly work at our jobs. We give too little. Our vision is limited; and this neglect, this absenteeism, this idleness causes a dark blot on the church. It is the taproot to almost every weakness and failure. The "world at its worst needs the church at its best." Let's do our part.

—Newark Visitor
Newark, Texas

The Simple English Bible

—Doctrinal Problems

Tom L. Bright

The *Simple English Bible* (hereafter abbreviated S.E.B. for brevity's sake) is one of the newer versions of the New Testament to appear on the market. It is of special interest because some of those who played an important part in its production are members of the church of Christ.

It is my intent in this article to note some of the serious doctrinal errors that are presented as Scripture in this new version.

WHAT ABOUT ROMANS 1:17?

In their translation of Romans 1:17, the S.E.B. joins rank with a host of perverted translations by rendering the familiar "from faith to faith" to make it teach the denominational doctrine of "faith only." The S.E.B. translation has it, "It begins and ends by faith." Without fear of successful refutation, I deny that this is a faithful representation of Paul's words as originally penned. It might make for superb Baptist commentary by injecting denominational doctrine into the finished text, and then asserting that it is a version of the Bible, but this is not translation. Furthermore, it is with deep regret that I must acknowledge that my brethren have given a version to the world which aids and abets the man-made doctrine of "faith only."

In Exodus 34:27, God told Moses, "Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel" (emphasis mine TLB). Not a *reasonable facsimile*, not words *approximate* or *similar* in nature, but "after the tenor of these words" was a covenant framed and ratified. It behooves translators to remember this charge.

In Romans 1:17, "from faith to faith" is translated from *EK PISTOS EIS PISTIN*. The preposition *EK* denotes source or origin. The preposition *EIS* denotes "direction toward," and often times can denote "in order to," *i.e.*, purpose. Thus, the gospel reveals God's righteousness "from" or "out of" (source or origin) the faith, "in order to" induce man to faith.

This agrees with Paul's thoughts in Romans 1:5, "**By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name.**" We know that the definite article "the" is not in the original. However, "faith" is in the genitive case, corresponding to our simple possessive. Therefore, grace and apostleship were received "in order to" (purpose) faith's obedience among all nations, *i.e.*, in order to obedience of the once and for all delivered faith of Jude 3, by all nations.

Paul certainly did *not* write, "It begins and ends by faith." This is *not* what he *said*, *intended* to say or *meant* by what he did say. The S.E.B. translation of this important passage is a mis-translation, having come far short of the inspired words.

In the familiar Galatians 2:16, we find verbosity and flagrant violations of translational responsibility. The familiar "... a man is not justified by the works of the law" becomes "a person is not made right with God by following the law." The oft-used "but by the faith of Jesus Christ"

is made to read, "Committing oneself to Jesus Christ is what makes a person right with God." The well-known "even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the Law:" is rendered as the nonsensical "So, we made a commitment to Christ Jesus, because we wanted to be made right with God. We are right with God because we made that commitment, not because of following the law." And this is done in the name of translation, with the avowal that this is not a paraphrase!

How do we account for the fact that the noun "faith" becomes the participle "committing"? By what translational device does the verb "believed" become the noun "commitment"? The S.E.B. has, "We are right with God because we made that commitment . . ." which has no corresponding Greek words in the original text! Again we ask: translation? or paraphrase?

Almost all translators, and most of my brethren, need to realize that "the faith of Christ" in this passage and in many others, is not referring to "our faith in Christ" or the personal faith which Christ had. The "faith of Christ" refers to the faith which He *authored*, the once and for all delivered faith of Jude 3 and the one faith of Ephesians 4. Paul said it so well in Philippians 3:9, "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." And that's it!!

ONLY BEGOTTEN

In every instance where the doctrinal word MONOGENES appears with reference to Christ as the "only begotten" of the Father (John 1:14, 18; 3:16, 18; I John 4:9), the words "only begotten" are supplanted with "only Son." Now, anyone who can tell a door knob from a bowling ball knows that "only Son" is not the same as "only *begotten* Son."

The S.E.B., in these important passages, has Jesus as God's "only Son." But in Romans 8:14, this version also has those who are led by the Spirit as "sons of God" (*cf.* 8:19). Now, I am a "son of God," but I certainly am not the "only *begotten* Son" of God! *All* Christians are "sons of God," but there is only one who is uniquely the "only *begotten* Son" of God. But why all the confusion and contradiction? What would one think who reads in one place that Jesus is God's "only Son," and in another reads that we are "sons of God"? If one cannot see the contradiction, it is only because he has closed his eyes.

Analogous to the above is seen in the S.E.B. handling of Luke 2:33,43. In both of these passages we find "Joseph and his mother," which is an accurate rendering of identical Greek words. However, a denial (whether intended or not) of the virgin birth of Christ is found in this version. These two phrases are rendered "Jesus' father and mother" and "His parents," in that order.

Why is "Joseph" dropped from both passages, when it is in the original? Why are the words "Jesus' father" inserted

in verse 33 when there are no corresponding Greek words? What translational procedure allows "parents" in verse 43, when the Greek clearly reads, "Joseph and his mother"? In verse 48, we find the same freedom of change being exercised. Instead of "And when they saw him," we find "When Jesus' parents saw him." How can one account for the removal of the pronoun "they," and the insertion of "Jesus' parents," for which there are no words in the original?

These renderings certainly cast reflection upon a most vital doctrine of New Testament Christianity — the *Virgin Birth!* Joseph was not Jesus' father. Indeed, after the angel of the Lord revealed the miraculous nature of Mary's conception "before they came together" (Matthew 1:18), Joseph took her as his wife, "And knew her not until she brought forth her firstborn son." (Matthew 1:25). Inspiration reveals that Jesus began His mission at about the age of 30, "being (as was supposed) the son of Joseph" (Luke 3:23), but inspiration also clearly shows that Joseph was NOT the father of Jesus. No one has ever questioned that Joseph treated Jesus as his son, fulfilling, as far as we know, all parental responsibilities.

But, be that as it may, and regardless of any other arguments that might be made in defense of this rendering, this is NOT translation, but commentary.

In the same vein, the precious "God was manifest in the flesh" of 1 Timothy 3:16 becomes "Christ appeared in a human body" in this new version. Now, what does that mean? teach? affirm? In short, what were the translators thoughts? and why?

I am aware of the controversy over whether the original should read *THEOS* (God) or *OS* (who); the latter being possible by the elimination of two strokes, which was due to the practice of writing "God" in an abbreviated form in the uncial manuscripts. One of these strokes was written within the first letter and the other written above the two letters. Space does not permit us to quote various men, beginning in the middle of the 17th century, who were absolutely, positively certain that the correct rendering was "God." Their views were, of course, based upon personal examinations of the manuscripts that were pertinent to this question. Indeed, it might do some of my own brethren well to do some intensive research in this field.

Be that as it many, the S.E.B. translation really says nothing. But if we read "God was manifest in the flesh," we see inspiration's affirmation of Deity in the flesh, in complete agreement with Matthew 1:18-25, as well as Luke's account. But when the context of this passage is considered, we see that "Christ appeared in a human body" does not really affirm anything, or even fit into the thrust of Paul's thoughts.

I deny that the S.E.B. is a meticulous translation, as claimed in the Introduction, but it is a wordy paraphrase which does not set forth the Truth of God. We would that all translators would do only what the name infers — *translate*. Let them leave the *commentary* to *commentators!* Each has his place, but it is extremely dangerous when the translator leaves the realm of translation, takes up the cloak of a commentator and injects his commentary into the text, then sends the finished product forth as a *translation* of the Bible. This is most serious and people must know that such exists.

It is my sincere desire that this article is received by all

in the same spirit with which it is sent — that Truth, ever and always, must be first and foremost.

—Post Office Box 690
Sapulpa, Oklahoma 74066

Some Things Are Very Strange

Bert M. Perry

I'm sure you will agree that it is very strange to see a member of the church get all worked up over politics, civic achievements, and the like — but then take no interest in the achievements of the Lord's cause.

Strange, too, that a member of the church will buy anything his heart desires — but then give very little to the support of the gospel.

Strange indeed it is that some can wave arms and shout at a ball game — and then go to sleep while the gospel is being preached.

Strange it is that some people make the application of a lesson always to fit the *other fellow* — but never to *himself*.

—Newark Visitor

Church Office: (219)747-2637
Director's Home: (219)747-7786
Contact Phones: (219)432-3755
447-3266

SECOND ANNUAL F Christ, Our F

Oct. 6—10, 1982 Church of Christ—W

SCHEDULE

Wednesday, Oct. 6, 1982

7:00 p.m. "Christ Is Our Perfect Example" Garland M. Robinson

8:00 p.m. "Christ's Perfect Example In Humility" Elmer Sco

Thursday, Oct. 7, 1982

7:00 p.m. "Christ's Perfect Example In Benevolence" Fred Dav

8:00 p.m. "Christ's Perfect Example In Love" Walter Pig

Friday, Oct. 8, 1982

8:30 a.m. "Christ's Attitude Toward Worldliness And Materialism" Charles Pledg

9:30 a.m. "Christ's Attitude Toward Indifference" Walter Pig

10:30 a.m. "Christ's Perfect Example In Morality" Noel Meridet

1:00 p.m. "Christ's Perfect Example In Prayer" Noel Meridet

2:00 p.m. "Christ's Attitude Toward Fellowship" Charles Pledg

3:00 p.m. "Christ's Attitude Toward False Teachers" Elmer Sco

7:00 p.m. "Christ's Attitude Toward Agnosticism And Atheism" Noel Meridet

8:00 p.m. "Christ's Perfect Example In Temptation" Charles Pledg



Fred Davis
Indianapolis, Ind.



Chuck Forsythe
Haverston, Ohio



J. Noel Merideth
Lawrenceburg, Tenn.



Charles A. Pledge
McMinnville, Tenn.



Walter Pigg
Farmington, MO



Ira V. Rice, Jr.
Memphis, Tenn.

We Live In A Mixed-Up Age

W. R. Craig

"Woe unto them that call evil good, and good evil; that put darkness for light; and light for darkness; that put bitter for sweet and sweet for bitter." (Isaiah 5:20).

We live in a mixed-up age. It's hard to tell what is good and what is bad. Some cannot distinguish between truth and error. In the minds of many it is difficult to decide between wisdom and folly.

It is important for the Christian to be able to separate truth from error and good from bad. To be able to do so, we must label everything according to God's word. The light of truth is to be reflected to the world in the life and teaching of the Christian.

If you let the light of God's truth shine through your teaching and living, all the error in the world cannot snuff out the truth. There is not enough darkness in the whole world to put out the light of a single candle. So, as Christians, we can and do know the difference between right and wrong.

Mormons Are Too Late

Don Preston

This past week it was announced by Spencer W. Kimball, President of the Mormon church, that a new revelation from God now made it possible for blacks to be ordained as priests in the Mormon church. We mean no disrespect when we say that Mr. Kimball's revelation came too late.

The Bible has *always* taught that *anyone* could be a priest unto God. For, you see, true Christianity knows no clergy-laity distinction as taught by Mormonism. The Bible teaches that *all* Christians are priests—that, in fact, all Christians constitute a *royal priesthood*. (Revelation 1:5; I Peter 2:9). *Every* Christian is to be a teacher (*cf.*, Acts 8:1-4), not just a special class of elders or priests. From the very beginning of the church it has been true that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Galatians 3:27). And while it is true that there are distinctions in areas of function, and men are to lead in matters of authority, yet women are to serve in nonauthoritarian ways. (I Timothy 2:8ff). The Bible nowhere has given any restrictions concerning blacks or any other race or nationality. An Ethiopian (generally a black people) was one of the earlier converts and the account of his conversion would have provided good opportunity for inspiration to say, as the Mormons previously have, you can become a Christian, but you can't be a priest. But no such word is spoken or indicated.

We think it strange that the Mormons have a history of "convenient revelations." When their practice of polygamy caused such an uproar that federal troops were called to enforce national law, the then prophet of the church had a revelation stating polygamy was no longer binding. They thus escaped the wrath of the government. There is no Biblical precedent for such action. God's people were always obedient to *God*, regardless of the powers of the land! (*Cf.*, Acts 4:17ff; 5:26ff). Now, *another* "revelation" has conveniently delivered the Mormons from an embarrassing situation. The *Book of Abraham*, one of Mormonism's "inspired" books written by Joseph Smith, is the *only authority in all Mormonism* for excluding blacks from the priesthood. But Mr. D. J. Nelson, a once prominent Mormon and still prominent Egyptologist, after translating the original source of the Book of Abraham, declared the book a fraud and resigned from Mormonism. Faced with the fact that their *only authority for religious discrimination* was now exposed, a new revelation has provided a way of escape. We wonder if people will open their eyes to such obvious maneuverings.

The religious world needs to get back to the Bible and **ONLY** the Bible. It is when men add to or take away from God's confirmed word that confusion results. There are no "latter day" revelations from God. His word is the Bible, revealed, confirmed and perfect. Come back to it!

—1224 East Main Street
Shawnee, Oklahoma 74801

A Bible school class was being quizzed on the prodigal son. The teacher asked one youngster, "Who was sorry when the prodigal son returned home?" The boy gave it a lot of deep thought, then said: "The fatted calf."

—Church Bulletin,
Olathe, Kansas

PORT WAYNE LECTURES Perfect Example

Director
Garland
M.
Robinson

Wendale 3421 Thurber Ave. Fort Wayne, Indiana 46809

of LECTURES

Saturday, Oct. 9, 1982

- | | | |
|------------|--|------------------|
| 8:30 a.m. | "Christ's Attitude Toward Heaven And Hell" | Roderick L. Ross |
| 9:30 a.m. | "Christ's Attitude Toward The Home" | Chuck Forsythe |
| 10:30 a.m. | "Christ's Attitude Toward Anti-Is'm" | Jimmy Thompson |
| 1:00 p.m. | "Christ's Attitude Toward Compromise" | Ernest Underwood |
| 2:00 p.m. | "Christ's Attitude Toward The Bible" | Jimmy Thompson |
| 3:00 p.m. | "Christ's Attitude Toward Preaching" | Dale Turner |
| 3:00 p.m. | "Women And Mission Work" (Women Only) | Vada Rice |
| 7:00 p.m. | "Christ's Perfect Example In Suffering And Perseverance" | Dale Turner |
| 8:00 p.m. | "Christ's Attitude Toward Liberalism" | Ira Y. Rice, Jr. |



Jimmy Thompson
Indianapolis, Ind.



Ernest Underwood
Okemuge, Okla.

Sunday, Oct. 10, 1982

- | | | |
|------------|---|------------------|
| 9:00 a.m. | "Christ's Attitude Toward God And Worship" | Ernest Underwood |
| 10:00 a.m. | "Christ's Attitude Toward The Lost" | Ira Y. Rice, Jr. |
| 6:00 p.m. | "Christ's Perfect Example In Service And Sacrifice" | Ira Y. Rice, Jr. |
| 7:00 p.m. | "Christ's Attitude Toward Sin" | Ernest Underwood |



Vada Rice
Memphis, Tenn.



Garland M. Robinson
Fort Wayne, Ind.



Roderick L. Ross
Lansing, Mich.



Elmer Scott
Algood, Tenn.



Dale Turner
Middlesboro, Ky.

Earl Madden, Crossett, Arkansas: "I enjoy very much the *Contending for the Faith*. I am glad that we have someone to expose the false teaching that is in the brotherhood. We need to get back to the straight and narrow way..."

(NOTE: Brother Madden renewed his own subscription and sent in six new ones. IYRJR.)

Robert Villines, of Springfield, Tennessee, enclosing a generous check in support of our work, asked, "Do you send *Contending for the Faith* to such men as **Finto, Jim Bill McInnter, John Allen Chalk, Bob Neal, Barney Moorhead** and all the 'others'? If you don't, please send them a one-year subscription at my expense. I showed a copy of your paper several years ago to a member of the Belmont church. I had ordered several copies. He said it would make good toilet tissue — but he carried it with him anyway. I believe they will read the paper if they have a copy. Maybe — I say maybe — it will do them some good. I am enclosing a check to help you with the paper and subscriptions..."

(NOTE: Brother Villines also enclosed eight new subscriptions. IYRJR.)

Norm M. McCulloch, Portage, Indiana: "I would like you to know that I enjoy reading your paper. Knowing that you stand for the faith and will expose error and false teaching is a great help for me. I hope that you will always be able to publish a sound paper." **(NOTE: He enclosed two subscriptions. IYRJR.)**

Ben Parnell, Baton Rouge, Louisiana, when ordering 25 copies of the March/1980 issue of *Contending for the Faith*, said, "Our congregation has, in the past, given much support to White's Ferry Road School. I want to be sure we are well-informed on this matter. If my check provides over-payment, use the balance for publishing your fine paper..."

Ira L. Haney, Anthony, Texas, included an extra \$6.00 with his order for back issues on "Crossroads", saying, "the other to be used in whatever way you care to. Keep up the good work. Thank you..."

Eddy Dickey, minister to the church at Baxley, Georgia, called our attention to an announcement of the 1981 South Carolina Evangelism Seminar, saying, "As you can see, the Crossroads cult is reaching out another tentacle to pull blind (?) brethren under. Possibly their blindness is honest, but then it may be the kind the Lord described in Matthew 13:14-15. If possible this should be exposed before the date of the seminar..."

(NOTE: As it turned out, it was NOT possible, since our final issue for 1980 already had gone to press, and our first edition for 1981 came out after the "Seminar" was over. It is too late to warn anyone about attending the 1981 Seminar, but it is not too late to show who was being featured — and by whom. That part of the announcement still needs to be known. It read, as follows:

October 1, 1981

Dear Brothers and Sisters in Christ:

Good news is always meant to be shared and so we wish to share this information with you. The 1981 SOUTH CAROLINA EVANGELISM SEMINAR will be held in Columbia, South Carolina on the weekend of January 9-11.

The featured speakers for this great event have already been secured: JERRY JONES, head of the Bible department at Harding College; MARVIN PHILLIPS, Minister of the Garnett Road Church of Christ in Tulsa, Oklahoma; CHUCK LUCAS, Minister of the Crossroads Church of Christ in Gainesville, Florida; and KENNETH REED, Minister of the Shandon Church of Christ in Columbia, South Carolina and author of the book *What Controls Your Life?* Also, several other very capable men will be teaching practical classes on the most vital needs of the church today.

Brian L. Stogner, Flint, Michigan: "I have been a regular reader of *Contending for the Faith* for several years, and have been working as a minister of the gospel full-time for the past three years.

"In this time I have observed several things. First of all, it is plain that you are a zealous and dedicated man. I appreciate tremendously your great work in effectively refuting the 'anti' movement several years ago. I especially appreciate your tireless and wonderful efforts in expanding the borders of God's kingdom, particularly in the Far East. I am certain that the Lord will bless you greatly for these efforts.

"Perhaps the work for which you are most known is your struggle against liberalism in the church. It is truly a noble task to guard Christ's doctrine and contend against the forces of error. With these thoughts in mind, it is my prayer, brother Rice, that you will seriously consider the following thoughts.

"The apostle Paul was probably the greatest missionary who ever lived. He was also a powerful teacher and contender for the faith. Yet, one of the things which made Paul so effective was his willingness to 'become all things to all men' (I Corinthians 9:22) that he might lead others to Christ. It is clear that Paul did not compromise his faith. Rather he made every effort to present the pure truth in such a way that it would be most accepted. It behooves us to do likewise today.

"Is it possible Brother Rice, that the methods you use in your struggle could be modified? Certainly, there is none among us who could not be improved.

"I refer back to your reply to a letter which appeared in the May 1981 issue of *Contending for the Faith*. On page 14, you reply to a woman who had questioned you: '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 there or even having heard your name.' I believe it is safe to say that the tone of this reply is somewhat typical of the way in which you generally reply to 'negative correspondence.' Is it possible that you judge this woman or respond to her in somewhat less than a courteous manner?

"I am sure that a man of your Biblical knowledge and Christian experience is not suggesting that only the famous whose names we have heard are winning souls. This woman could well be. Similarly, I am certain that you do not suggest that only those working in the Far East are saving souls. What are you suggesting?

"Brother Rice, I would encourage you to 'earnestly contend for the faith.' (Jude 3). However, in spite of condemnations of a 'Love, Love, Love' style of preaching, the principle of love is everywhere in the New Testament, and that principle applies to the way in which we charge others, even 'for their own good', and answer charges against ourselves. I Peter 4:8 is just as much a part of God's word and is just as necessary today as Jude 3. Let it be an aim of ours as surely as it was of the elder and apostle who penned it by the Holy Spirit."

NOTE: Thanking brother Stogner for his thoughtful, appreciated letter, per foregoing, I replied to him, in part, under date of June 23, 1981, saying, "had the lady written to me in the same vein as you did, then she no doubt should have received a similar one as this in my reply to her.

"As I read what you had to say, brother Stogner, I had the feeling that if you had concentrated as hard on the manner of my letter to me as you did on the manner of my response to her, then you might have understood better as to why I wrote to her as I did. She got off on the wrong foot with me the moment she addressed me as 'Mr.' Rice. Matthew 23:8 says, 'all ye are brethren' — and I insist on being called 'brother' and not 'Mr.' by those supposed to be my fellow-Christians. Next, she ripped in like a biting sow calling *Contending for the Faith* 'The Slander Sheet'. This shows no comprehension at all on her part as to what

it is we are trying to do. I do not take it lightly when gospel efforts such as this are thus slandered. In her next paragraph she appeared to hold me responsible for her neighbor 'somehow' getting hold of a copy of the paper — something I had no control of whatever, which was obvious. This, thus, appeared to me to be unfair. She also called *Contending for the Faith* a 'name-calling, slanderous bulletin', evidently intending to hurt. Name-calling it is; but in the sense of II Timothy 1:15; 2:17-18 and 3:8, and similar passages scattered through the New Testament. 'Slanderous' and a 'bulletin' it is not.

"But when she attacked me with neglecting trying to win others to Christ and concentrating on 'trivial' matters instead, brother Stogner, well, how perverse could she get! There may be others who have been more successful than I in winning others to Christ; however, I know of no one on earth who has worked harder to this end. And I never deal in 'trivial' matters.

"You mentioned Paul and his effectiveness and cited his becoming all things to all men (I Corinthians 9:22) that he might lead others to Christ. That he studied how to approach each one, I have no doubt. That he was always effective is not borne out by the scriptures. Please read II Timothy 1:15 again. Because of the course he pursued, evidently, he said, 'This thou knowest, that all they which are in Asia be turned away from me...' Again, in Philipians 4:15, he indicated the same thing or something quite similar.

"This matter of becoming all things to all men, in its application, is something quite different from what many of the brethren seemingly suppose. Jesus, truly, had his lamb-like qualities; but he also was the lion of Judah. Toward those who were weak, burdened or in sorrow, yes, he was as gentle as a lamb. However, to those who were haughty, arrogant and wilful, he was as fierce as a lion. Please read the entire chapter of Matthew 23 and see if you do not agree. And Paul said, 'Be ye followers of me, even as I also am of Christ.' (I Corinthians 11:1).

"In following Christ (and thus becoming 'all things to all men'), for instance, consider what Paul had to say to Elymas when Elymas 'withstood them, seeking to turn away the deputy from the faith.' (Acts 13:9-11). Or think again of his words to Ananias as the high priest. In this case, of course, he apologized; but it is necessarily to be inferred from the context that his reason for apologizing was only that Ananias was high priest. In other words, if Ananias had not been high priest, then Paul clearly should have let his words stand.

"Seeing that I try diligently to let the 'whole counsel' of God determine both my teaching and also my methods, unless I have missed God's counsel somewhere along the line, brother Stogner, I know of no way to modify either and still be pleasing unto God. (Galatians 1:10). I feel sure that those Paul withstood and refused to give place to in Galatians 2 might have felt his methods could have been modified. They could, of course, but not and be pleasing unto God.

"To understand my responses to what you called 'negative correspondence' you first have to consider the stance of the negative correspondent. If I consider that person to be either weak or ignorant but still of good will and good intention, I doubt you will find much I write in response to criticize. However, if I judge him (or her, it makes no difference) to be applicable by passages such as some of those mentioned earlier in this letter, I shall respond accordingly.

"No, brother Stogner, it never has been my view that to be a soul-winner you have to do your soul-winning in Asia or even overseas. But anyone who accounted herself to be qualified to write me as that lady did could not have

been all that knowledgeable or she would have known better than to charge me with 'forgetting important matters such as winning others to Christ.' After all, what I have done along this line was not done 'in a corner.' And those who truly have been winning souls to Christ, whether on this side of the water or overseas, as a rule do not reproach me as this lady did.

"I accept I Peter 4:8 along with Jude 3. However, charity in no way nullifies the passages having to do with reproof, rebuke and even sharp rebuke in light of the circumstances in applicable cases." IYR Jr.)

MATURE PREACHER AVAILABLE

Congregations desiring a mature preacher for full time or weekend preaching within 150 miles of Indianapolis, Indiana, please write **Melvin Elliott, 920 East Cragmont Drive, Indianapolis, Indiana 46227**, or telephone **317/786-2169**. Also available for gospel meetings anywhere.

Frank G. Starling, who formerly preached at Cleveland, Mississippi, is now situated as minister to the church at 500 Palm Beach Road, Stuart, Florida.

Steve Gibson, minister, Flushing, Michigan: "I have found Flushing a sound, active congregation that, among other works, has been sending out 174 gift subscriptions to *Contending for the Faith* . . .

"Please continue to report new developments in the *Herald of Truth* ministries, especially. I can't help but believe that many brethren are still 'in the dark' about the rationale behind those programs . . ."

Damon Summers, Yorktown, Indiana: "I am writing for information on the Crossroads Movement. Anything that you can send will be appreciated . . . I would like to have 12 copies of *Contending for the Faith* for August 1981 . . ."

TOOLE, UTAH CHURCH NEEDS SOMEONE TO DONATE 200 OF ROY LANIER'S TRACT

Brother Harry Potter, preacher to the church that meets at Tooele, Utah, telephoned us on August 17, 1982, inquiring if we knew of someone who might like to contribute 200 copies of brother Roy Lanier Sr.'s gospel tract on "Mormon Doctrine."

We said that we'd be happy to run a notice of this need in *Contending for the Faith*, and that we were sure some congregation or Christian would respond to it.

Normally, *Contending for the Faith* sells this tract for \$40.00 per 100. However, we are willing to give 25% off this amount, making it \$30.00 per 100, to anyone contributing on this. The whole amount needed, thus is \$60.00 (plus \$6.00 postage) for a total of \$66.00.

Please send this to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118**, and mention it is for sending 200 copies of "Mormon Doctrine" to Tooele, Utah. We'll handle it from there. Much appreciation.

— **Ira Y. Rice, Jr., Editor**

Albert S. McDaniel, of St. Louis, Missouri, enclosed a check for \$50.00 along with an order totaling \$20.00 (including postage), saying, "Please use the extra as you see fit toward the publication and distribution of *Contending for the Faith*."

"My hearty thanks for the work you are doing with this publication. I know of no other brotherhood-wide periodical which is attacking our problems with such zeal and fervor. It seems to be a way of life with brotherhood activities such as publications, camps, schools, family services and the like to back off from taking a stand. I think it is because they wish to keep a broad base of support and fear to offend anyone. Such fear is leading to accepting any doctrine, fad or promotion that 'comes down the pike.' Thank God that you're telling it like it is.

"I have had occasion to travel in several states recently and find that dilution of the gospel is

occurring in a widespread area as well as in the St. Louis area. It seems that we learn little from the lessons of past history. I am convinced that many of the promotions I see are contrived to line some brother's pocket more than to convict the souls of men."

(NOTE: "You probably are correct as to why others fail to take the stand the situation calls for," I wrote, in part, in my reply. "They fear they will lose their broad base of support. Well, they will lose their souls if they don't! But some seem no longer aware of the value of their own souls!" IYR Jr.)

The Bolivar church of Christ, Post Office Box 295, of Bolivar, Tennessee, is starting a Gospel Tape Service as an approach to evangelism not only to the uninitiated but as a tool in combating the insidious encroachment of false doctrine, methods, and practices into the church. Their concept is to solicit tapes of lectures presented in lectureships, pulpit sermons, special classes and the like from which to make master tapes to be used in this effort. They will catalog the tapes and print a listing by general subject classification, specific title, and expositor. The list, upgraded periodically as new material is added, will be distributed to the brotherhood and others interested in obtaining the tapes. The basic tape will be of 90-minute duration which will permit reproduction of a 45-minute dissertation on a subject of choice on each side. Tapes will be made available at cost.

THE CAMPBELLS ARE GOING TO TAIWAN

Ben F. Vick, Jr.

Roger and Donna Campbell, along with their two sons, **Caleb** and **Jacob**, are making plans to preach the gospel in Taiwan. Our elders have decided to oversee this good work, and the congregation intends to support it; but we need the help of interested individuals and concerned congregations. If the Lord wills and the support is raised, the Campbells hope to leave no later than December 31, of this year.

Roger obeyed the gospel in March, 1977, and is a 1981 graduate of Bellview Preacher Training School, of Pensacola, Florida. He is a native of Indiana and formerly taught math and coached basketball before moving to Florida. He and his good wife have been working with the Brentwood congregation in Pensacola for the past 2 1/2 years.

If any . . . readers are able to support or know someone or congregation who might consider supporting this work, please get in contact with us. Brother Campbell is willing to talk with those who may be interested.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:14-15).

— *The Informer*

Shelbyville Road church of Christ
4915 Shelbyville Road
Indianapolis, Indiana 46227

Dr. Joseph W. Haynes, of Rayville, Louisiana, went to be with his Lord on March 12, 1981, dying from a sudden heart attack.

Brother Haynes had built up a set of bound volumes of *Contending for the Faith*.

"He loved books and articles written by faithful men of the church," sister Vivian Haynes wrote to us. "My intentions are to contribute some of his books to the church library. These volumes will be among them."

W. Ralph Wharton, who has been preaching in recent years at Moberly, Missouri, now has moved to Houston, Missouri.

Bob McGoldrick, of West Plains, Missouri, renewed for two years, adding \$12.00 to his check to "use the rest as you think best. I will try and send some each month if I can."

PREACHING TOUR OF GHANA PLANNED FOR 1983

Thirty day preaching tour planned for Ghana West Africa during January and February 1983. Sound gospel preachers and elders are needed to accompany former missionary. Preparation must begin now. Time is short. Contact — **Carroll Bennett, 2707 Mt. Holly Rd., Camden, Arkansas 71701**. Telephones — 231-5357 and 231-5228.

Gene & Phyllis Beall, Crystal River, Florida: The Central church of Christ at Crystal River, Florida, has been having very serious problems the last three years over the Crossroads issue and the past few months over the Open Bible Study. The following three things are being practiced and we would like to know if it comes from _____ or Crossroads or both:

"1. Delayed baptism. They question the individual to see if he knows what he is doing and if not (their opinion) they do not baptize them.

"2. Humming instead of singing.

"3. Audience participation during worship service by male and female.

"We would like to inform *Contending for the Faith* readers that because of Crossroads about 25 of us have withdrawn membership from Central and placed our membership at Lecanto congregation. After three years we couldn't fight and try to worship together and we were outnumbered and just did not have a chance. If you have any information please send it. Keep up the good work on informing Christians on problems confronting the church. We all need to be informed about issues that split the church and are against the word of God."

(NOTE: "The three things you inquired of regarding delayed baptism, humming instead of singing, and audience participation during worship service by male and female," I replied in part, "I cannot be sure regarding the latter two things; however 'Crossroads' practices delayed baptism regularly.

"Since you were having so much trouble at Crystal River (Central) and were outnumbered by those going along with Crossroads, in my judgment you were justified in withdrawing your membership from Central and placing it at Lecanto.

"These Crossroaders split churches all the time without a qualm — and all in the name of what they call 'unity'! Well, the Lord knows them that are his." IYR Jr.)

Ted Burton, Norco, California: "Our neighbor and friend lent us to read your August 1981 issue of your magazine. We are most interested in subjects published in your July/August 1981 issues."

Melvin Elliott, preacher, Indianapolis, Indiana: "I see that Harding is having **Lynn Anderson** speak on 'Help My Unbelief.' He needs it, but seems he should be the one listening in view of his agnosticism. Seems Harding makes a practice of using those who shouldn't be used."

(NOTE: "I agree with you that **Lynn Anderson** should be on the *listening* end of **Harding's** having him speak on 'Help My Unbelief.'" I replied, in part. "He hardly qualifies to deliver 'apples of gold in pictures of silver' on that subject." IYR Jr.)

Cecile Butler, Wewoka, Oklahoma: "Please send me the book *An Evaluation of the New International Version*, by Foy E. Wallace, Jr. \$2.50. I'm enclosing a check for \$25.00. Please take out the right amount for the book and use the rest for the contending for the faith fund, or wherever it is needed most."

(NOTE: In addition to brother **Wallace's Evaluation of the New International Version** (\$4.50), we also recommend **Walter Wagner's Is The New International Version a Version or a Perversion?** (\$3.95) Please add 80¢ for postage and packaging and send your order to: **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118**. IYR Jr.)

Tom & Helen Carnall, Sparta, Missouri: "With the enclosed check (\$50.00) please renew our subscription to *Contending for the Faith* and use the remainder as you see the need. We look forward to each copy of *Contending for the Faith* as it is most helpful in keeping a constant vigil on liberalism (we prefer to call it philosophy of men) that is sweeping the brotherhood. Of course, studying the Bible is the best protection. Everyone needs to be prepared to recognize wrong teaching as seems all will encounter it sooner or later . . . It is sad that we have many brethren that are unconverted to the extent that the pure unadulterated gospel isn't attractive enough, but they want to fix some other way or gimmick to attract to increase the numbers. This will never work as we can well see . . ."

Michael J. Davis, Summerfield, Ohio: "I read with great interest your paper each time it arrives and use it for study purposes frequently. It challenges my thinking and thus encourages me to look into God's most holy word for the ultimate answer. (II Peter 1:3; II Timothy 3:16-17)."

A. G. Hobbs, Fort Worth, Texas: "It seems that your efforts are being fortified more and more by interested conservatives who want to see the truth proclaimed and the church saved."

"I am herewith sending you a copy of the *Handley Herald* with my first installment of a series on the *NIV*. You may use it if you see fit. I have been asked to write a number of articles exposing this version. I am having your name added to the list to receive the bulletin."

"All of the elders at Handley are now on the list to receive *Contending for the Faith*. Brother **Tommy J. Hicks**, our preacher, is a real prince. He takes a firm stand and does not compromise on anything . . ."

"The more one studies the *NIV* the more you find wrong with it. My tract on it will be ready soon. There are so many wanting help on this version that I think my tract will fill an urgent need."

"The lectureship on the versions may yet prove to be one of the greatest. People are listening to those tapes, getting their eyes open, ordering books, passing the tapes and books around for others to read. One brother in Palestine, Texas, listened to the tapes, sent for the books, studied up and preached a sermon. The elders saw the point and said they would use only the *KJV* in their classes and from the pulpit. Brother **Bill Hague**, in Vancouver, Washington, listened to the tapes, and sent for some books. He is gradually getting some taught. The elders have had two meetings with him, but they do not as yet see the light . . ."

(NOTE: More than a year now has passed since the first lectureship on the versions was conducted at Las Vegas Trail church of Christ, in Fort Worth, Texas. Large numbers of sets of the tapes that were made of this lectureship (12 in all) have been ordered brotherhood-wide. Their subjects and speakers include the following:

Tape I — "Is There Not a Cause?", A. G. Hobbs: "History of the Greek Text", Ray Brisbon.

Tape II — "Erasmus", Tom L. Bright; "Karl Lachmann", John T. Polk, II.

Tape III — "Westcott and Hort Conspiracy", Richard E. Black.

Tape IV — "Doctrinal Errors of the New International Version", Richard E. Black.

Tape V — "Westcott's Views", John T. Polk, II; "Mark 16:9-20", Wayne Price

Tape VI — "Hort's Views", John T. Polk, II; "Burgon's Criticism of W-H", Byron Denmon.

Tape VII — "Recent Versions", L. W. Mayo.

Tape VIII — "Why We Reject the Revised Standard Version", J. T. Marlin.

Tape IX — "Simple English Bible", C. B. Short; "Easy to Read Bible", G. D. Phillips.

Tape X — "New American Standard Bible", Tom L. Bright; "The New KJV", Henry McCaghen.

Tape XI — "The Conclusion of the Matter", A. G. Hobbs.

Tape XII — "Much Ado About Something, or, The Bottom Line", Ira Y. Rice, Jr.

Of the scores and scores of sets of these tapes that have gone out so far, we have only a dozen sets left at this time. As long as they last, you may order them at \$25.00 per set. Please address your orders to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYR Jr.**

Rusty Maynard, Clarkridge, Arkansas: "I have recently been allowed to see just a little into the need for encouragement when working overseas or other phases of the Lord's work . . ."

A Burning Fire is the name of a new publication, full length sermons, edited and published by **James W. Boyd**, minister of the **East Main church of Christ, Post Office Box 1761, of Tupelo, Mississippi 38801**. Hundreds of brethren already are getting it regularly and profiting by the preachable sermons and sermon outlines contained therein. It is distributed without charge to those who request it as long as the limited supply is available. You may address your request per above address.

Thomas Forrest, Sr., preacher, Heber Springs, Arkansas: "I appreciate so much the work that you are doing and pray God that you may have many, many more years in which to do it. We had a fruitful work at Waukegan, Illinois, and moved down here to Heber Springs, Arkansas, in October of last year. We look forward to a long and fruitful work with this fine congregation."

C. E. Barnhart, El Reno, Oklahoma: "I continue to enjoy reading *Contending for the Faith* . . . Keep up the good work . . . You are doing a good job of it . . ."

Charles Gamble, for the elders of the church at Jasper, Tennessee, wrote: "We appreciate the good work you are doing in the church today. We hope this donation will help."

(NOTE: It surely did! IYR Jr.)

Byron Steven Nash, Grandville, Michigan: "I became concerned when I noticed how many congregations in the Dallas/Fort Worth area didn't seem to feel as though they needed to withdraw from brother Reagan and the church in Irving . . . I believe that fellowship has become a greatly misunderstood subject in the church."

Bruce Harris, Garden City, Michigan: "Enclosed you will find a check for the amount of \$50.00 to help with the continuance of sending *Contending for the Faith* to every congregation in the U.S. If, however, you are required to discontinue these mailings, please use it to help the paper in whatever way it may be in need. . . ."

(NOTE: Cost of printing, postage and processing these days has grown so enormously that we no longer are able to send free copies of every issue to the churches brotherhood-wide. However, such contributions as the foregoing do make possible our sending out one issue of special interest and importance every three or four months. All such contributions are tax-deductible. Please make them payable to **Bellview Church of Christ, earmarked for our Contending for the faith fund, and mail them to Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.**)

Church of Christ, Oakley, Kansas: "Please do not send this paper to us. We do not appreciate it! If you would use your talents to 'build up' rather than 'tear down', the Lord's church would be benefited."

Earl E. Black, Huntington, West Virginia, enclosing \$20.00, wrote, "Enclosed check is a small donation toward your good work for the brotherhood."

Bert M. Perry, minister, Newark, Texas: "Just a note to let you know that we continue to appreciate what you are doing in keeping the brotherhood informed in *Contending for the Faith*."

"I am enclosing two publications from **David R. Reagan** that came to the church address here recently, and which he evidently is sending to all the churches of Christ in the area. These publications reveal what he is and evidently always has been. He is premillennial. His material is printed in Louisville, Kentucky. Louisville and other areas of Kentucky have been 'hot beds' of premillennialism *probably* since before I was born in 1922. That is the same area from which **Victor Broadus, Dennis Allen, and Harold Preston** (missionaries in Manila and Hong Kong) are from and receive their support. I do not know if 'Dr.' Reagan is originally from that area, but it is evident he is here in Texas to do 'mission work' for his group."

"When I was preaching in Natchitoches, Louisiana, I found some congregations and some individual families from the 'R. H. Boll' premillennial movement also. Some of them were doing their 'mission work' in the same way — moving into a congregation and seeking to lead some Christians astray or divide the congregation."

Troy F. Carr, Pigeon Forge, Tennessee: "First let me say that I appreciate very much the stand for God's truth taken by you. I pray God's blessing upon you and the good job you are doing in exposing error within the brotherhood."

"One thing I think you should know concerning the 'Herald of Truth' in the east Tennessee area. The attached ad appeared in the Saturday, July 18, 1981 *Knoxville Journal*. I think this is most if not all the congregations in the Knoxville area. This only proves that some brethren 'just will not take warning' . . . Highland will never repent until brethren such as these stop their support."

Bob Schmitt, of Alhambra, California, in subscribing to *Contending for the Faith*, sent three extra dollars to help us out.

Elizabeth Miller, of St. Marys, West Virginia, in renewing her subscription, sent "extra" for us to "use in God's work as you see fit."

William A. Burke, Huntington, West Virginia: "I would like to know if bound volumes of past issues are available. Please advise of the cost of such volumes if they are available."

(NOTE: Literally hundreds of brethren now are ordering **WHOLE SETS** of **BOUND VOLUMES** of *Contending for the Faith*. We have been binding **1,000 BOUND VOLUMES** each year since we first began, in 1970. The demand has been so overwhelming that Volumes I and II are no longer in print — and the later volumes are going fast. As long as the supply lasts, we can send Volumes III through XII at the rate of \$6.95 per volume (plus \$1.00 for packaging and postage). Those ordering the **WHOLE SET**, Volumes III through XII (ten bound volumes in all) may have them for \$55.60 (plus \$3.00 for packaging and postage). Please enclose payment with all orders, addressing same to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYR Jr.**)

Ronald T. Boatwright, Texarkana, Arkansas: "Enclosed are several more clippings for your **Dr. David Reagan** file. As you can see from the clippings, dated May 30, 1981, he is on the faculty of the *Christian Heritage School of Ministry*, which is operated by the *Elyan Christian Church* here in Texarkana. Also notice that **Dr. Leroy Garrett** is on the faculty. There is also **Johnny Kautt**, who got his M.S. from Abilene, but I am not familiar with this name and don't know if he is a member of the Lord's church or not."

"I guess they will all be well received by the Christian Church in teaching their 'unity in diversity' doctrine. Maybe they will do the church of Christ a favor and defect over to the Christian Church. If I find out more about this situation, I will forward the information to you so that you can help inform the brotherhood."

"I want you to know that I appreciate your stand for the truth."

Annual End-of-Summer Sale

(Cash With Order — Add 8% for Postage — Minimum 80¢)

Sale Prices Effective Only Through September 20, 1982

DISCONTINUED & OUT-OF-PRINT BOOKS PRICED TO SELL — 50% OFF (OR MORE) (First Come, First Served)

Amount Available	TITLE	Regular Price	Sale Price
8	ALEXANDER CAMPBELL'S TOUR IN SCOTLAND	\$3.50	\$1.75
19	BIBLE CHARTS FOR BIBLE STUDENTS — Ray Hawk	1.00	.50
8	COME OUT WITH YOUR HANDS UP— Eugene Lawton	7.95	3.97
33	CURRENT ISSUES — Foy E. Wallace, Jr.	3.00	1.50
21	DEBATE NOTES ON HOLY GHOST BAPTISM — Ray Hawk	1.00	.50
50	FOXES' BOOK OF MARTYRS	4.95	2.47
8	HANSEN-WEBSTER DEBATE (on Eschatology)	2.00	1.00
13	HAWK-REYNOLDS DEBATE	1.00	.50
7	HOW SHALL THEY HEAR? — J. C. Choate ..	2.50	1.25
12	LIKE A METEOR ACROSS THE HORIZON (A History of the Church in Nashville) ...	2.95	1.47
7	MISSIONARY PREPARATION — J. C. Choate	2.50	1.25
4	OF WHOM SPEAKETH THE PROPHET? — James D. Bales	1.95	.97
7	OUR FIRM FOUNDATION — Carl-Martin Ruiz	4.95	2.47
2	PAT BOONE & THE GIFT OF TONGUES — James D. Bales	4.95	2.47
19	REVIEW OF JAMES CASEY'S "IN DEFENSE OF GIRLS PRAYING" — Ray Hawk	1.00	.50
7	SIMPLE STUDIES IN CHRISTIAN EVIDENCES — Rubel Shelly	2.00	1.00
4	SIMPLE STUDIES IN REVELATION — Rubel Shelly	2.00	1.00
9	STRONG'S EXHAUSTIVE CONCORDANCE	19.95	9.97
29	A STUDY OF THE EPISTLE TO THE HEBREWS — Gerald W. Miles	1.25	.62
29	20 OF MY BEST SERMONS — Cline Hancock	3.00	1.50
3	WRITTEN DEBATE ON I CORINTHIANS 11:2-16	1.00	.50

Family & Study Bibles

— 50% Off

Amount Available	TITLE	Regular Price	Sale Price
5	NAVE'S STUDY BIBLE	16.25	8.12
10	OUR FAMILY BIBLE — Beautifully bound in maroon and stamped in gold. King James Version, Family Register, Children's Record, Concordance, Harmony of the Gospels, Parables, Miracles of the Bible, Bible Dictionary, originally selling (and worth it) for \$39.95	19.95	14.95
13	STUDENT TEXT BIBLE (with Concordance) — King James Version, Red Letter Edition, White Imitation Leather, Amber Edges, Semi-Overlapping Covers	12.00	6.00

Records & Tapes

— 50% Off

17	CONCERT FAVORITES — A Capella Singers of Freed-Hardeman College	6.00	3.00
7	FREED-HARDEMAN CHAPEL SINGERS (8-Track)	6.00	3.00
3	GOSPEL SING-SONG FAVORITES (8-Track)	6.95	3.47
4	HEAVENLY SUNSET — The Gospel Quartet (8-Track)	5.95	2.97
4	HIGHWAY TO HEAVEN — Rouse Brothers ..	5.00	2.50
6	TWO SERMONS BY HORACE W. BUSBY	6.00	3.00
3	WEDDING SONGS — Mello-Tones of Texarkana (8-Track)	6.00	3.00

Reduction of Inventory — 25% Off

	BASIC BIBLE COURSE — Ira Y. Rice, Jr.	3.00	2.25
	BRADFIELD SERMON OUTLINES — W. A. Bradfield	4.00	3.00
	COME AND SEE — Garland Elkins (a tract)	2.50	1.90
	..... Dozen	20.00	15.00
	..... Hundred	4.00	3.00
	CONVERSION — Perry B. Cotham	5.00	3.75
	DEAR ONES — Betty Burton Choate	8.00	6.00
	THE DEW BREAKERS — Dow Merritt	4.75	3.56
	DOCTRINES OF DEMONS — Lynn McMillon	2.95	2.21
	ELIZABETH BERNARD — FORTY YEARS AMONG THE CHINESE — Tom Tune ..	5.00	3.75
	FIRST STEPS IN FAITH — Betty Burton Choate	5.00	3.75
	FOLLOWING UP NEW CONVERTS & RESTORING THE ERRING — B. C. Carr	15.00	11.25
	..... Dozen	120.00	112.50
	..... Hundred	5.00	3.75
	HARBIN ON HEBREWS — A. L. Harbin ..	1.50	1.12
	MARRY ONLY IN THE LORD — Bruce Curd ..	5.00	3.75
	MORMON DOCTRINE — Roy H. Lanier	40.00	30.00
	..... Dozen		
	..... Hundred		

	OLD TRUTHS IN NEW ROBES — Volume II — Franklin Camp	5.95	4.46
	PROPHECY FORETOLD, PROPHECY FULFILLED — E. R. Harper	3.75	2.81
	ROLL JORDAN ROLL — J. E. Choate	7.50	5.62
	THE SECOND COMING AND OTHER SERMONS — Guy N. Woods	5.00	3.75
	THE SEVEN CHURCHES OF ASIA MINOR — J. T. Marlin	4.95	3.71
	A TEENAGER SPEAKS ON SPIRITUAL GIFTS — John Mark Hicks	2.95	2.21
	THEN & NOW — Chester Estes	5.00	3.75
	WE CAN EVANGELIZE THE WORLD — Ira Y. Rice, Jr.	6.95	5.21
	WHO WILL GO TO MACEDONIA? — Albert Gardner	3.95	2.96

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

(Add 80¢ for Postage & Handling on All Orders Under \$10.00;
Over \$10.00 Add 8%)

THE SILENT MAJORITY

John M. Grubb

On November 3, 1969, President Richard Nixon delivered a speech asking Americans to support his plan for peace in southeast Asia. The President believed there were millions of Americans who supported his plan, but were not vocal in their opinions. The response to this speech was tremendous. Immediately after the speech, the White House switchboard lit up, and 80,000 letters and telegrams poured into the White House in the days following. This speech changed history because it not only proved the *existence* of a silent majority, but it also caused that silent majority to "speak up!"

It always has been difficult to get the large majority of people to speak up for what is right and good. This is true in our society, but it also is true in the church. The majority of the members of the church believe the Bible and want to do what is right. The silent majority is ignored, largely because of the "vocal minority." The situation reminds us of the story of a farmer that came into town and asked the owner of a restaurant if he could use a million frog legs. Naturally, being rather shocked, he asked the farmer where he could get so many. The farmer replied, "There is a pond near my house that is full of frogs. They croak night and day and are about to drive me crazy." Finally an agreement was made for the farmer to bring several hundred frogs' legs in the following week. A week later, the farmer returned, looking rather sheepish, with two scrawny little frogs. He told the proprietor, "I was mistaken. There were only two frogs in that whole pond. But they sure were making a lot of noise."

SILENT MAJORITY STILL EXISTS

It is obvious that the silent majority still exists in our country and in the church. One good example of this is the television improvement groups that have come into being in our country. Through various organized efforts, the silent majority is being heard, and the impact on the television and advertizing industry is evident.

Many of the problems that have plagued the Lord's church have come about because the silent majority has allowed the vocal minority to have the last word. Many churches have been divided because of "two scrawny little frogs."

What can we do to get the "silent majority" *in the church* to speak up?

First, we can impress upon each and every member his responsibility in the Lord's body. (I Corinthians 12:12-27; Romans 12:3-8; Ephesians 4:16). For the body to function

properly, every member must pull his own weight.

Second, we can point out that the very life of the church depends upon every member standing up for the truth. (Jude 3; I Peter 3:15; Philippians 1:17).

Third, we can show them that living for Christ demands that we be involved according to our ability. (Matthew 23:14-30). If we sit back and let the vocal minority carry the church into apostasy, or allow the vocal minority to stop a good, scriptural work by their objection, we fail to show our love for God. (Matthew 22:37, 38; James 4:17).

WHAT HAPPENS WHEN "SILENT MAJORITY" SPEAKS UP?

What will happen when the "silent majority" speaks up for what is right?

First, the scriptural decisions and authority of elders will be upheld and supported. We realize, of course, that elders *should not* and *must not* let popular opinion sway them from the truth; but what an encouragement it would be to the elders if they were wholeheartedly supported by the majority of the members in a scriptural decision. (Hebrews 13:17; I Peter 5:1,2; Acts 20:28-32).

Second, preachers who "**declare all the counsel of God**" would be upheld. (Acts 20:27; II Timothy 4:2-5). Preachers' arms need to be "held up" to encourage them in the most important work they have to do.

Third, the gospel would be carried to the world in a more effective manner. (Matthew 28:18-20; Acts 8:4; II Timothy 2:24,25).

Fourth, orphans and "widows indeed" would be supported as set forth in the scriptures. (I Timothy 5:16; James 1:27; Galatians 6:10).

It is time in the Lord's church, especially led by the elders, to "**exhort and to convince the gainsayers . . . Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.**" (Titus 1:9,11). It is up to the "silent majority" to see that this is done.

—332 Karen Street
St. Charles, Missouri 63301

Why is it that some southern preachers who "go north" become the principal critics of the south and southern churches? Actually, the principal difference is one of culture. Many easterners mistake southern education as "inferior", when, in fact, it is only different! When we say anything about it, we are accused of feelings of insecurity, based on inferior education. Actually, we just resent and resist unfounded snobbery. Preachers going into northern and eastern schools for "higher degrees" need to bear some of these things in mind.

Contending FOR THE Faith

Second Class Postage
PAID

at Pensacola, Florida
and at Additional Mailing Offices

POST OFFICE BOX 26247
BIRMINGHAM, ALABAMA 35226

(ISSN-0744-7906)

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

NEW INTERNATIONAL VERSION —A Brief, Critical Review

A. G. Hobbs

(EDITORIAL NOTE: Across the past five decades or longer, the one single writer of gospel tracts among us, who has set the pace for all the rest, continues to be brother A. G. Hobbs, of Fort Worth, Texas. In all these years, we have never known brother Hobbs to be less than thorough in his scholarship nor ever to take a false position.

*Starting on July 7, 1982, brother Hobbs began running a series of articles in **The Handley Herald**, published by the*

*Handley church of Christ, 3029 Handley Drive, Fort Worth, Texas 76112-0156, in which he is exposing some of the more egregious errors of the **New International Version**. No doubt, at a later date, he will synthesize this material into another of his highly-effective 24-page gospel tracts, of which more than 15-million copies now are in circulation. By special permission, **Contending for the Faith** plans to re-print brother Hobbs' entire series on the NIV, the first four parts, of which, are as follows. — Ira Y. Rice, Jr., Editor)*

AN OPEN MIND AND LOVE FOR THE TRUTH ARE MOST VITAL IN ANY STUDY OF GOD'S WORD. Jeremiah, the prophet, said: "**A wonderful and horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?**" (Jeremiah 5:30, 31).

Today, "translators" (?) translate falsely; preachers preach from these corrupt versions; elders "bear rule by their means", and (many) "people love to have it so." However, there are still many who love the truth and want it uncorrupted; and are "sick and tired" of having the modern versions thrust upon them.

Jeremiah revealed further the attitude of many in his day toward the word of God when he said: "**Behold, the word of the Lord is unto them a reproach; they have no delight in it.**" (Jeremiah 6:10b).

In Isaiah's time, some were saying "**to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits.**" (Isaiah 30:10).

History is repeating itself. It is appalling (almost unbelievable) to see the same spirit of rebellion against God's word

today. Many are honestly ignorant; others are "**willingly ignorant**" (II Peter 3:5), refusing to face up to the truth on the subject. For 371 years the *King James Version* has been read, loved and recognized as the word of God just as written by **holy men of God as they were moved by the Holy Spirit.** (II Peter 1:21).

Satan began "revising" the word of God in Eden as he deceived Eve, adding one little word "not." In recent years, he has launched a campaign against the word of God in making an attack against the *KJV* in the colleges and in many pulpits. In spite of a few words that admittedly need updating, the *KJV* remains the most accurate, the most reliable, and the closest to the original autographs of the inspired men. (There is ample proof for this point for those who wish to send for and examine it.) In spite of this fact, to many the *KJV* is "**unto them a reproach; they have no delight in it.**"

In buying a Bible, some walk into a book store, and scornfully remark, "Any version but that old *KJV*." To reject the *KJV* for an inferior translation is like throwing the baby out with the bath water. **It is a sad day for the church when men (as in the time of Isaiah) reject the right**

(Continued on Page 3)

Contending FOR THE Faith

(ISSN-0744-7906)

Volume XIII, No. 10

October/1982

Ira Y. Rice, Jr. Editor
EDITORIAL STAFF

Linwood E. Bishop
James W. Boyd
Tom L. Bright
Franklin Camp
B. C. Carr
W. F. Cawyer
Winfred Clark
William S. Cline
Bill Coss
W. R. Craig
Dalton P. Ellis
E. R. Harper

Roy J. Hearn
W. N. Jackson
Dan Jenkins
Archie W. Luper
Pat McGee
Max R. Miller
Joe H. Moulder
Walter W. Pigg, Jr.
James Pilgrim
Wayne Price
Ben F. Vick, Jr.
Winston Temple

Ernest Underwood

SUBSCRIPTION RATES

Single Subscriptions: One Year, \$5.00; Three Years, \$13.00; Six Years, \$25.00. Club Rate: Six Subscriptions, \$25.00. Whole Congregation Rate: Any congregation entering each family of its entire membership, with single copies being mailed directly to each home, receives a 25% discount off the Single Subscription Rate, i.e., such whole congregation subscriptions are payable in advance at the rate of \$3.75 per year per family address.

BUNDLE RATES

(Standing Orders—Monthly Per Issue—Billed Quarterly after Delivery—or, if you prefer to pay in advance, we shall credit your account accordingly.)

12 copies/\$5.00, plus \$1.85 postage.....	\$6.85
25 copies/\$10.00, plus \$2.09 postage.....	\$12.09
40 copies/\$15.00, plus \$2.33 postage.....	\$17.33
60 copies/\$20.00, plus \$2.76 postage.....	\$22.76
80 copies/\$25.00, plus \$3.17 postage.....	\$28.17
100 copies/\$30.00, plus \$3.61 postage.....	\$33.61

Single Copy, \$.50 plus \$.45 postage

POLICY STATEMENT

ALL COMMUNICATIONS received by *Contending for the Faith* and/or its Editor are viewed 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. Please address ALL communications to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview church of Christ, 4850 Saufley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

(ISSN-0744-7906)

More Things Hard To Be Understood

What is it with "us" as a brotherhood, that brethren who under ordinary circumstances seem able enough to think clearly under *other* circumstances seem to lose all power to reason or to come to logical conclusions?

That denominational "scholars" continually try to make the Bible fit their erroneous doctrines, we all know. What makes some think that just because one of "us" was on the translating committee (along with great numbers of *denominational* translators), that this somehow would produce a translation on which we all could rely?

Such appears to be the case with many of our elders and preachers, who are following the doctrinally perverted *New International Version* to flood their congregations, making it no longer possible for most of their members to know the carefulness of God's word with any degree of certainty.

LEWIS' DEFENSE OF NIV IS UNACCEPTABLE

Some of us were enormously puzzled a few years ago, when, all of a sudden, some who "seemed to be somewhat" among us began using and defending the indefensible *Revised Stand Version*. Careful checking revealed that most of those so doing were graduates of Harding Graduate School and evidently were influenced in their views by **Jack Lewis**, one of the professors there.

That Jack is recognized in some circles for his scholarship goes without saying. He and I were young preachers in Texas back in the late '30s and early '40s. I remember him when he seemed to be more concerned for the truth than for recognition. And although I am sure his advocacy of the *RSV* (and now the *NIV*) will cause denominational scholars to praise him highly, nevertheless, in my judgment, neither espousal is any service to the truth of the gospel that saves men's souls.

Perhaps a couple of years ago, I was asked to accompany some brethren to listen to brother Lewis' defense of the *NIV* at a special meeting called for that purpose. I went — and listened intently as he discussed how the *NIV* came to be. Of our own brethren, only he and possibly one other brother had anything at all to do with that translation — and that only in the *Old Testament*, *not the New!* I sat there appalled that he had taken part with *Calvinists*, *Premillennialists* and *Pentecostals*, who clearly had had their way getting their ideas into much of that translation, yet there he was defending it as *one of the best*, if not the *best* translations of all time. How could it be!

SIMPLE ENGLISH BIBLE NO BETTER

And now, within the past couple of years, here comes **Stanley Morris** and his *Simple English Bible*, which some of our brethren are falling all over themselves to advocate and circulate not only in this country, but all over the world. If it is any more reliable than the doctrinally discredited *RSV* and *NIV*, I, for one, fail to see it.

In any case, please go back to our September/1982 issue and read once again brother Tom L. Bright's excellent article on "The Simple English Bible — Doctrinal Problems", then read his *second* such article in *this* issue. (While you are at it, you might take a look at what *GLOBE International* had to say about it, too, reproduced by special permission.)

Whatever you do, please do not overlook the opening article by **A. G. Hobbs** on the "NEW INTERNATIONAL VERSION — A Brief, Critical Review." We are determined that the truth regarding these spurious "translations" will at least become *known* whether some of our alleged "scholars" are happy about it or not. After all, what is the point in having these new modern-speech translations, if most of them are so carelessly translated that they are not reliable?

— Ira Y. Rice, Jr., Editor

NEW INTERNATIONAL VERSION

—A Brief, Critical Review

(Continued from Page 1)

and choose something “smooth” and deceitful. After learning that the modern versions are not reliable and teach false doctrine, many go ahead buying them; and some elders permit them to be purchased and placed in the church pews and let the people be deceived.

“And what will ye do in the end thereof?”

What will be the consequences of going after the modern versions? Men will eventually cease to walk in the Old Paths. (Jeremiah 6:16).

1) **The first result is confusion.** This prevails already in the class rooms and in the pews. How can “all speak the same thing” using conflicting versions? Remember, “**God is not the author of confusion.**” (I Corinthians 14:33).

2) **Doubt and destruction of faith.** This will happen just as sure as men *reap what they sow*.

Doubt about the inspiration of passage after passage is sown in the footnotes and marginal readings on *nearly every page*. The translators do not know WHERE the word of God is, and consequently cannot tell us WHAT it is. No conclusion can be any more certain than the premises upon which it is based. How can a preacher or teacher use the *NIV* as authority when it challenges the truth and accuracy of the scriptures throughout? We cannot sow doubt and uncertainty and build faith, hope and blessed assurance.

3) **The primary issue is truth and error.** No one would object to an *accurate* and *scholarly* translation. But the *NIV* is *neither*.

Altering the word of God is not making it plain but *perverting* it. The translators left their role and have tried to become commentators. They have rewritten nearly every verse. The *NIV* is filled with unnecessary changes, many that weaken or change the truth; and it also teaches many false doctrines.

4) **The threat of division is real.** How can faithful brethren sit back in silence and hear the word of God mutilated, and see the faith of our young people and young members destroyed? *Let us note well where the blame will rest.* Who is guilty of splitting a log? the one who drives the wedge? or the one who pleads for it not to be driven? **THE ONE WHO DRIVES THE WEDGE.** Who was guilty of dividing the church over Instrumental Music? *Those who injected it into the worship!* The blame will not only rest on preachers who use the corrupt versions but also on elders who are to protect and to guard the flock. *I plead for all elders to wake up, study up and to speak up!*

PART TWO

CONSCIENCE IS NOT A SAFE GUIDE, and one may be honestly mistaken. Much prejudice prevails on this subject; hence, I plead that each point of this *Review* be carefully considered.

God warned Ezekiel that when one came to the prophet seeking His will with idols in his heart that “**I the Lord will answer him that cometh according to the multitude of his idols.**” (Ezekiel 14:4).

In the review of any version, we should consider 1) **The Text**, 2) **The Translators**, and 3) **The Translation**. When we do this, we find that **THE NIV IS NOT BASED ON THE BEST TEXT.**

The first witness we call to the stand is:

1) **The Trinitarian Bible Society** (217, Kingston Road, London SW19 3NN, England). This organization of conservative Bible scholars founded in 1831 with the aim “to give the widest possible circulation of **the inspired Word of God**, that as far as in them lies, the Gospel may be proclaimed to every creature, in the Name of the Father, and of the Son, and of the Holy Ghost.”

On the *NIV*, they testify as follows: “The **text** underlying the *N.I.V.* is not the best documented text, for in many passages it has the support of only a small minority of the manuscripts. The **translation** is not the most accurate, for many passages are paraphrased rather than translated. The version is not in the best **style** for communication, for in many instances the simple vocabulary of the *K.J.V.* has been replaced by more difficult words, and there are other literary deficiencies.”

2) **Next, we call to the witness stand the 199 scholars and editors of the New KJV.** These men did not follow the liberal critical Westcott-Hort type text; but went back to the Traditional Text. In the introduction, they state the following: “It is commonly known that nearly all modern translations of the New Testament are derived from a type of Greek text advocated by Brooke F. Westcott, Fenton J. Hort, and others of the nineteenth century. The Westcott and Hort theory has been a leading view of textual critics and translators since that time. Although there are now massive differences between the two textual foundations of the New Testament, the net effect of the Westcott-Hort type of text is to delete many words, phrases, and verses that are found in the *Authorized Version*.”

“The publishers are familiar with the issues of the continuing discussion between textual critics. Recently there has been growing concern among reputable New Testament scholars that the nineteenth-century text suffers from over-revision, and that the traditional Greek text is much more reliable than previously supposed. We have confidence, therefore, in presenting the New King James Bible, New Testament, without subjecting it to the strictures of the newer critical text.”

Please note these observations:

1) “The net effect of the Westcott-Hort type of text is to delete many words, phrases, and verses that are found in the *Authorized Version*.”

The *NIV* translators followed this type text. In the *Introduction*, it is stated that they used an “eclectic” text. This means that they take a little here and there and do not follow any one Greek text. In reply to a letter submitted by brother **Tommy J. Hicks**, the New York International Bible Society replied: “If you have a copy of the United Bible Societies Greek New Testament or the Nestle Greek New Testament, then you have the ‘eclectic’ text that we followed probably at least 98% or 99% of the time.”

Now we can see why the *NIV* omits so many precious truths (as will be pointed out in future articles). **Everett W. Fowler**, in his book, “Evaluating Versions of the New Testament”, points out that the Nestle Greek text omits 31 whole verses, and 191 portions of verses; and that the Bible Societies text omits 17 entire verses, and 185 parts of verses.

2) It is admitted that there is “growing concern among reputable New Testament scholars that the nineteenth-century text suffers from over-revision.” Yea, verily! That can be said again. It has been so “over-revised” **that truth is being supplanted with error.**

3) Note well this admission among reputable New Testament scholars, "that the traditional Greek text is much more reliable than previously supposed." This is the text, of course, underlying the *AV*.

3. **My third witness is Dr. Frank Logsdon.** This man wrote the *Introduction* or *Preface* to the *New American Standard Version*. It is based primarily on the same type text as the *NIV*. He has seen the errors and blunders of the *NASV*, has repented and renounced all connections with the Lockman Foundation, and has gone back to defending the traditional Greek text.

The *NIV* is not now the true word of God, and it will never be regardless of the revisions it undergoes as long as it is based on faulty and inaccurate manuscripts.

PART THREE

Tampering with the word of God is both serious and sinful. "**Every word of God is pure**", and men have ever been admonished neither to add to nor diminish from it. (Deuteronomy 4:2; Revelation 22:18, 19).

Translators of the *NIV* have dared to add to the word, diminish from it, mistranslate it and paraphrase.

In the *Preface*, we read: "... they have endeavored to avoid a sameness of style in order to reflect the varied styles and moods of the New Testament writers." They should not try to change the "style" used by the Holy Spirit; and how can the *moods* of the New Testament writers be ascertained except through *their words*? The readers want to know **WHAT** the inspired men said.

No italics are used. This fact, plus the approach of the translators, make the *NIV* a **commentary**. One cannot know which words were inspired. Teachers should not ask: "Did you bring your Bibles"? but "did you bring your commentaries"? Preachers and elders should level with the congregation and cease calling the *NIV* the Bible. It has false doctrine and perversions of the truth throughout. It is **not reliable** even to use as a commentary. It is definitely a purveyor of **FALSE DOCTRINE**.

NOTE THE FOLLOWING:

1) **Original or Inherited Sin.** The *NIV* says: "Surely I have been a sinner from birth, sinful from the time my mother conceived me." (Psalms 51:5). This is a perverted interpretation to fit the false doctrine that infants are born in sin, whereas sin is transgression of the law. (I John 3:4). In Ezekiel 18:20, we read: "**The son shall not bear the iniquity of the father ...**" Jesus said: "**Except ye be converted; and become as little children, ye shall not enter into the kingdom of heaven.**" (Matthew 18:3).

In an effort to further the idea of "Adamic" or "inherited" sin, the *NIV* renders "flesh" as "sinful nature" in Romans 7:18, 25; 8:2, 3, 5, 8, 9, 12; 13:14; I Corinthians 5:5; Galatians 5:13, 16, 19, 24; 6:8; Ephesians 2:3; and Colossians 2:11, 13.

Man is made in the image of God, and God is the Father of our spirits. (Hebrews 12:9). Human nature is not sinful. Men go astray. (Psalms 58:3). We are not **born** astray. Those studying the *NIV* are **missing the truth and following error**.

2) **Direct operation of the Spirit.** The *NIV* says (in reference to the new birth), "So it is with every one born of the Spirit." (John 3:8). Jesus was teaching that the **inner man**, the part of man that is changed in the new birth is **invisible**. This is **not an example** of the new birth; but rather it is an **illustration** that we cannot see the inward man. The

NIV makes the entire new birth accomplished by the Spirit, as the wind comes and goes. (Terms of the new birth are set forth in Matthew 28:18-30; Mark 16:15, 16; and Luke 24:46, 47. EXAMPLES of the new birth are in the *Book of Acts*.)

The *NIV* interprets I Corinthians 2:14: "The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned." The sinner cannot have the Spirit in any sense before he is converted; hence, it would be a waste of time to preach to a man before he has the Spirit — but how is he going to get the Spirit? by direct operation theory!!

3) **Salvation by faith only.** In Romans 1:17, the *NIV* says, "a righteousness that is by faith from first to last." The *NIV* renders Romans 10:10 thus: "For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved." This is false since it teaches that man is saved before he puts Christ on in baptism. Redemption is by the blood of Christ (Ephesians 1:7); and one is baptized into the death of Christ. (Romans 6:3, 4). It is at this point that one receives the benefits of Christ's shed blood, and is then made free from sin. (Romans 6:17, 18).

Faith only also is taught in Ephesians 1:13.

Another passage perverted to teach salvation by faith only is Galatians 2:16. This verse reads: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ, and not by the works of the laws: for by works of the law shall no flesh be justified."

We are justified "by the faith of Jesus Christ", which is the "gospel of Christ." (Romans 1:16). This is not the personal faith of Christ, but "the faith", the system of faith for which we are to contend. (Jude 3).

The *NIV* omits "the" and changes "of" to "in". The *NIV* erroneously has the sinner saved just by believing in Christ.

PART FOUR

A Purveyor of False Doctrine (No. II)

THE WORD OF GOD IS SHARPER THAN ANY TWO-EDGED SWORD. (Hebrews 4:12). We are warned that to those who do not love the truth God will send a **strong delusion** and that they should believe a lie and be damned. (II Thessalonians 2:10-12).

The proper attitude toward the word of God, and the proper handling of the word are two most vital factors. We must love and obey the truth to be saved. (I Peter 1:22, 23; Hebrews 5:8, 9). And we may "wrest the scriptures" unto our own destruction. (II Peter 3:16).

I plead with my readers to keep an open mind as we pursue this review. We all must give an account as to how we handle the word of God. Consider carefully these additional shocking errors:

4) **The *NIV* says that Jesus "made himself nothing."** (Philippians 2:7). What is "nothing"? Webster's Dictionary says: "1. Not anything; naught. 2. That which does not exist; a nonentity." How absurd! How could a self-existent Being cease to exist? This is a mistranslation, sign of inefficient scholarship. **Certainly Jesus our Lord did not become a nonentity and cease to exist!**

5) **The *NIV* equates epilepsy with demon possession. A**

man said to Jesus: "Lord, have mercy on my son for he is a lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour." (Matthew 17:15-18).

The NIV does not translate but interprets the man as saying, "He is an epileptic." And, "Jesus rebuked the demon, and it came out of the boy, and he was healed from that moment." Epilepsy is not demon possession. The NIV paraphrase is a reflection against, if not an insult to all epileptics — some of whom are Christians and faithful members of the Lord's church.

6) **The NIV teaches that Jesus causes men to stumble, and makes them fall.** Again this is a paraphrase and not translation. Jesus does not cause men to stumble, or make men fall. Peter explains, "they stumble at the word being disobedient." (1 Peter 2:8). Man is a responsible being. Personal obedience is the responsibility of men. Men may obey Christ and be saved; or men may disobey and be lost. (Hebrews 5:8-9).

7) **The NIV teaches that the church was built on Peter.** The NIV says, "And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it." (Matthew 16:18). A footnote adds, "Peter means rock", thus implying that the church was built on Peter. That is what the Catholics teach. They will be pleased with the NIV here.

However, reason, revelation and history all testify that **the church was not built on Peter.** (1) The Greek word for Peter is *Petros*, a small detached stone that can be thrown. (2) Another Greek word for rock is *Petra*, a mass of stone, a ledge of rock. Jesus told Peter that he was a rolling stone, just a pebble on the beach, so to speak; but you have just confessed a great truth that I am the Son of the Living God, and upon this rock, *Petra*, building stone, I will build my church. Observe also that *Petra* is feminine gender agreeing with the word church. *Petros* is masculine gender and cannot grammatically modify church.

Some say that Jesus spoke here in Aramaic, and that in Aramaic there is only one word for rock. But note: (1) This is an assumption. (2) Matthew was an inspired Apostle and wrote in Greek (regardless of whether or not he wrote in Aramaic). (3) Authentic copies of his *Gospel in Greek* have been preserved and handed down to us. (4) To reject the Greek and to argue from Aramaic is to challenge the providence of God, and to deny the divine inspiration of Matthew.

Please do not resent my calling attention to these errors. Those who honestly love the truth, of course, will not. There are other doctrinal errors; many deletions, additions, and paraphrases that change the truth. **The many valid objections to the NIV cannot be wisely ignored.**

—Post Office Box 14218
Fort Worth, Texas 76117

(NOTE: This is not the end of brother Hobbs' brief, critical review of the *New International Version*, but only the beginning. Please watch succeeding issues of *Contending for the Faith* as this valuable and enlightening series continues. — *The Editor*)

The Simple English Bible—Translation or Paraphrase?

Tom L. Bright

One of the newer versions to appear on the market is the "Simple English Bible" (hereafter referred to as S.E.B. for brevity's sake). Since those responsible for this endeavor are affiliated with the churches of Christ, I think it would do us well to consider this new venture.

THE INTRODUCTION

First of all, we draw your attention to some of the affirmations made about this work as presented in the introduction. It is stated that the sentences are purposely kept short, that it is smooth but not a loose rendering, nor is it a paraphrase. It is claimed that the S.E.B. is a meticulously constructed translation, accurately expressing the original Greek meaning, and that great care was taken to find the exact English words which tell God's message both simply and precisely. We discover that because some of the traditional "religious" words, such as saints, baptism, church, justification, redemption, and such like do not teach the root meaning of the original text, special effort was made to translate those terms into expressions which can be understood by everyone, especially those who have never read the Bible.

As we consider these claims, there is no doubt that the sentences are much shorter. In fact, reading this version reminds one of a first grade reader, with the sentences being short, jerky and choppy. To me, this is a distinct distraction and disadvantage, rather than an asset.

It is, however, the remaining notations from the introduction with which I cannot agree. After a close examination of the S.E.B., it is my sincere conviction that it is another paraphrase among a great host of paraphrases which have inundated the market. Nor can I agree that it is a meticulous translation, expressing the original Greek meaning accurately in natural English equivalents.

TRANSLATOR'S RESPONSIBILITY

Unquestionably, most of the modern translators have either failed to realize, or failed to accept, the responsibility which falls upon one who purports to be a translator of the word of God. Dr. Francis R. Steele, in his booklet *Translation or Paraphrase*, states that for a translation to be a legitimate one, "A translation should convey as much of the original text in as few words as possible, yet preserve the original atmosphere and emphasis. The translator should strive for the nearest approximation in words, concepts, and cadence. He should scrupulously avoid adding words or ideas not demanded by the text. His job is not to expand or to explain, but to translate and preserve the spirit and force of the original — even, if need be, at the expense of modern colloquialisms — as long as the resultant translation is intelligible." (pp.1-2). He continues on pages 7 and 8, "Certainly many words and even passages in an acceptable translation of the Bible will benefit from a more extended treatment. But such treat-

ment belongs in a commentary, not a translation. We expect in a translation the closest approximation to the original text of the word of God that linguist and philological science can produce. We want to know what God said — not what Doctor So and So thinks God meant by what He said. There is a great difference between the two, and we intrude on holy ground when we ignore the distinction." A finer exposition of the responsibility of a translator, or a more pointed denunciation of the practice of translators in general, could not be written. We would that past translators had followed this advice, the S.E.B. included.

Furthermore, translators today seem to think that the reading public is far less than of average intelligence. Thus, instead of an accurate rendering of the Holy Spirit's words, they cast aside the robes of the translator and take up the vestments of an expositor, explaining what they think the inspired writer meant, what they wish he had said or inserting that which their theological dogma demands. The result is that they end up "writing" a Bible rather than translating THE Bible!

A METICULOUS TRANSLATION?

If, as it is claimed, the S.E.B. is a meticulous translation, with great care having been taken to find the exact English word to set forth God's message both simply and precisely, why is the Greek word *EKKLESIA* translated 17 different ways? It is this familiar word which is translated "church" over 100 times in the New Testament I use.

Of course, we understand that according to the introduction of the S.E.B., "church" is one of those traditional religious words which does not teach the root meaning of the original Greek text, thus it must be translated in such a way that it can be understood by everyone, especially those who have never read the Bible. I suppose that we are to assume that "congregation" (84 times), "community" (6 times), "group" (4 times), "people called out by God" (4 times), "in the meeting" (3) times), "people whom God called out" (2 times), and "God's people," "the Lord's people," "those whom God called out," "all the people He has called out," "Christ's people," "those called out by God," and "group of people called out by God" (1 time each) does present the root meaning of the original text. Why such a divergence in translating one Greek word? Does the S.E.B. simplify or clarify anything? Are these translations more readily understood than "church"? I think not.

Furthermore, it might be interesting to learn why *EKKLESIA* is translated two different ways in the very same verse. This original word is found twice in I Corinthians 16:19, translated "churches" and "church" respectively in my Bible. However, in the S.E.B., we find "congregations" and "group that meets" in that order. Now we ask, by what translational principle do we find justification for translating the same Greek word, in the very same verse, by two totally different, seemingly unrelated words? If it is true that "church" does not teach the root meaning of *EKKLESIA*, are we to assume that "congregations" and "group that meets" do? How is it that "congregations" is a better expression which can be more easily understood by everyone, than the word "churches"? How is it that "group that meets" better expresses the original, and is more easily understood than is the word "church"? And all of this in the same verse!

We find this same Greek word in three consecutive

verses (Ephesians 5:23, 24 and 25) translated "church" each time in the older versions. But, when we come to the S.E.B., we find, in order, "people called out by God," "Christ's people," and "those called out by God." Now, which one of those three translations precisely conveys the root meaning of *EKKLESIA*?

Furthermore, in verse 24, *EKKLESIA* becomes "Christ's people" and *CHRISTOS*, the Greek word for Christ, becomes the personal pronoun "His." Again we ask, translation or paraphrase?

The beautiful and dignified word "saints" is not to be found in this new version. The Greek word *AGIOS* is translated "saints" 60 times and "saint" one time in the New Testament. It denotes that which has been set apart for God's use, for holy use. However, in these 61 places the S.E.B. translates this word "holy people" with but four exceptions.

In Romans 15:25, instead of Paul going to Jerusalem to minister unto the saints, the S.E.B. has him going to Jerusalem to "help the Christians." The Greek word translated "Christians" (*CHRISTIANOS*) is found only three times in the New Testament (Acts 11:26; 26:28 and I Peter 4:16) and Romans 15:25 is not one of them! The word *AGIOS*, normally translated "holy people" in the S.E.B., is in the Greek text in Romans 15:25, and is there translated "Christians." Why translate *AGIOS* as "Christians" and in the very next verse, Romans 15:26, translate the very same *AGIOS* as "holy people"?

There is no doubt that the "saints" of the New Testament were Christians. But "Christians" of Romans 15:25 is not a translation of *AGIOS*! Yet, it is claimed in the introduction that the S.E.B. is not a paraphrase, but a meticulous translation! This seems to be a prime example of a violation of the maxim that translators are supposed to translate, not become commentators.

If time and space permitted, it would be well to note how this new version treats that beautiful and magnificent doctrinal word "justification," and the cognate verb "justify." It seems that everything comes out "make right with God," or words to that effect, which does not convey the full meaning of the original.

We would encourage the reader to compare the great passages wherein "redemption" is found. Space permits only a brief notice of Ephesians 1:14. Instead of "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory," this passage has been mutilated to have Paul saying "The Spirit is the guarantee that we will receive the inheritance. God will set His own people free for the praise of His glory." Need I say that this is not translation!

For some reason beyond my comprehension, "blood" is dropped completely from Romans 3:25. Instead of God having set forth Christ as a propitiation through faith in His blood, we read "God offered Christ as a sacrifice. When Christ died, this became the way that sins are taken away — if we believe. . ." Thus, "blood" is completely removed, and the noun "faith" becomes a verb! Again, commentary instead of translation.

That beautiful passage which affirms redemption through Christ's blood, "even the forgiveness of sins" (Colossians 1:14), is sadly lacking in that which the Holy Spirit emphasized. "Redemption" becomes "freedom in Christ," and "blood" silently makes its exit, unexplained.

That great redemptive word "grace" is usually rendered

"gracious love." But "gracious love" does not convey the thought of unmerited, unearned or undeserved favor as does our word "grace." Certainly God is most gracious, but the DOCTRINAL word "grace" conveys far more than this thought. We conclude therefore, that this seems to be another example, among many in the S.E.B., of change simply for the sake of change.

With all kindness intended, I submit that the S.E.B. is not a good translation. Indeed, it is not a translation at all, but a wordy paraphrase; in many instances, it is nothing more than a verbose commentary. Based upon a random sampling of passages taken from throughout the New Testament and compared with the *King James Version* (because this is what the writer uses, and only for that reason), I am safe in saying that the S.E.B. has at least 20% more words than does the KJV.

Because of the above mentioned things and many others that could be named, I must kindly, yet firmly, disagree with the thoughts expressed in the introduction. The S.E.B. is a paraphrase, it is wordy, it is a loose rendering and nothing less than a paraphrase; certainly it cannot be said that it is a meticulous translation.

It is my sincerest desire that the thoughts expressed in this article are received in the same spirit with which they are sent.

—Post Office Box 690
Sapulpa, Oklahoma 74066

Marriage Is For Life

Mary Oler

I saw a man die. As the doctor left the room, the dying man knew the end of his life was near, he patted his wife's hand and whispered, "You've been sweet to me." He used his last breath to make her happy — to say something she would remember and whisper to herself throughout the years to come.

There are no unimportant days in marriage. Each is complete — a little lifetime. Each member of a marriage partnership is bound by God to love the other as he loves himself. Each wants to be happy, so he must work to make his partner happy.

Shall it be words? Smiles? A tender touch? An expression of appreciation? A stirring memory?

Courtesy, counsel and consideration are three important "C's" of marriage . . . someone said, "Forget yourself!" I say, "Remember yourself — enough to know what your heart needs, then give that longed-for tenderness to another." A lifetime of happiness awaits a husband and wife who give their thoughts and attention to each other, to their children and to their God.

—The Bible Voice
Rogersville, Alabama

UNHOLY ROW OVER SIMPLE MAN'S BIBLE

A NATIONWIDE controversy is brewing over a new translation of the Bible written in simple language.

The New Testament portion of the Simple English Bible, put out by International Bible Publishing in Nashville, Tennessee, is receiving both glowing praise and bitter criticism.

Dr. W. A. Criswell, pastor of the First Baptist Church of Dallas, Texas, says: "This is one of the finest and clearest translations I have ever read."

Stanley Morris, of Hartford, Connecticut, editor of the new Bible, feels the work is "really a people's Bible, because they want to understand God's Word."

But Frank Noonan, religious editor for the News-Star World newspaper in Monroe, Louisiana, disagrees. "Some people don't like new translations of the Bible," he says. "They like the poetry of the King James Version, and find new and different meanings every time they read it."

Rev. Richard Murphy, a renowned Catholic theologian in New Orleans, feels the Simple English Bible

By LARRY COLLINS

may alter the true meaning of God's Word.

"You can't translate a complicated and sophisticated book like the Bible into common, ordinary language," he told GLOBE.

"The writers of the simplified Bible may have paraphrased a lot, and the trouble with this is that you sometimes have to use your own prejudices.

You will say what you think the text means, but maybe not what the author intended." Morris admits that his team of a dozen linguists and Biblical scholars used a vocabulary of only 3,000 words for the new translation.

But he insists that it contains no paraphrasing, and is a straight translation from the original Greek texts, "though there are cases where we found it hard to maintain the meaning."

Some of the changes in the Simple English Bible seem guaranteed to cause a stir, including:

• The expression "Jesus wept" has been altered to "Tears came to His eyes."

• John the Baptist is now John, The One Who Immerses People — a change that could upset many denominations that don't believe in baptism by immersion.

• Tithing has been changed to 10 percent. Gentiles to non-Jews and saints to Holy People.

"It used to be that the Bible was a mysterious book, and the connection was that God is mysterious," says Morris, who plans to put out a simplified version of the Old Testament by 1985.

"But people have changed their positions on that, and they want to know what the Bible really says."

• HERE are a few examples of how the Simple English Bible has altered well known scripture passages:

• **JOHN 3:16** — King James Version: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Simple English: "God

GLOBE Magazine Carries Strong Article Re: Morris Translation

Not just many of his own brethren, but strong voices in the denominational world, too, are expressing deep reservations regarding Stanley Morris' new *Simple English Bible* — the New Testament part of which already has appeared.

When *Contending for the Faith* saw that GLOBE Magazine, of New York, New York, had reviewed this new translation, we requested permission to reproduce their article. "Dear Mr. Rice," Beatrice Langford, Executive Assistant, replied under date of June 14, 1982, "As you requested in your letter of June 3, 1982, this is to give you permission to reproduce the said article 'Unholy Row Over Simple Man's Bible' which appeared in the June 8, 1982 issue, vol. 29 no. 23. Please credit GLOBE. Best wishes. Yours sincerely, (Signed) B. Langford, Executive Ass't."

We herewith credit GLOBE with originating the article and present it left and below via photographic reproduction.

New version rules out God's only begotten Son

loved the people of the world so much that He gave up his only Son. Every person who commits himself to Jesus will not be destroyed. Instead, that person will have eternal life.

• **ROMANS 3:24-25** — King James: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood."

Simple English: "With God's gracious love, we are made right with God through Jesus Christ who sets us free. And all of this is free! God offered Christ as a sacrifice."

• **II CORINTHIANS 6:11-**

12 — King James: "Oh ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels."

Simple English: "We have spoken plainly to you, Corinthian people. We opened our hearts. We are not holding back our tender feelings to you. You are the ones who are holding back."

• **JOHN 1:1** — King James: "In the beginning was the Word, and the Word was with God, and the Word was God."

Simple English: "In the beginning was the Message. The Message was with God. The Message was deity."

COMPARATIVE READINGS

Ray Hawk

There is much being said today about versions. Most of it is negative. There are even a few who are questioning the *American Standard Version* and implying that it is "unsound"! This is sad when one realizes that every English version has some shortcomings.

One of the values of using more than one translation as we study our Bible is that one may shed some light on a passage by giving us the shades of the Greek tenses which another version does not do. This does not mean the version which does not shed that light is in error. It only means that the translators did not let the tense shine through in their rendering.

In the examples to follow, *I am not saying the King James Version is in error.* I am only showing the value of using several translations in a *comparative study*.

In the *KJV* we find I John 3:6 and 9 translated:

"Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him . . . Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

In the *NIV* we read:

"No one who lives in him *keeps on sinning*. No one who *continues to sin* has either seen him or known him . . . No one who is born of God will *continue to sin*, because God's seed remains in him; he cannot *go on sinning*, because he has been born of God." (All emphasis mine, RH).

The *American Standard Version* renders the expression "born of God," as found in the *KJV* and *NIV*, as "begotten of God." Begotten of God is a better rendering. This does not mean the *ASV* is right and both the *KJV* and *NIV* are in error. It simply means the *ASV* translators gave us a deeper meaning of the Greek which the other two did not do.

This is why comparative studies are good. It helps us to enrich our knowledge of God's word and to find shortcomings of different translations. It is sad that some want to consign others to hell if they use the *American Standard* to study from or some other version.

I am thankful that our elders are great men and recognize the value of comparative studies. In a statement in *The Gospel Light*, Sept. 2, 1981, the following was stated by our elders:

"As brethren concerned with the security of your souls and the spiritual food you receive, we continue to ask those who teach in the pulpit and classrooms to use only the *KJV* or *ASV* as their basic text books. This is not to discourage the use of other versions, or quoting from them, for comparative purposes."

Brethren, let us study God's word and increase our knowledge of its contents!

—*The Gospel Light*
East Chester Church of Christ
1461 East Chester Street
Jackson, Tennessee 38301-9990

Truth cannot cooperate with error without being tainted by it.

Proverbs 3:5-6 is the complete solution to Liberalism: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

A Difference In "Shortcomings"

James W. Boyd

Every English version of the Bible has its shortcomings, say the advocates of the perverted modern versions. To them this justifies upholding the new in spite of the error taught therein. It does seem that there could be a fairer approach by such people than to leave the impression that "shortcomings" of some versions are no more important than in others. Are the matters of syntax, spelling, archaic words, and such like that are found occasionally in the older and reliable versions as significant as that which is objected and rejected in the modern ones? Are the shades of meanings in verb tenses, that can be determined from the context anyway, as important as outright false doctrines? To read what some writers say on the issue of the versions you would be led to think so. Is it as bad to say "sinneth not" rather than "keeps from sinning" as it is to teach salvation by faith only, the Calvinistic doctrine of "sinful nature," contradictions between Christ and Paul regarding the removal of the



THE GARFIELD HEIGHTS
pre

The Fir
LECTU

THE GREAT OBLIGA

Nov. :

2842 Shelby Street

SCHEDULE

Wednesday, Nov. 3

7:00 p.m. — B. Vick

The Great Obligation of the Church to have a
Converted Membership

8:00 p.m. — J. Thompson

The Great Obligation of the Youth to the Church

Thursday, Nov. 4

7:00 p.m. — B. Jent

The Great Obligation to Hold Fast to the Faithful
Word

8:00 p.m. — G. Hester

The Great Obligation to be United in Jesus
Christ

Friday, Nov. 5

7:00 p.m. — J. Ramsey

The Great Obligation of the Church to the Family

8:00 p.m. — R. Deaver

The Great Obligation for Godly Elders

Sun
11:00 a
6:00 p



ROY DEAVER



JOHN GRUBB



GUY HESTER



BOB JENT



WA

old law, confusion as to the termination of spiritual gifts, and the like?

Recently an article appeared in *The Gospel Light*, the bulletin of the East Chester congregation in Jackson, Tennessee, written by brother Ray Hawk, in which are some unrealistic statements that miss the issue of the versions all around. After noting a couple of places in the *King James Version* which were acknowledged not to be wrong, but where he considers there are better renderings in some other versions, he wrote, "It is sad that some want to consign others to hell if they use the *American Standard* to study from or some other versions." It would be sad, indeed, if anybody ever did such a thing. Having been involved in opposing and exposing the fallacies of the modern versions for many years, and having studied much material by many others on both sides of the issue, I have yet to discover anybody that has ever suggested such a thing as consigning others to hell for the mere study of any book. This not only includes the modern perversions, but the Methodist Discipline, the Baptist Manual, the Catholic

Catechisms, and such like. Nobody has ever suggested what Hawk charges and insinuates. It is not difficult to erect some imaginary position, assign it by implication to those who differ with you, and then courageously demolish what never really existed at all.

As for the *ASV*, possibly Hawk is not aware of the problems connected with the formation of the Westcott-Hort Greek text from which the *ASV* is translated. If he is familiar with it, he would likely not write as he did. If he is not familiar with it, he would do himself, and others, a favor to—at least grant the possibility that the matter deserves some attention. He should desist from implying the absurd charges he has made. When one will study concerning the W-H text he will immediately know why there is reason to suspect whatever comes from it. But has anybody assigned anybody else to hell for studying from it, or any other of the so-called versions of the Bible? This is not dealing with the issue. This is not even being realistic. It is the same kind of ridiculous charge officials of Freed-Hardeman College tried to assign in the late '70s against anybody that did not "go along" with their support of the modern versions. Rather than deal with the false and fatal doctrines that are taught in modern versions, the advocates and defenders of them come up with such as this.

There was a time when you could tell where preachers and elders stood on matters of great importance like this, but with uncertain sounds and outright erroneous statements, you cannot be as sure as was once true. We know of preachers and elderships that once stood for the truth strongly but eventually decided that it is better to "go along to get along" and have compromised their stand against the modern versions.

All have acknowledged "shortcomings" in versions. But false doctrines are not merely "shortcomings" with which to trifle. The *New International Version*, one which Hawk also upheld, is one that contains many false doctrines.

It is one thing to admonish, "Brethren, let us study God's word and increase our knowledge of its contents!" But when you give support to the modern versions we have to ask, "Which word?" The differences between the *KJV* and *NIV*, for instance, are not minor and insignificant, but basic and fundamental in crucial areas. Will the advocates of the *NIV* admit it, or ignore it? It is far easier to make demolishing comments on pseudo-issues than to deal with the real substance of the objections against the modern versions. The tensions created by the modern versions are created by their advocates who insist, in spite of the abundant and contrary evidences, that they are reliable Bibles. They are not.

—East Main Church of Christ
Post Office Box 1761
Tupelo, Mississippi 38801

(NOTE: As I read the two foregoing articles by brethren Ray Hawk and James W. Boyd, both personal friends of mine, I could not help feeling that a great many of our brethren are unclear as to what the basic issues concerning the versions really are all about.

If the problems with the versions, after all, are just matters of syntax, punctuation, semantics and Elizabethan English, then truly they don't amount to much. However, if the problems have to do with doctrine, then they have to do with truth and error (some of it possibly fatal)—in which case the security of our very souls would be at stake.

Like brother Boyd, I know of no one who has or is consigning anyone to hell for making comparative studies of the versions. However, even if we are going to make such studies, let us be certain that we not approach them with prejudice one way or another, and

S CHURCH of CHRIST nts

Annual ESHIP ION OF THE CHURCH

, 1982
ndianapolis, Ind. 46203

F LECTURES



Saturday, Nov. 6

- 9:00 a.m. — J. Ramsey The Great Obligation for Sound Preachers
10:00 a.m. — W. Pigg The Great Obligation to Eliminate Gadgets, Gimmicks and Gymnasiums
11:00 a.m. — R. Deaver The Role of the Christian Woman in the Church
12:00 - 1:00 Lunch served to everyone by GARFIELD HEIGHTS Ladies.

- 1:00 p.m. — W. Pigg Saul, The King of Israel
2:00 p.m. — J. Grubb The Great Obligation of the Elderly to the Church
3:00 p.m. — I. Rice The Great Obligation of the Church to Evangelize the World

Nov. 7

- W. Pigg
— I. Rice



PIGG JOHNNY RAMSEY IRA RICE JIMMY THOMPSON BEN VICK

that whatever the *truth* is that we come to right conclusions when our studies have been completed.

In order to assist our readers in making such comparative studies, *Contending for the Faith* has laid in a supply of various books that we are glad to recommend. For one, how wonderful it would be if each congregation would order enough copies of DANGERS OF THE MODERN VERSIONS, by V. E. Howard, so that every family in the church might have at least one copy for comparative study. Ordered singly, these are just 50 cents each; or, per dozen, \$5.00; or 100 copies, \$35.00 (plus 10% for postage and packaging.)

Those desiring to go a little deeper would do well to order AN EVALUATION OF THE NEW INTERNATIONAL VERSION, by Foy E. Wallace, Jr., \$4.50; IS THE NEW INTERNATIONAL VERSION A VERSION OR A PERVERSION?, by Walter Wagner, \$3.95; NEW VERSIONS—VERSIONS OR PERVERSIONS, by Paul Sain, \$1.00; THE NEW WORLD TRANSLATION, by Annis R. Yankaya, \$1.50; and/or A REVIEW OF THE NEW VERSIONS, by FOY E. WALLACE, JR., \$16.50 (plus 8% for postage and packaging, 60¢ minimum).

As for those who want to get right down to the tap-root of why many of us are concerned about the versions, I suggest you might also order the cassette tapes of all the lectures that were delivered at the Fort Worth Bible Conference, sponsored by the Las Vegas Trail congregation, in Fort Worth, last year. The set, \$25.00. Titles and speakers on these cassettes include the following:

- # 1 "IS THERE NOT A CAUSE?"—by A. G. Hobbs; "HISTORY OF THE GREEK TEXT"—by Ray Brisbon.
- # 2 "ERASMUS"—by Tom L. Bright; "KARL LACHMAN"—by John T. Polk, II.
- # 3 "WESTCOTT-HART CONSPIRACY"—by Richard E. Black.
- # 4 "DOCTRINAL ERRORS OF THE NIV"—by Richard E. Black.
- # 5 "WESTCOTT'S VIEWS"—by John T. Polk, II; "MARK 16: 9-20"—by Wayne Price.
- # 6 "HORT'S VIEWS"—by John T. Polk, II; "BURGON'S CRITICISM OF WESTCOTT-HORT"—by Byron Denman.
- # 7 "RECENT VERSIONS"—by L. W. Mayo.
- # 8 "WHY WE REJECT THE RSV"—by J. T. Marlin.
- # 9 "SIMPLE ENGLISH BIBLE"—by C. B. Short; "EASY TO READ BIBLE"—by G. D. Phillips.
- # 10 "NEW AMERICAN STANDARD BIBLE"—by Tom L. Bright; "NEW KJV"—by Henry McCaghren.
- # 11 "CONCLUSION OF THE MATTER"—by A. G. Hobbs.
- # 12 "MUCH ADO ABOUT SOMETHING, OR, THE BOTTOM LINE"—by Ira Y. Rice, Jr.

Please address all orders for either the books or tapes to CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYRJR.)

Booklets On Special Subjects

- Advertisements for Drunkenness — V. E. Howard, (Single Copy, \$.50 Dozen, \$5.00; Hundred, \$30.00)
- Are Non-Christians Really Lost? — Pat McGee, (Single Copy, \$.25 — No Other Price Available) — Supply limited; if out of stock, will substitute.
- Dangers of Modern Versions — by V. E. Howard. (Single Copy, \$.50 Dozen, \$5.00; Hundred, \$35.00)
- The Design and End of Miracles — (Single Copy, \$.40; Dozen, \$4.00; Hundred, \$35.00)
- The Difference Between the Christian Church and the Church of Christ — G. K. Wallace. (Single Copy, \$.40; Dozen, \$4.00; Hundred, \$35.00)
- Fake Healers Exposed — V. E. Howard. (Single Copy, \$.50; Dozen \$5.00; Hundred, \$30.00)
- Hell Is Real — V. E. Howard. (Single Copy, \$.50; Dozen, \$5.00; Hundred, \$30.00)
- Men's Coat Pocket Training Course — Willard Mann. (Single Copy, \$.50 — No Other Price Available)
- Mormon Doctrine — Roy H. Lanier. (Single Copy, \$.50; Dozen \$5.00; Hundred, \$40.00)
- The New Denominationalism — Edward C. Wharton. (Single Copy, \$.25; Dozen, \$2.50; Hundred, \$10.00) — Supply limited; if out of stock, will substitute.
- The New Morality — V. E. Howard. (Single Copy, \$.50; Dozen, \$5.00; Hundred, \$30.00)

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

(Add 80¢ for Postage & Handling on All Orders Under \$10.00;
Over \$10.00 Add 8%)

Have It Your Way?

Barry T. Hatcher

It is with ever increasing strides that the church finds herself looking at a liberal movement within the borders of a supposedly Bible believing group of people. We have long sounded forth, "What does the Bible say?" — only now, more often than not, we find those who for religious preferences turning to the writings and teachings of men.

Gospel preachers can preach and teachers can teach, giving book, chapter and verse — and then some brother or sister will argue the point based upon, "you know brother so-and-so does not hold that view."

We now live in a time when, like people of denominationalism, one can choose a congregation because that congregation practices an interpretation of the Bible that best suits this or that one's lifestyle. We may have the name "Church of Christ" on the sign out front but such is far from identifying us as the true New Testament Church.

EACH ONE DOING HIS OWN THING

One of the attracting characteristics in the religious world today is that a person can choose among a variety of different religious practices, finding a group that comes the closest to his religious views. This way one can fulfill his social and moral needs in society while at the same time offering some morsel of homage to a god somewhere. The so-called religious groups that have liberalized God's word toward the sensual life seem to be more prosperous than others. Denominations are being lambasted to change any old-fashioned or conservative views, if any still exist. Why? Because people want to do what they want to do.

We are seeing, more and more, this kind of practice in the church of our Lord. Have you ever heard of someone being withdrawn from for scriptural grounds only to go across town, or not that far, and be welcomed with open arms by a sister congregation? What is the difference in that and denominational practices?

If brethren don't like the preaching and practice of a congregation concerning dancing, smoking, social drinking, immodest dress, mixed swimming, divorce-remarriage, gambling, entertainment of children, and the like, then it isn't long before these folks start looking for a "Church of Christ" that fits them! There are congregations that practice error all over the land.

FALSE TEACHERS HAVE BECOME POPULAR

There are those who have gone out from us, false teachers who have become popular and noted for their particular views, and brethren are turning to these men and their false teaching. It is certainly true what Paul said, "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." (II Timothy 4:3-4).

If a brother is contemplating marriage to one who has an unscriptural divorce, all he has to do is look around until he finds a congregation that will sanction his marriage. A congregation will practice humming in the worship service as if the Bible authorizes such and when questioned give such justification as, "the dictionary defines humming as singing" or "one of the Christian college choruses hums while singing religious songs" or "this 'well-known' preacher said it is all right." Whatever happened to a "thus

saith the Lord” in matters of faith and practice? Or “Whatsoever ye do in word or deed, do all in the name of the Lord Jesus?” Do you know that if you asked if there are any congregations like what I have described above, you couldn’t find one. It is amazing to me that congregations are saying we are true to the book but constantly practice compromise of God’s Will.

ARE WE PLEASING GOD — OR MEN?

It is also amazes me that gospel preachers and elders can talk about an individual or a congregation and his or their false ways but when the opportunity arises to speak out against false practices you can hardly find a genuine “fruit inspector” in the bunch. Brethren claim to contend for the truth, and many do, as long as that contending is done in a closet; but to speak out openly against the errors of the false teachers and the false practices of our brethren — many are gutless wonders.

We can appeal to great numbers of people if we try to cater to the wants and wishes of the society about us. That appeal falls far short of pleasing God. So how about it? Are you having it your way? Or are we dedicated and committed to pleasing God?

—2001 Speigle Street
Montgomery, Alabama 36107

Bellview Preacher Training School

Overseen by Elders
Directed by William S. Cline
Qualified Teachers
Bible-Centered Curriculum

In operation since 1973

**Conservative, conscientious and
consecrated in preparing men to
preach the gospel.**

Write or send for catalogue

BELLVIEW PREACHER TRAINING SCHOOL

**4850 Saufley Road
Pensacola, Florida 32506**

Phone: (904) 455-7595

The Righteous Few

Joe W. Boyd

“So the last shall be first, and the first last, for many be called, but few chosen.” (Matthew 20:16).

The “many” that are called, are all people, for the gospel is for everyone. The “few” that are chosen, are those who obey the gospel. From the beginning it has been so. God has a promised blessing for those who obey him and a promised curse for those who disobey him. (Deuteronomy 11:26-28). Our whole duty is to obey God. (Ecclesiastes 12:13). God created us for his own glory. (Isaiah 43:7). But, we often bring shame and a reproach, rather than glory, to his name. (Hebrews 6:6).

From the beginning God has spoken to his creation. He has left us instructions to live by. He spoke first through the patriarchs (fathers) and then through the nation Israel (Mosaic law) and now through his son (the gospel). (Hebrews 1:1-2).

HOW UNRIGHTEOUSNESS ENTERED

For a little while, at the beginning, man and woman were pure, but it was not very long until that old serpent, the Devil came along (Genesis 3:1) and lied to Eve. Every living soul, on earth, became unrighteous. (Genesis 3:6). God did not want man to die, but man chose to obey the Devil rather than God. Therefore, we must all die physically. (Genesis 3:19). They suffered physical death. We shall suffer spiritual death if we disobey the voice (word) of God. (Ephesians 5:6).

We know that Abel was righteous, because God had respect for his sacrifice. (Genesis 4:4). With the same reasoning, we can know that Cain was unrighteous, because God did not respect his sacrifice. (Genesis 4:5).

UNRIGHTEOUSNESS CAUSED DESTRUCTION, CONFUSION

Enoch was the seventh generation to live upon the earth.

He was righteous, because he walked with God. There is not much written about Enoch, but, oh! what volumes those few words contain. **“Enoch walked with God.” (Genesis 5:24).**

In Noah’s generation, the third from Enoch, there was so much unrighteousness in the earth that God was sorry that he had created man. (Genesis 6:7). Noah was righteous and he and his sons, his wife and his son’s wives, eight souls, were saved in the ark that they had built. (Genesis 7:7). We are saved by the waters of baptism. (I Peter 3:20, 21).

The whole earth had only one language after the flood and the people sought to reach heaven on a tower of brick. This was displeasing to God. So he confounded their language so they could not communicate. The place was called Babel. God did also scatter them over the earth. (Genesis 11:9). The 20th century saw man going to the heavens in a space craft. (Did God allow this to show man that life was on the earth, only?)

TEN RIGHTEOUS COULD NOT BE FOUND

Abraham was righteous, because he believed God. Belief led to obedience. (Genesis 15:6). Abraham prayed to God to save two wicked cities for the sake of ten righteous persons and they were not found. (Genesis 18:32).

Lot, his wife and two daughters, four souls, were all that were saved from the destruction of Sodom and Gomorrah, the Lord having mercy upon them. (Genesis 19:16). Those four souls did not remain righteous for very long. (Genesis 19:26, 36). We must be very careful today lest we slip. (James 1:25).

Joseph remained pure, righteous and faithful unto God through all of his trials and temptations. First it was his brothers conspiring to slay him, because of jealousy. Then his master’s wife lied, because he would not commit adul-

tery with her. His master imprisoned him on false charges. His fellow prisoners forgot him. (Genesis 37:20; 39:14,20; 40:23). If God be with us, who can be against us? (Romans 8:31).

JOSHUA AND CALEB ENTERED CANAAN

Moses and Aaron were two alone before Pharaoh and all of his servants. (Exodus 7:10). Yet, they were not alone, because God was with them. Aaron, of all people, so soon turned from God to make a molten calf and to worship it. (Genesis 32:8). Only one besides Moses remained faithful, nay two: Joshua and Caleb. (Genesis 32:17). Caleb remained faithful, because he was allowed to go into the promised land. (Numbers 14:24).

Joshua and Caleb, two of twelve spies, believed that God would give the land into their hands. (Numbers 13:30) Only these two saw the land of milk and honey, to enter into it. They two of all of the children of Israel to leave Egypt entered the promised land. Only two! (Numbers 14:30).

SAMUEL, DAVID AND ELIJAH TESTED

Samuel was displeased by the people wanting a king. He was told by God, let the people have a king. They are not being rebellious against you, they are rebelling against me. The people did not reject Samuel, they rejected God. (I Samuel 8:7).

David, a man after God's own heart (Acts 13:22) was a sinner. A grievous sinner. One sin led to another. David's sin began with lust and ended in murder. (II Samuel 11:1-17). David, convicted of his sins, repented and God forgave him of his sin. (II Samuel 12:13). God will forgive our sins, but we cannot sin just to be forgiven. If we sin through human weakness, and then repent, God will forgive. (I John 1:9). David in his youth stood alone with God before the giant, Goliath, and the Philistine army. (I Samuel 17:45). David and his 600 men were a few against Saul and his host of Israel. (I Samuel 23:13).

ELIJAH WAS NOT ALONE

Elijah was the only prophet of God against the false prophets of Baal. Four hundred and fifty men. (I Kings 18:22). Then Elijah wallowed in a little bit of self pity. He was the only one left that was faithful to God, so he thought, but God knew better. God told him that he was not alone, that there were seven thousand that had not bowed to Baal. (I Kings 19:18).

Isaiah, a man of unclean lips, in a nation of men of unclean lips. (Isaiah 6:5-8). Isaiah's lips were cleansed by the live coal (verse 7) and in answer to God (verse 8), said, "**Here am I; send me.**" We should have Isaiah's attitude. We should be willing to do the Lord's bidding. (II Corinthians 8:12).

Daniel and the three Hebrew children refused to defile their bodies by eating the king's meat. (Daniel 1:8). Shadrach, Meshach and Abednego were thrown into the fiery furnace, for refusing to bow to Nebuchadnezzar's golden image. (Daniel 3:25). Daniel was cast into the lions' den for praying to God. God sent his angel to stop the lions' mouths. (Daniel 6:22).

JONAH, JOHN AND THE TWELVE

Jonah was told by the Lord to go to Ninevah, but he thought to evade the issue, by going to Tarshish instead. He thought to hide from God. (Jonah 1:1-3). God spoke to Jonah the second time and Jonah went to Ninevah and preached unto them and the whole city repented. (Jonah 3:8).

John the Baptist came preaching repentance and to pre-

pare the way of the Lord. (Matthew 3:1-3). For all of his efforts of preaching righteousness and condemnation of sin, he was beheaded by king Herod. (Matthew 14:1-10).

The twelve Apostles stood before the house of Israel to condemn them for the crucifixion of Christ. They were few, but after Peter and the eleven finished speaking, about three thousand were added to them. (Acts 2). The Apostles were not persecuted by the Jews only, but by the civil government as well. (Acts 5:18).

The Apostle Paul was often alone. He suffered much persecution, much physical harm and severe mental anguish for the gospel. (II Corinthians 11:22-31). Through all his trials and tribulations Paul remained faithful. He fought a good fight, he finished his course. (II Timothy 4:7).

The Apostle John, the beloved disciple, was all alone on the Isle of Patmos for his testimony of Jesus Christ. An old man, after years of faithfulness unto his Lord, destined to spend his declining years in loneliness. (Revelation 1:9). John was faithful until his death. (Revelation 22:20). The other apostles were faithful unto their death (Revelation 12:11), according to secular history.

The most alone person who ever lived was our Lord and Savior. His chosen few, the twelve apostles, forsook him on the night of his betrayal. (Matthew 26:56; Isaiah 53:7). God loves us so much that he turned his face from his Son, his only begotten Son, that we might have forgiveness of our sins. (Matthew 27:46). What manner of persons ought we to be, before God, knowing that we can never repay this great debt that we owe our Lord and our God? (II Peter 3:11-15).

—1914 Calico Circle
West Palm Beach, Florida 33406.

Shame, Shame on Writers Who Accuse Others of Apostasy

Cliff Werhan

I guess it's time to put in my 2¢ worth. Have you ever noticed that some writers who call themselves Christians have the audacity to "write up" other preachers and teachers who tend to be a little more liberal in religious theory than themselves?

In fact, I have on my desk in front of me an article written by a preacher in a volume which has great circulation among the churches of Christ. In fact, two separate writings do essentially the same thing. In both of these "letters" he calls the names of other teachers and forthrightly accuses them of teaching error. Can you imagine? He has the nerve to NAME them in writing.

Can this writer be so ignorant as not to recognize that we must teach the "truth in love"? Doesn't he understand that this means we must never call sin by its name? Doesn't he recognize that we must never "mark them" who teach error? In case you would like a bit more information, the preacher who did the writing was the apostle Paul. Some of this name calling and exposing is found in I Timothy 1:18-20 and II Timothy 2:16-18.

BUT, WAIT! Since the apostle was led by the Holy Spirit to write as he did, could it be that "love" cannot tolerate error which would destroy their loved ones? Could it be that preaching love demands an exposure of false teachers? And could it be that those who hide behind "you don't love me any more" run to this smoke screen just because they have no other defense?

—The Weekly Messenger
Eagle Lake church of Christ
Eagle Lake, Florida

Notes & Quotes...

Aging preachers among churches of Christ probably are the most vulnerable human beings on earth. I have had the following letter in my files for more than two years now. In my judgment, it will be better *not* to name names or places, at least in this instance, but here is what he said:

Dear brother Rice,

For more than 21 years I preached for what is now the _____ church of Christ, at _____. In late January of this year my wife had major surgery which left us with a \$10,000.00 hospital bill. When some of the brethren, including one of our three elders, asked the other two elders about helping us pay that bill (which I had not asked) these two elders became angry and demanded that I move, which I have done.

For more than 21 years the elders promised me six months notice with pay when I would be asked the move, but in their anger they refused to honor that commitment. My wife and I are in a state of shock because of it. The congregation was growing and everyone was happy in the new meetinghouse until this incident. Now about 80% of the members have left for other area congregations.

At age 65, I have decided to retire from preaching after 45 very pleasant and profitable years of preaching. My health will not permit another trauma like I have just been through. So, I am unemployed and heavily in debt. I have applied for Social Security benefits which should start soon.

Contending for the Faith is loved by many brethren who attended at _____, but since so many have departed I seriously doubt if the elders will re-subscribe.

There are 15 congregations in the _____ area and I had the privilege of preaching a total of 30 years in that good city, baptizing several hundred people in that time. Through the generosity of relatives, my wife and I now live about three miles south of _____.

Tony Lawrence, minister, *Needmore* / Indian Mound, Tennessee: "I would like to just drop you a note to let you know the good job I think that you are doing. I have always been concerned about liberalism in the church but have been more keenly aware of it in the last year. . . .

"I would like to ask of you to say a word about *young preachers* just out of school. If one would just look around and see that men such as **Roy Osborne**, **Don Finto** and the like are not spring chickens. I do realize the younger, less mature preachers are more easily led away, but there are many good sound young preachers. All I ask is that you make mention that it is not the preacher's age that makes him liberal but his *failure to love the truth*."

(NOTE: "You are right," I wrote in reply, "that just because one is young does not mean he is a liberal any more than because he is old he is not. Some of the deepest-dyed liberals among us include **Roy Osborne**, **Don Finto**, **John Allen Chalk** and others like them — and these are hardly young any more. I'll try to say something about that, too." IYR Jr.)

William H. Hughes, of Fort Wayne, Indiana, turned in 15 new subscriptions.

Mrs. Ransom Boone, of Fort Morgan, Colorado, turned in five new subscriptions, ordered back issues for March, August and November, 1980, re: Crossroadism, saying, "We enjoy your paper so much. Glad some one is exposing these people."

Nick G. Baggett, of Brewton, Alabama, sent two three-year subscriptions.

Lewis & Christine Blair, then of Warren, Michigan, now of Pensacola, Florida: "We are enclosing a check for \$60.00 for 20 subscriptions. Please send them to Eureka Heights church of Christ, 15132 Michael, Taylor, Michigan 48180. . . ."

Mrs. Marion LeCornu, Paducah, Kentucky: "I have read several copies of your paper that one of the brethren here in Paducah had and found it to be very interesting and informative."

James Alan Brown, Sparta, Tennessee: "Keep up the GREAT work."

Mr. & Mrs. Jimmy D. Browne, Colorado City, Texas: "My husband's brother **Don Brown** and a friend **Rick Schaffer** recently attended the *First Annual Southwest Lectures* at Austin and both were enlightened so very much. When they returned home, they had so much to tell us — especially about some of the topics they heard or went to — and mentioned to us about the Crossroads conflicts and Crossroadism. We know that so much has crept into the church of our Lord, and it concerns us greatly. Not only for the church are we concerned, but also for our children and what they will be facing in the future.

"We realize how very important it is for us to teach, train and ground our children in the truth and to take a stand or stand up for the word, the Bible. We are concerned for how liberal the church is getting and letting every little thing creep in and accepting it as though it doesn't make any difference whatsoever.

"We have just finished listening to one of your tapes and were surprised at some things and how much error is being taught by brethren of our Lord and how Crossroadism is getting into the church.

"We would like to have more information or material on the Crossroadism issue, and perhaps if possible some of your later issues of *Contending for the Faith* on this subject. We need to let others know what is going on"

(NOTE: We sent a copy of each of our "Crossroads" issues. Those ordering same should enclose \$4.50 for the issues themselves, adding \$1.55 extra for postage. IYR Jr.)

Sgt. Chris Gould, 037306917, Co. c 2/48 Inf, APO NY 09091: "After reading several issues of *Contending for the Faith* referring to Crossroads church of Christ in Gainesville, Florida, I felt it my duty to warn our brethren here in Europe at American congregations about the false teaching of these congregations such as Crossroads and Poway. However, I also felt a need to study some more on the subjects your magazine has brought to light. During the course of my readings, I noticed that Charles (Chuck) Lucas and his cultic following use a guilt trip as their main tool and their intelligence network could give the Central Intelligence Agency a few lessons in secrecy and dirty tactics.

"As I said earlier, I have tried to warn the brethren here in Hannac Area. Some have heeded the warnings and others have said the only reason that Crossroads has been 'persecuted' is because they are a growing congregation. Personally I believe these latter brethren have come from areas where numbers mean more than love of the Lord. Also these brethren have not read their Bibles. I don't recall anywhere in the scriptures where Jesus or the apostles ever used coercion or force to convert or keep a person in Christ.

"Maybe someday our brotherhood will grow physically and spiritually enough that people who teach like the Crossroads church will not be ac-

cepted. It wasn't so long ago that another cult and its leader Jim Jones made worldwide headlines. If this is what it takes to impress people, I sure hope that the brotherhood wakes up so this need not happen again. Keep up the good work."

(NOTE: "Why would brethren just assume without one shred of evidence that the reason we are exposing Crossroads and their false philosophy is just because they are growing!" I replied, in part. "Church growth, based on God's word, is what we all should be for, not against. Having devoted more than 12 years of my life to planting the truth of the gospel in unevangelized areas of the Far East, this should, within itself, prove that I want the church to grow. However, while growing, it still must insure that only the truth of God's word is being taught. It is because Chuck Lucas and the Crossroads church have been mixing human error into their doctrine that all these doctrinal problems have arisen." IYR Jr.)

Howard R. Horton, preacher, Clyde, North Carolina: "I have sat back and listened, thought and prayed about the work that you and your staff are doing with *Contending for the Faith*. I have read with admiration for you and your staff, when you listed those that wanted to . . . please cancel our subscription. I have wondered . . . is this brother right or is this brother wrong? I feel like you are right!

"This comes after several weeks of contemplation. It now is evident to me that you are getting the same type of RETALIATION for exposing 'CROSSROADS EVANGELISM' that brother Foy E. Wallace, Jr., got for exposing 'BOLLISM' and 'PREMILLENNIALISM'! Why is it that these 'brethren' (?) want the rest of the body of Christ to 'come to them in private' when they espouse their UNBIBLICAL doctrines PUBLICLY!

In my opinion this thing is spreading because we no longer have BIBLE-MINDED men as elders. One elder that I personally know could not define worship! That is what I mean by not being Bible-minded! And then the 'men' part of my statement — we no longer in some areas have MEN!

The Lord said, "... How hardly shall they that have riches enter into the kingdom of God' (Luke 18:24), but the 'RICH', sure can get a seat on the Eldership! I am not against the rich, but when we start placing financial wizards, public relations men, and promoters as elders, and leave the Bible-minded poor man or middle-class worker on the shelf, no wonder things are 'passing . . . when they should not be passing!'

"I don't have to spend one dime or phone call or plane ticket to go down to Florida and talk with the elders of the Crossroads church of Christ. All I have to do is look at their 'fruits'!

"As long as people keep preaching false doctrine in public, there is not one ounce of scripture keeping us or barring us from denouncing it in public. And when a preacher or deacon or elder or anyone is too weak or too scared to stand for the truth publicly, then they AND the false teachers are both a shame and a reproach to God. . . .

"Brother Rice, 'Keep on shuckin' the corn and gettin' to the cob!'

Joe B. Greer, Montgomery, Alabama: "I received your *Contending* paper. I have read it through. In my travels I have noticed many indications of the influence of this fad or doctrine, and all of them have seemed bad to me.

"Please send me 15 copies of this issue of *Contending for the Faith*. I believe that this issue is one of the most needed of any that you have published. Thank you for being frank and fair in your paper. Ira, be careful."

Mrs. Gladys Williamson, of Tatum, Texas, contributed \$10.00 to our *contending for the faith* fund.

James L. Stone, Hurst, Texas: "God bless you all for a wonderful publication."

Benton church of Christ, Benton, Kentucky, ordered a bundle of 25 copies per issue for the next year.

Wayne E. Owen, Detroit, Michigan: "I was visiting in Little Rock, Arkansas, when at the end of morning worship a brother from Hot Springs, Arkansas, made an announcement relating to the workshop to take place in Hot Springs. In announcing the speakers he called attention to one **Chuck Lucas** from Crossroads and the wonderful work he was involved in there in Florida.

"Early part of summer there was a youth workshop or some kind of meeting in which **Kip McKean** was one of the main speakers. This was at the **Hazel Park church of Christ**, suburb of Detroit.

"**Wisconsin Seminar**, October 30-November 1. The one for 1980 . . . held in Madison, Wisconsin. Among the speakers . . . **Roger Lamb** of Charleston, Illinois.

"**Parkside church of Christ**, Dearborn Heights, Michigan (the one that handles the *Herald of Truth* program in Michigan) . . . presented the **Dr. James C. Dobson** Film series, 'Focus on the Family' . . .

"Please continue to expose the false teachers through *Contending for the Faith*."

(NOTE: "It is self-evident from the itemization of things pointed out in your letter that error is literally running rampant among the churches," I replied, in part. "The only way possible to save the church from total apostasy is 1) to warn the brethren and 2) for brethren to heed the warnings. If either the warnings or the heedings are missing, the cause of truth goes down by default." IYRJR.)

Durard & Carolyn Pendergraft, Joplin, Missouri, contributed \$100.00 to our contending for the faith fund, saying, "We are very much aware of the changing attitudes toward sound doctrine, exchanging 'I think so' for scripture or 'that's too hard or harsh' for discipline brought about by love for the erring one. We appreciate *Contending for the Faith*. May God bless you with the mental and physical health and strength to continue the battle for truth."

Collinsville church of Christ, Collinsville, Illinois: "Please remove our name from your mailing list."

Aaron Nicholas, Stamps, Arkansas: "I am thrilled when I read the Notes & Quotes where there are so many good things said about the paper. But, on the other hand, it breaks my heart just to know, much less see with my own eyes, such drastic changes taking place in brethren that you have worshipped with for 40 years, who at one time would abide by the Word of God and take action against wrong doing no matter who it was.

"I read brother James Pilgrim's article, 'Why Are We Losing Members?' He gave some very good reasons. I believe I can give some good reasons why we are losing members:

"1) The church no longer believes in church discipline.

"2) We have too many preachers when they learn the church where they are preaching does not believe in church discipline, that is music to their ears because they do not either.

"3) We have too many churches that do not believe in having elders to oversee the church and to feed it on the sincere milk on the Word, so they have majority rule which is far from Paul's teaching in Acts 14:23 and Titus 1:5. Where there is no authority there is no law or order.

"4) We have too many preachers who, when they read II Timothy 4:2 ('Preach the word; be instant in season, out of season'), they stop right there just like the Baptists do when they read Romans 8:1 ('There is therefore now no condemnation to them which are in Christ Jesus').

"Most of our preachers never read the rest of the verse ('reprove, rebuke and exhort with all long suffering and doctrine') because they are men pleasers and in so doing they condemn themselves..."

Mrs. Carlton Ross, Leesburg, Florida: "I would like to have six copies of your July/1981 'Beware of the Crossroads Movement.'"

WATCH THOSE USHERS

In Oakland, California, at the Sunday evening services, the sermon was under way and at the back door Glen Jackson had been trying to keep a small dog from getting in. Halfway through the service the door opened and a man and a woman walked in. Jackson saw the dog and gave a kick at him and missed, catching the woman on the shin! She was doubled up in pain and began rubbing her leg. Then, before he could apologize, she looked up and said, "I'm sorry we're late, but we're out of town!"

—Via "Bulletin Digest"

Ordell Heavin, preacher, Springfield, Missouri: "I am still fighting the good fight of faith by preaching and upholding the truth. Thank God we can still teach the truth of God by the written word, namely, the *Contending for the Faith*, as well as by mouth. Crossroads philosophy, perverted Bibles, and all the other false doctrines are being taught even in the church of our Lord today.

"While studying Paul's first and second epistles to Timothy, and also Titus, our ills, at least most of them, are plain. We find in I Timothy 3:1-7 and Titus 1:5-11 the qualifications of a bishop. This is the kind of man to rule over God's house. When they fail to meet these qualifications, or fail to use their office scripturally, then the false teachers take over.

"Look at Titus 1:9-11 (also chapters two and three). All through both books of Timothy and Titus, warning after warning. Too many places the elders are on a sit-down strike and men are permitted to preach and teach error. I know places where anything questionable is just swept under the rug. Sound doctrine is not taught in all classes, with not a thing done. TV programs that have been questioned about being sound are covered up with miscellaneous funds.

"May God help us all to speak where to speak where the Bible speaks and keep still where it is still. (Revelation 22:18,19).

"I am right in the nest of the *Tulsa International Workshop* thing. Look at the 1982 theme, then look at the speakers. A nest of Crossroadism, perverted Bibles and every other kind of 'ism'. How can men like this preach the word? Possibly some, but not 100% 'sound doctrine.'

"May God bless you as we fight the good fight of faith."

Kevin Bowman, Tucson, Arizona: "I very much appreciate your July 1981 bulletin on the Crossroads cult. I have heard for some time about the movement, and I always heard it was evil, but I never heard just what it was. It makes it very difficult to preach the gospel when you are ignorant of denominational or pseudo-Christian organizations. I commend you for this. Please send us 100 copies of the July 1981 edition. . . (Incidentally, your prices are cheap. You could raise them and I'd still be happy.)"

Ron W. Newberry, minister, Arlington church of Christ, 6215 Arlington Road North, Jacksonville, Florida 32211, March 4, 1982: "Please remove our name from your mailing list immediately. Do not send us any further issues, special or otherwise.

"We have read 'Contentions for the Faith' for the past few years. You fairly well strain out the gnat and swallow the camel. I have yet to witness such reckless abandon in the use of 'facts' all in the name of faithfulness. You would destroy an entire field of wheat to uproot one weed.

"Such a shameful display of 'Christian love' will not be allowed to permeate any spiritually minded Christian here. 'Out of the same mouth proceedeth blessings and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet and bitter. This wisdom descendeth not from above, but is earthly, sensual, devilish. (James 3:10, 11, 15 KJV).

"Once again, terminate immediately any future plans to send anything to this congregation. In the Master's service, (Signed) Ron W. Newberry, minister."

Rodney Carroll, minister, Church of Christ, 16th Street and Florida Avenue, Chickasha, Oklahoma, March 1, 1982: "I hope this letter finds you and your family well.

"Several in our congregation have come to me recently concerned with what they read in the 'Notes & Quotes' section of the March '82 edition of *Contending for the Faith*.

"**Dave Short**, the previous minister at 16th & Florida, took it upon himself without the knowledge of our Elders to cancel the church's subscription to *Contending for the Faith*. Dave spoke only for himself. Many of the 16th & Florida congregation in Chickasha subscribe to your paper and appreciate the work you are doing for the Lord's body in the U.S. as well as your Far East work.

"Kenneth Worden, one of our Elders at 16th & Florida, has asked me to write this letter in order that it might be made known that we as a congregation do not stand opposed to a paper that contends for the faith. We do not wish to have our subscription cancelled.

"May God continue to bless you. Sincerely yours. (signed) Rodney Carroll, minister."

(NOTE: After reading what brother Carroll had to say about what happened in Chickasha, Oklahoma, we are wondering now if Ron W. Newberry was usurping the authority to the Arlington/Jacksonville, Florida elders like Dave Short did those at 16th Street and Florida Avenue, in Chickasha. Was he speaking for the elders? Or was Ron Newberry just speaking his own pique? IYRJR.)

Elders, Church of Christ, Clarkson, Kentucky: "We will be sending you \$75.00 a month to use wherever needed in the work of the Lord."

Russell Chambers, Charleston, West Virginia: "I am writing this letter of inquiry about a certain matter. I am concerned about . . . the Gainesville, Florida church of Christ, known as the Crossroads Church. I have followed them and their teaching through your magazine and *The Truth* and other sources of information to many parts of the country. I traced them from Florida to . . . Oklahoma . . . to the Garnett Road church of Christ in Tulsa, a church they dominate.

"I found that Garnett Road sponsors the so-called '*Soul Winning Workshop*' that is held in Tulsa each year in March. What I would like to know is what they teach at this three-day Soul Winning Workshop? I have heard that those workshops are set up so their followers can come and be taught or, in other words, be indoctrinated. . .

"I thought by chance you might know someone that could cover the meetings for the purpose of exposing their doctrine. I would greatly appreciate any information you could give me. The reason I am so interested is that I am bitterly against their philosophy and I know some people that attend these workshops from this vicinity. I am not a preacher or elder but a Christian and want to keep the Lord's church free from this sort of doctrine if possible."

(NOTE: "Since Garnett Road/Tulsa and Crossroads/Gainesville evidently walk hand in hand," I replied, in part, "I never have bothered to attend one of their so-called 'Soul Winning Workshops'. The principal damage, as I see it, is not so much the indoctrination one might receive during the workshop, but that it gives Crossroads and other false teachers credence in the eyes of the unwary. They always try to have certain brethren of standing in the brotherhood. This way folks are led to think that if brother So-and-so takes part, then it must be all right. . . We plan to have more on Garnett Road and their workshop at a later date." IYRJR.)

Eleanor B. Edwards, of Elizabethton, Tennessee, when renewing her subscription for three more years, added \$17.00 "extra" to her check to help our contending for the faith fund.

Hollins church of Christ, Hollins, Alabama: "Refused."

GOSPEL TRACTS

(NOTE: "Dozen" or "Hundred" quantity prices apply only when ordering Dozens or Hundreds of any one title; otherwise the "Single Copy" price applies. On all orders under \$10.00, please add 80¢ for postage and packaging. Tract orders over \$10.00, add 10%.)

After Death...What Then? — by Perry B. Cotham. Single copy \$.25; Dozen \$2.50; Hundred \$18.00.

Are the Churches of Christ Narrow-Minded? — by Phil Risinger. Single Copy \$.25; Dozen \$2.50; Hundred \$18.00.

The Battle of Armageddon — by Wayne Jackson. Single Copy \$.20; Dozen \$2.00; Hundred \$15.00.

Bible Baptism and Baptist Baptism — by James R. McGill and Garland Elkins. Single Copy \$.25; Dozen \$2.50; Hundred \$18.00.

The Case for Verbal Inspiration — by Guy N. Woods. Single Copy \$.25; Dozen \$2.50; Hundred \$18.00.

Come and See — by Garland Elkins. Single Copy \$.25; Dozen \$2.50; Hundred \$18.00.

A Conspiracy to Restructure — by Glenn L. Wallace. Single Copy \$.20; Dozen \$2.00; Hundred \$15.00.

Dancing: From Satan or From God? — by Garland Elkins and Robert R. Taylor, Jr. Single Copy \$.25; Dozen \$2.50; Hundred \$18.00.

Denominationalism — by James M. Tolle. Single Copy \$.30; Dozen \$3.00; Hundred \$20.00.

The Difference Between the Christian Church and the Church of Christ — by G. K. Wallace. Single Copy \$.40; Dozen \$4.00; Hundred \$30.00.

The Design and End of Miracles — by G. K. Wallace. Single Copy \$.40; Dozen \$4.00; Hundred \$30.00.

Direct Operation of the Holy Spirit in Conversion and Sanctification — by Roger E. Dickson. Single Copy \$.25; Dozen \$2.50; Hundred \$18.00.

Evolution and Science — by Wayne Jackson. Single Copy \$.20; Dozen \$2.00; Hundred \$15.00.

God's Woodshed — Discipline in Brotherly Love — by John W. Robertson. Single Copy \$.25; Dozen \$2.50; Hundred \$18.00.

Going Down the Valley — by Frank H. Matherley, Jr. Single Copy \$.12; Dozen \$1.20; Hundred \$10.00.

The Holy Spirit in Conversion — by Perry B. Cotham. Single Copy \$.25; Dozen \$2.50; Hundred \$18.00.

How the Holy Spirit Dwells in the Christian — by Guy N. Woods. Single Copy \$.25; Dozen \$2.50; Hundred \$18.00.

The Indwelling of the Holy Spirit — by Marion R. Fox. Single Copy \$.15; Dozen \$1.50; Hundred \$10.00.

Is Religious Unity Necessary for Salvation? — by Phil Risinger. Single Copy, \$.25; Dozen \$2.50; Hundred \$18.00.

Jehovah's Witnesses and the Doctrine of the Deity of Christ — by Wayne Jackson. Single Copy \$.20; Dozen \$2.00; Hundred \$15.00.

The Lord's Church is Different — by Garland Elkins. Single Copy \$.40; Dozen \$4.00; Hundred \$30.00.

Love in Action — by Pat H. Kirkland. Single Copy \$.10; Dozen \$.90; Hundred \$6.50.

Married, Divorced, Remarried and Baptized — What? — by Dan Jenkins. Single Copy \$.15; Dozen \$1.50; Hundred \$12.00.

The New Birth — by Garland Elkins. Single Copy \$.25; Dozen \$2.50; Hundred \$18.00.

Not a Chance in a Million — by Pat McGee. Single Copy \$.10; Dozen \$1.00; Hundred \$8.00.

Premillennialism, A System of Infidelity — by Wayne Jackson. Single Copy \$.20; Dozen \$2.00; Hundred \$15.00.

Premillennialism: Matthew Chapters 24 and 25 Do Not Teach It! — by Roy Deaver. Single Copy \$.30; Dozen \$3.00; Hundred \$25.00.

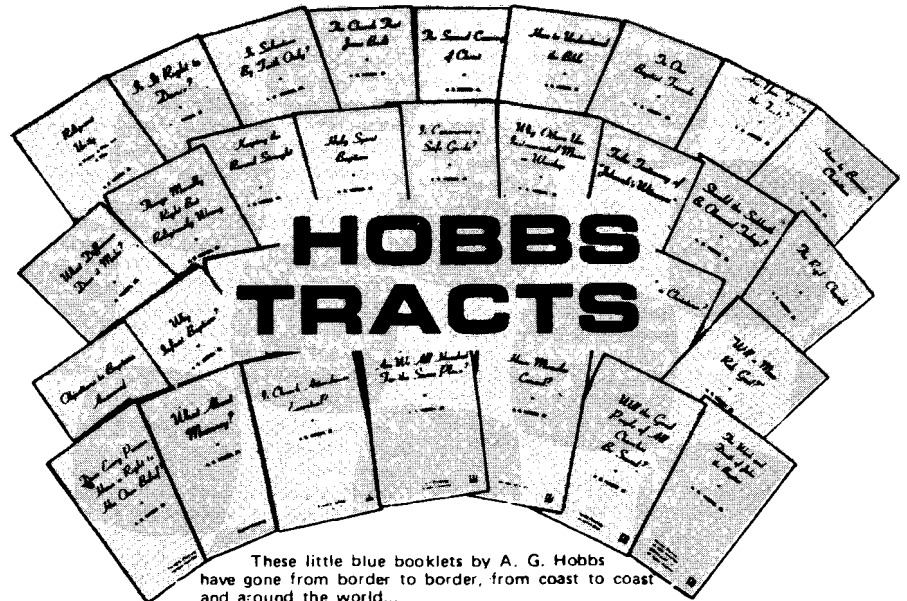
Pure Speech and Profanity — by Garland Elkins and Stoy Pate. Single Copy \$.30; Dozen \$3.00; Hundred \$25.00.

Putting the Creed in the Bible — Single Copy \$.25; Dozen \$2.50; Hundred \$18.00.

Questions Raised by Pat Boone's Book — by Alvin Jennings. Single Copy \$.05; Dozen \$.50; Hundred \$2.50.

Try a Little Kindness — by John W. Robertson. Single Copy \$.25; Dozen \$2.50; Hundred \$20.00.

What You Will Find in the Church of Christ in Your Community — by Roy Deaver. Single Copy \$.25; Dozen \$2.50; Hundred \$18.00.



These little blue booklets by A. G. Hobbs have gone from border to border, from coast to coast and around the world...

GOSPEL TRACTS by A. G. Hobbs. Single Copies \$.35; Dozen \$3.50; Hundred \$25.00; 1,000 \$140.00 (The 1,000 price may be divided into 10 tracts of 100 each.)

Are We All Headed for the Same Place?
Are You Facing the Facts?
Are You Walking by Faith or by Feelings?
Can a Child of God be Lost Eternally?
Did the Book of Mormon Come from God?
Does Every Person Have a Right to His Own Belief?
False Testimony of Jehovah's Witnesses
Harmony and Happiness in the Home
Have Miracles Ceased?
Holy Spirit Baptism
How to Become a Christian
How to Understand the Bible
If Any Err from the Truth...
Is Church Attendance Essential?
Is Conscience A Safe Guide?
Is It Right to Dance?
Is Salvation by Faith Only?
Is the Sabbath Binding Today?
Is There Anything in a Name?
Misconceptions of the Church of Christ Clarified
Objections to Baptism Answered
Religious Unity — A Prayer, A Plea, and A Plan

Should Christians Oppose Communism?
The Church that Jesus Built
The Lord's Supper
The Right Church
The Second Coming of Christ
The Work and Death of John the Baptist
Things Morally Right but Religiously Wrong
Things We Cannot Escape
To Our Baptist Friends
Was Peter the First Pope?
What About Masonry?
What About Tobacco?
What About "Today's English Version"?
What About "The Living Bible Paraphrased"?
What Difference Does It Make?
Why Be a Christian?
Why Infant Baptism?
Why Others Use Instrumental Music in Worship
Why We Do Not See the Bible Alike
"Will A Man Rob God?"
Will the Good People of All Churches Be Saved?
You Are Not the Judge

(On All Orders Under \$10.00, please add 80¢ for Postage And Packaging. Tract Orders Over \$10.00, Add 10%.)

Please Address All Orders To—

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

Lawrence Kilpatrick, of Fruitland Park, Florida, enclosed \$100.00, saying, "I do appreciate . . . your zeal in contending for the Faith. If there ever was a time, it surely is now, when error needs to be exposed. I personally think you are doing a great job if not the greatest of any in the brotherhood. Keep up the good work."

"I have a radio program on the local station called 'Contending for the Faith' and I believe in doing *just that*; however, it does not make many friends as you well know. I had rather rock the boat in this life than to see it sink in the life to come."

"Yes, I am glad to help you pay the expense of sending a copy of *Contending for the Faith* to every church in the brotherhood."

(NOTE: "So you have a radio program on the local station there which you also call *Contending for the Faith*!" I replied, in part. "Well, that is wonderful to my ears! I know what you mean that it does not make many friends; but I liked what you said about rather rocking the boat in this life than seeing it sink in the life to come.")

"Large numbers of our April/1981 issue were sent (and still more are being ordered); however, we have to keep the initiative all the time, so we are planning still another 'Crossroads' issue for July, Lord willing. Since Crossroads has their annual so-called 'Evangelism Seminar' in August, we decided to try to head off as many as possible from attending by getting out another special Crossroads issue the month immediately before."

"Please continue signing up, as many as you can as subscribers to *Contending for the Faith* — and everything you can do to help us get the paper to others we'll be most grateful." (YJRJr.)

Henry McCaghren, preacher, Greenville, Texas: "*Contending for the Faith* is doing more good than perhaps you realize. Keep it going!"

Roy W. Wooley, Azle, Texas: "Keep up the good work."

Church of Christ, 1349 Blaine Avenue, Indianapolis, Indiana, 46221: "Please cancel mailings to this address."

Martin L. Decker, elder, Flushing, Michigan: "We continue to pray for you and sister Rice in your efforts to get the gospel into China . . . The 'Covenant Passage' doctrine on marriage is surfacing here and threatens to divide the church in this area. Maybe I can send you more on this later. There are at least four (4) congregations in the area that *do not* hold this doctrine and *oppose* it as false. Others are soft on it and don't want to rock the boat. . . ."

O. H. Heitzman, of Evansville, Indiana, enclosed \$10.00, saying, "To be used to further the cause of Christ. God bless!"

Roy L. Peters, of Belleville, Michigan, added \$6.00 onto the cost of a one-year subscription, saying, "Use the rest of the money any way you want to."

William L. Word, of Brandon, Mississippi, turned in three more new subscriptions.

Robert H. Martin, preacher, Suva, Fiji Islands, January 4, 1981: "I know being the editor of *Contending for the Faith* is a big job just in itself. We enjoy getting *Contending for the Faith* and reading it each time. But, Ira, you will always shine forth unto us as the one who put the desire in our hearts to go overseas to preach the gospel. You have always had a special place in our life for the Great Commission's sake . . ."

Mrs. Gus L. Martin, El Paso, Texas: "I read **Reuel Lemmons' and Chuck Lucas' letters** in February/1982 *Contending for the Faith*, and if I didn't know better I'd think both were angels — but their halos were too tight."

"I am afraid that Reuel L. will sponsor a meeting in Austin for Lucas. If so, I *hope* the true New Testament church will take out an advertisement as did those in Wichita speaking of wolves in sheep's clothing, telling it like it is. . . ."

(NOTE: "If Reuel *ever did* sponsor a meeting for Chuck in Austin," I replied, in part, "I feel sure your hope that the true church would take out an advertisement as those did in the Wichita meeting would come true." YJRJr.)

Stephen W. Rogers, of Flint, Michigan, sent in two subscriptions.

Randy Kramoski, of Sterling, Illinois, renewed for three years and sent in ten new ones (one for three years), saying, "I believe the biggest problem in the brotherhood today is that Christians do not follow the teaching of I Thessalonians 5:21, to test, to prove, all things. I thank you and your staff for all of your work."

Dale M. Durost, of Lancaster, California, sent in ten new subscriptions.

Glenn A. Jobe, evangelist, Schaumburg, Illinois: "Things are progressing well although we always are in a pinch financially. Much work has been done to the property. I am to begin working at Harper College again soon . . . Most people I have been discovering have nearly no knowledge of the Bible — and not just Catholic and Jews but also many of the 'conservative' denominations. I hope to follow up with a class at Harper College (enrollment 24,000) on 'How to Study the Bible.' We have to concentrate on basics here."

Sam Cummins, Kosciusko, Mississippi: "I am sending you 11 subscriptions to your paper . . . This is for most of the families in our congregation. Would like for you to send me the *ten bound volumes*, also the three volumes of *Axe of the Root* . . . I appreciate very much the good work you are doing. I hope and pray you will always reveal any error in the brotherhood. . . ."

Jack P. Martin, of Greenfield, Tennessee, added \$17.00 onto his check for a three-year renewal, saying, "I enjoy *Contending for the Faith* and want to commend you for the enormous amount of diligent work and vigilance involved in getting it out. Keep up the good work . . . Use the rest for *Bibles for China* or *Contending for the Faith* or your travel fund (your choice). They all are worthy."

Beth Samuelson, Dallas, Texas: "I have been a subscriber to *Contending for the Faith* for one year. I have read your articles. Please read my response:

"1) Most of your articles emphasize the differences among churches of Christ instead of our unifying foundation — the Lord Jesus Christ. Aren't most of your energies being spent on tearing down rather than on building up, unifying and edifying?"

"2) Before writing an article is the subject matter thoroughly investigated? I hope none of these derogatory articles displayed as being factual are hearsay."

"3) Please take me off your mailing list . . . Quite sincerely . . ."

(NOTE: "Your letter . . . came to hand last month," I replied, in part: "however, I have been on the road speaking on behalf of support for sending missionaries to Taiwan, therefore I had to delay my reply.")

"In the first place, in response to your questions, the basic reason for the very *existence* of this paper is a deliberate, conscious effort on the part of certain ones among us to 're-structure' the church of our Lord contrary to his word. My wife and I have devoted more than a dozen of the last two dozen years to advancing the truth of the gospel in other nations across the seas. It came with mighty poor grace when we got home and found this effort in progress to dethrone truth among the churches of Christ and to raise up error in its place."

"The only *possible* basis for the 'unifying' you mentioned is the word of God. Our effort is to contend for the faith which was once for all delivered to the saints. (Jude 3). Thus our effort is to unify brethren *on that basis*. Any tearing down we do is of error. Any building up, unifying and edifying we do is on the basis of God's word."

"As for investigating thoroughly before writing our articles, our telephone bill runs regularly in excess of \$200.00 per month — besides which, when possible, I try to go in person to check out our information. This is for conscience sake. On the other hand, we have enough of these vicious false teachers among us who would be only too happy to sue us for libel if they could ever prove us in error. We have been *threatened* numerous times with such over the past 13 or 14 years; however, so far, none has had either the facts or the courage to go through with it."

"If you still want off our mailing list, please let us know . . ." (YJRJr.)

W. O. Blakeney, Stinnett, Texas: "I know you will always preach the truth of God's word in love. False teachers seem to be more prevalent than ever."

A. O. Rogers, Gassville, Arkansas: "Keep up the work."

Mrs. S. B. Wilson, of Tishomingo, Mississippi, turned in six new subscriptions.

Albert Thompson, Of Paducah, Kentucky, renewed his own and turned in five new subscriptions.

Contending FOR THE Faith

POST OFFICE BOX 26247
BIRMINGHAM, ALABAMA 35276
(ISSN-0744-7906)

Second Class Postage
PAID
at Pensacola, Florida
and at Additional Mailing Offices

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

The Center For Church Growth

Ben F. Vick, Jr.

“Therefore they that were scattered abroad went every where preaching the word.” (Acts 8:4.)

The gospel spread and the church grew in the first century because the early Christians were zealous in preaching the word. (Acts 2:41,47; 4:4; 5:14; 6:1,7; 8:4; 9:31; 11:23-24; 12:24; 19:20.) In a span of 30 years or less, the gospel had been preached to every creature which was under heaven. (Colossians 1:23; Romans 16:25-26.) Such zeal for truth was noted even by skeptical historians. According to Gibbon, one of the leading reasons for the rapid growth of the early church was “the inflexible, and, if we may use the expression, the intolerant zeal of the Christians.” (*Decline and Fall of the Roman Empire*, Vol. I, p. 508.)

It is indeed a sad day when the fires of evangelism are burning low and the love of many doth wax cold. Good works and faithful men are losing support because of the financial crunch and a lack of zeal. It has been observed that “the history of the church has well shown that the less zeal and devotion there is in the church, the more institutionalism and human organizations are needed.” (West, *The Search for the Ancient Order*, Vol. I, p. 170.) Because of a lack of zeal and emphasis on church growth, men have schemed an organization called “Center for Church Growth.”

The “Center for Church Growth” is located in Houston, Texas, and, from all information we have received, is *not* under the direction of any eldership. It has a board of directors with a few well-known men in the brotherhood on it. Some of them are **Reuel Lemmons, Jim Bill McInteer, Joe D. Schubert** and **M. Norvel Young**. The Executive Director is **Joe D. Schubert**; Director is **Joe Barnett**; Associate Director is **Tim Matheny**. Their purpose is to promote church growth by conducting workshops, seminars, and consultation services with individual congregations. Everywhere its programs have gone, the reports have been superb. You ask, “What is wrong with such a work?”

Certainly their *purpose* is not wrong. It should be our

heart’s desire and prayer to God that the church grow spiritually and numerically. But the end (church growth) does not justify the means (Center for Church Growth). If it does, then who among us can scripturally oppose the Missionary Society? Maybe I’m too near-sighted, but I see no basic difference between the Center for Church Growth and the Missionary Society. The church is God’s only “center for church growth” in saving the lost and keeping them saved. (Matthew 28:18-20.) The Lord’s institution, the church, is the only organization in the position to evangelize and edify. (Ephesians 1:20-23.) Such an abnormal growth gives no glory to the church, but only to men. (Ephesians 3:21.) Those who are a part of and support such are saying, in effect, the Lord’s church is unable to determine its problems and find solutions. They stand with the Christian Church and the Missionary Society. They stand opposed to the plain teaching of God’s word and the pioneers (like Fanning, Lipscomb, Franklin, and others) who opposed such organizations. We oppose the Center for Church Growth because there is no Scriptural authority for it.

We also question the wisdom of this organization with its program. To put on their workshop would cost us \$1,000.00; their seminar, \$2,500.00; their consultation service, \$3,700.00. For the Lord’s money, I should say it would be a wiser investment to have a gospel meeting rather than spend it on seminars talking about growth.

Read the words of Benjamin Franklin:

The early members of our great movement in this country were *nearly all* preachers. They read the Scriptures to and talked with their neighbors, explained matters to them, and, in many instances, when the preacher came, they were already convinced and ready for baptism; or, if they had been baptized, ready for uniting on the Bible. This accounts for our having such large success by preaching a few discourses. Much of the preaching was done before the preacher came, by private members and in private circles. These were *missionary people* in the true sense. They were in the work all the time. They did not need games of amusement for pastime. They had no time to spare. They were all busy, and all alive and at work. The love and the spirit of God

(Continued on Page 3)

Contending FOR THE Faith

(ISSN-0744-7906)

Volume XIII, No. 11

November/1982

Ira Y. Rice, Jr. *Editor*

EDITORIAL STAFF

Linwood E. Bishop

James W. Boyd

Tom L. Bright

Franklin Camp

B. C. Carr

W. F. Cawyer

Winfred Clark

William S. Cline

Bill Coss

W. R. Craig

Dalton P. Ellis

E. R. Harper

Roy J. Hearn

W. N. Jackson

Dan Jenkins

Archie W. Luper

Pat McGee

Max R. Miller

Joe H. Moulder

Walter W. Pigg, Jr.

James Pilgrim

Wayne Price

Ben F. Vick, Jr.

Winston Temple

Ernest Underwood

SUBSCRIPTION RATES

Single Subscriptions: One Year, \$5.00; Three Years, \$13.00; Six Years, \$25.00. Club Rate: Six Subscriptions, \$25.00. Whole Congregation Rate: Any congregation entering each family of its entire membership, with single copies being mailed directly to each home, receives a 25% discount off the Single Subscription Rate, i. e., such whole congregation subscriptions are payable in advance at the rate of \$3.75 per year per family address.

BUNDLE RATES

(Standing Orders—Monthly Per Issue—Billed Quarterly after Delivery—or, if you prefer to pay in advance, we shall credit your account accordingly.)

12 copies/\$5.00, plus \$1.85 postage.....	\$6.85
25 copies/\$10.00, plus \$2.09 postage.....	\$12.09
40 copies/\$15.00, plus \$2.33 postage.....	\$17.33
60 copies/\$20.00, plus \$2.76 postage.....	\$22.76
80 copies/\$25.00, plus \$3.17 postage.....	\$28.17
100 copies/\$30.00, plus \$3.61 postage.....	\$33.61

Single Copy, \$.50 plus \$.45 postage

POLICY STATEMENT

ALL COMMUNICATIONS received by *Contending for the Faith* and/or its Editor are viewed 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. Please address ALL communications to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.

CONTENDING FOR THE FAITH is published monthly (except December) by Bellview church of Christ, 4850 Sautley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

(ISSN-0744-7906)

What's An Editor For Anyway?

One of the strangest phenomena in this brotherhood of "peculiar people" (some of us are downright odd) is the practice of *some* of our papers of promoting in their advertising columns what they condemn editorially.

For instance, when you inquire nowadays if an editor is for Crossroadism, you can hardly find one who will admit it; yet, these so-called "Soul-Winning Workshops" — most of which are little more than *Crossroads "fronts"* — evidently have no trouble at all buying space to advertise their events.

Thus what their papers warn against editorially, they not only allow but promote in their advertising columns. What was that Paul wrote about not condemning oneself in that which we allow? (Romans 14:22).

ABDICACION OF EDITORIAL RESPONSIBILITY

When you approach the editor of one of these papers as to why he would allow known false teachers to advertise, all you usually get is what nowadays is generally known as a "cop out." He will tell you that he cannot tell in all cases where to draw the line, therefore he will not discriminate in any case.

If not, then how can he know where to draw the line even editorially! Besides, what is an editor for anyway? If all we are responsible for is good grammar, syntax and where to place a comma, then why not just turn our editorships over to any grade school or high school English teacher!

Probably it is as much for this very abdication of editorial responsibility as for any other reason that the apostasy we all are witnessing keeps going on and on. If editors of all of our supposed-to-be gospel papers (together with the elders of our supposed-to-be sound churches) would put their foot down, we could bring all these departures to a screeching halt. The way it is there is no way.

LOVE OF MONEY STILL IS THE ROOT

When, as a young preacher, I used to read I Timothy 6:10, some things about it seemed hard to be understood. However, the longer I preach and the older I grow the more the truth of what Paul said stands out, when he wrote—

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

When I asked the publisher of one of our well known periodicals as to why he had accepted a full page advertisement from an event featuring one "Crossroads"-oriented speaker after another, without so much as blushing or even blinking an eye, he replied, "For \$750."

Such brethren, I have no doubt, feel terrible every time they read how Judas Iscariot betrayed his Lord for 30 pieces of silver. If there is any difference between the two, I fail to see it. Whether for "30 pieces of silver" or "\$750" such advertising is not welcome in *Contending for the Faith*. Neither should it be in any of our papers that are sound in more than name only.

—Ira Y. Rice, Jr., *Editor*

THE CENTER FOR CHURCH GROWTH

(Continued from Page 1)

were in them, and the divine influence was shed all around. They did not have a little missionary spasm, pray a week for the spread of the gospel, give a few dollars and do no more for three months or a year, but they prayed for the spread of the gospel all the time. They had no trouble about *plans*, but kept at the *work*, and spread the gospel. It can be spread in the same way again, and is being thus spread largely now wherever it is spread at all. If we honestly desire to spread the gospel of the grace of God, to turn sinners to the Lord, free them from the manacles of sin and death, and save them, let us go to work and do it. There is nothing to hinder us, if we have the faith and love and zeal, from carrying it forward to any extent. The people are weary of sectarianism, and ready to hear something intelligible on the way of salvation.

The center, core or heart of church growth is God's word. When preachers preach it (II Timothy 4:2) and all obey it (Hebrews 5:8-9), the church will grow. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (I Peter 2:2.) — *Shelbyville Road church of Christ*
4915 Shelbyville Road
Indianapolis, Indiana 46227

Some Things That Puzzle

P. E. Taylor

We saw a huge sign on Highway 70 between Eldorado and Texarkana. The sign read, "Dr. Martin Luther King attended a Communist school." What would the Commies have been teaching Dr. King? How to be a better American citizen?

There has been a long, bitter fight by many to get the E.R.A. Amendment ratified. It is dead right now, but it will revive. Just what does the E.R.A. hope to accomplish and who is really backing the movement? Christian people? Some one in Poland or some other country? These are puzzling questions to me.

Brother Lemmons has been running editorials about the eldership in the church for years and of late as many as two or three other articles on the same subject. Years ago one of the editorials was so very unpleasant that there was an unfavorable reaction. Brother Lemmons said later he gained more new subscribers than he lost over that editorial. The editorial made no specific case and gave no helpful solution to anything. I wrote him that it was as clear as mud. He did print my letter. I did not think he would.

Recently there have been many articles and editorials about the elders in the church. I sent in a mild article on the subject and it probably never got still on the editorial desk until it was coming back to me. That puzzles me. I pointed out that the Bible is clear as to the qualifications and duties of the elders in the church. Also that on Paul's journey through Lystra and Derbe and a few other places, that he and his companions retraced their steps in a short time and appointed elders in every church. How do you suppose they found men qualified? Perhaps the men had spiritual gifts to teach, but certainly not as to their other qualifications.

I have been preaching the gospel for over 50 years. I also have served as a deacon in the church as well as an elder. I do the best I can. (Really?)

A word of advice to elders — if your preacher suddenly begins preaching on the eldership nearly *all* the time, better move him out.

—Box 6

Davis, Oklahoma 73030

CHURCH DISCIPLINE

Louis Everett Rushmore

A congregation which tolerates sin within itself and among its sister congregations is a congregation in which the leaven of sin has leavened the whole lump. (I Corinthians 5:6,7).

Many other congregations do little better when they fail to enact church discipline, although they may announce the names of those from whom the congregation should withdraw. These congregations, too, are out of step with the divine pattern respecting Bible discipline. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (II Thessalonians 3:6). To do less than what II Thessalonians 3:6 commands Christians to do is to be less than obedient to the author of eternal salvation. (Hebrews 5:8,9). II Thessalonians 3:6 and kindred passages are obeyed or disobeyed on an individual basis, AFTER a public announcement of withdrawal is made. NO ONE has an option in this matter; EACH CHRISTIAN must obey the command to withdraw from the disorderly in order to avoid becoming disorderly himself. "And why call ye me Lord, Lord and do not the things which I say?" (Luke 6:46).

Withdrawal of fellowship should never be an act of vengeance, but rather, it should be an act of love, exercised as the last resort to prompt erring Christians to repent. Neither should withdrawal of fellowship be undertaken without first expending much effort to instruct and to bring about penitence in the erring. Ering Christians must never be allowed to MISUNDERSTAND the purpose of the visits received from those concerned for their souls. Even after withdrawal of fellowship the erring should be admonished as brethren (kindly instructed). After withdrawal and prior to repentance, erring brothers and sisters are ERRING WILLFULLY and are not entitled to Christian companionship outside of instruction.

FELLOWSHIP BASED ON PREFERRING ONE ANOTHER

Christian fellowship is a partnership or companionship wherein Christians prefer each other rather than the companionship of the world. (Romans 12:10; Hebrews 13:1; I Peter 1:22; 2:17). Withdrawal of fellowship is calculated to produce a void for which cause erring Christians are compelled to repent, in order to be restored to fellowship with their fellow Christians and God. (Unfortunately, the effects of church discipline often are minimized because many Christians never develop a love for the brotherhood which exceeds their affection for the world. Christian fellowship includes but surpasses assembling at appointed times and eating together occasionally.)

Fellowship among Christians is both a spiritual and a physical relationship. Likewise, withdrawal of fellowship is both spiritual and physical in nature. "... have no company with him, that he may be ashamed" (II Thessalonians 3:14) portrays the act and the effect of withdrawal of fellowship. (1) Faithful Christians are to avoid pleasurable activities and accompanying with erring Christians. (2) The loss of physical fellowship is intended to cause the erring to feel his loss of spiritual fellowship with his brethren and with God.

The apostle Paul addressed the act of withdrawal of fellowship. "And if any obey not our word by this epistle note

that man, and have no company with him that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." (II Thessalonians 3:14,15). "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Romans 17:17). "In the name of our Lord Jesus Christ, when you are gathered together, and my spirit with the power of our Lord Jesus Christ to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus . . . Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For Christ our passover is sacrificed for us. I wrote unto you in an epistle not to company with fornicators . . . But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat." (I Corinthians 5:4,5,7,9).

FAITHFUL CHRISTIANS MUST OBEY BIBLE

Those who faithfully follow the author of eternal salvation will obey the Bible respecting church discipline regardless of how painful it may be. However, the ones closest to erring Christians and who by exercising Biblical withdrawal could influence the erring the most are often the very ones who refuse to withdraw fellowship. Included in this number many times are parents of NON-DEPENDENT children. (If a physical relationship constituted an

exception to II Thessalonians 3:6 and related verses many inter-related congregations could withdraw from no one!)

While every faithful Christian is obliged to withdraw from the disorderly, doubtlessly, no one contends that a husband or wife should violate the passages pertaining to marriage in an attempt to practice church discipline. (Matthew 5:32; I Corinthians 7:3-5, 10-14; Ephesians 5:28, 31,33; Colossians 3:18,19). Likewise, passages concerning the children/parental relationship should not be violated in an effort to participate in withdrawal of fellowship. (Ephesians 6:4; I Timothy 5:8). However, if withdrawal of fellowship became necessary, parents of non-dependent children (children for whom their parents are no longer responsible) should carefully and prayerfully contemplate their responsibility in church discipline. If the situation were reversed, non-dependent children should contemplate the same. I, for instance, should feel compelled to withdraw fellowship from my non-dependent children in the event that the church Biblically withdrew from them. My wife and I likely should have more effect thereby on our erring children than the rest of the brethren combined.

Bible discipline will not split faithful congregations, nor will it make godly people angry. It will however, prompt the erring to repent and preserve the spotless bride of Christ, according to the wisdom of God. In whose wisdom should we trust?

—909 Golf Road

Waukegan, Illinois 60085

NEW INTERNATIONAL VERSION —A Brief, Critical Review

(Section II)

A. G. Hobbs

(EDITORIAL NOTE: A first section of brother A. G. Hobbs' "Brief, Critical Review" of the New International Version appeared in Contending for the Faith for October 1982. In our opinion, this is the most thorough, to-the-point, short treatment of the NIV that we have seen. Response to the publication of Parts 1, 2, 3 and 4, last month, was simply tremendous. Now we invite your attention to our second section of this review, including Parts 5, 6, 7 and 8, as follows. —Ira Y. Rice, Jr., Editor)

PART FIVE

A Purveyor of False Doctrine (No. III)

THE QUESTION OF FALSE DOCTRINE IS A MOST SERIOUS MATTER, and cannot be brushed aside as something trivial. Believing and following false doctrine will damn one's soul in hell. We have many warnings in the Bible of this danger.

"Be not carried away with divers and strange doctrines." (Hebrews 13:9).

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

"For he that biddeth him God speed is partaker of his evil deeds." (II John 9-11).

THE ISSUE IS CLEAR: We must not lend our support to or encourage false teachers in any way. To do so incurs the same guilt as the false teacher. What about upholding, defending, and endorsing a book that teaches false doctrine, such as the NIV? For one to do so puts him in the same class as the one who stands in the pulpit or before a class and teaches false doctrine. One thus becomes a "partaker of his evil deeds." (NOTE: Teaching false doctrine is an "evil deed.")

He who does not abide in the true, sound doctrine of Christ, "hath not God." If one "hath not God" he is godless, and without hope in the world. (Ephesians 2:12).

The NIV teaches many false doctrines. This cannot be denied. Several have already been pointed out; and there are many more as we shall see. Are you going to have the courage to renounce it and cease using it? Or will you say, "Prophecy not unto us right things, speak unto us smooth things, prophesy deceits" (Isaiah 30:19)?

Lest one think that I am "nit-picking", may I remind you

that “Every word of God is pure”? We dare not change one jot or tittle.

1) Jesus made an argument on the *tense* of a verb in defending the resurrection with the Sadducees. (Matthew 22:31-32; Luke 20:37-38). And in arguing with the Jews. He said, “**Before Abraham was, I am.**” (John 8:58).

2) Paul made an argument on the letter “s” in Galatians 3:16.

Let us note another false doctrine taught in the *NIV*.

8. **Premillennialism.** This is the false doctrine that Christ will come back to earth, set up an earthly kingdom, and reign 1,000 years in Jerusalem on the literal throne of David.

Nothing could be farther from the truth. Let us note a few passages that are twisted so as to accommodate this theory.

1) **Matthew 18:28:** “And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

All well-informed Bible students know that “in the regeneration” refers to the Christian Age. The apostles were given the keys of the kingdom, and ascended their thrones of authority on the day of Pentecost and began to bind and to loose when the Holy Spirit, through them, revealed that men must repent and be baptized for the remission of sins. (Acts 2:36-38).

The *NIV* projects this expression into the future so as to accommodate the 1,000 year reign theory and renders it “at the renewal of all things.”

2) **Acts 3:21:** Here we have the expression, “**the times of restitution.**” The context shows that this refers to the Christian Age, a time as Peter proclaimed, “**Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.**”

Here, again, the *NIV* projects this into another age, stating, “until the time comes for God to restore everything, as he promised long ago through his holy prophets.” There is a difference in “times of restitution” (plural), and “the time comes” — a period in future.

We dare not change one letter which was given by the Holy Spirit. But the *NIV* translators are bold to do so to make a passage fit their biased theory.

Keep in mind these facts about the kingdom: (1) It was set up in 33 A.D. (2) Jesus is NOW both king and priest on His throne. (Zechariah 6:12-13; Hebrews 7:17-21). (3) All early Christians were translated into the kingdom. (Colossians 1:13).

Jesus is reigning NOW. (I Corinthians 15:25-26). At his second coming, he will DELIVER UP the kingdom to God — NOT SET IT UP.

PART SIX

A Purveyor of False Doctrine (No. IV)

As we pursue this review, I want it clearly understood that I am not impugning the motives of anyone.

Most of those using the *NIV* are doing so ignorantly — just not knowing how wrong it is. Please consider carefully what I am pointing out. The prophet Isaiah warned, saying, “**WOE UNTO THEM THAT CALL EVIL GOOD, AND GOOD EVIL. . .**” (Isaiah 5:20). How can anyone call the *NIV* a good translation when it teaches false doctrine out-

right, omits many words, verses and phrases; when it casts doubt on so many passages; when it perverts and paraphrases so many other passages?

Some seem to think that it makes no difference which version one uses, just so he lives a good Christian life. It is contended by some that the Bible most people read is our lives. It is true that Paul said to the church at Corinth, “**Ye are our epistle written in our hearts, known and read of all men.**” (II Corinthians 3:2).

However, the kind of life one lives for the world to read depends upon WHAT one *believes* and what one *does* — in private life and in public worship. What one *believes* is going to influence what one *does*. Our *deeds* and *words* (conversation and teaching) make up our influence.

Jesus said, “**Take heed therefore HOW ye hear . . .**” (Luke 8:18). He also said, “**Take heed WHAT ye hear. . .**” (Mark 4:24).

Faith comes by hearing the word of God. (Romans 10:17). False belief comes by hearing and reading false doctrine. If one wants the young people, and others, to believe that infants are born in sin, the direct operation of the Holy Spirit, salvation by faith only (and the many other false teachings that I am pointing out, then give them the *NIV*. Giving the young people the *NIV* as a gift is no favor. Even though done with good intentions, it is actually a disservice and a deception.

With all due respects toward all, and with no offense intended toward any: **LET US FACE THE FACT — THE *NIV* IS NOT THE TRUE WORD OF GOD. It is a paraphrased perversion!!** This will be more fully sustained as we proceed with this review.

If one does not believe that the *NIV* is a dangerous version, teaching false doctrine and leading people from the truth, note this: In another state, the teacher asked, “At what point does one receive remission of sins?” One (who was visiting from another congregation) answered, “When one confesses.” This is what the *NIV* teaches. (Romans 10:10). This same person then began talking about “our sinful nature”, which is another false doctrine taught by the *NIV*. But man’s nature is not sinful. We are made in the image of God.

NOTE THIS POINT CAREFULLY: One’s life is a rather blurred epistle for **the world to read** if one believes and teaches what the *NIV* teaches. **Yes, the translation one uses really is important. It is a serious matter as to how we handle the word of God.** For this we must give an account on the day of judgment. This responsibility cannot be passed off as a joke.

We continue pointing out more false teaching.

Premillennialism continued. Some half of the religious world espouses this doctrine; and a few years ago the church of our Lord was divided over it. Therefore, it poses a real danger and should not be ignored. I have called attention to two scriptures (Matthew 19:28; Acts 3:21) that are rendered so as to accommodate this theory. Let us note another.

3) **Ephesians 1:10.** The *NIV* translators think this verse refers to a future period of time. However, we are *now* in the dispensation of the fullness of time. We are assured that it was in the fullness of time when God sent his Son. (Galatians 4:4).

9. **The *NIV* teaches that Simon Peter had TWO fathers.** In Matthew 16:17, the *NIV* says: “Jesus replied, Blessed are you, Simon son of Jonah. . .”

In John 21:15,16,17, three times Jesus addresses Simon Peter, son of John. I know that this is absurd and impossible. This is just some of the bungling of inefficient translators. Now do you want to know the truth? Was Simon Peter's father Jonah, or John? **His father was Jonah, NOT John.** The *KJV* has Jonah in all these passages. For further verification of this see *The Revision Revised*, by John W. Burgon, p. 181.

10. **The *NIV* teaches the spotless Son of God had to be purified.** Luke 2:22 says, "And when the days of **HER purification according to the law of Moses...**" The *NIV* says, "When the time of **THEIR** purification..." Under the law of Moses (Leviticus), **only the mother** had to submit to the rite of purification — not the child.

PART SEVEN

A Purveyor of False Doctrine (No. V)

I feel quite sure that the majority of my readers were unaware of so much false teaching in the *NIV*.

In dealing with the word of God, we are dealing with something sacred. God never has allowed men to tamper with His word, or to change the least iota. This truth is set forth in many passages. For instance, we read: "**Ye shall not add unto the word which I command you. Neither shall ye diminish ought from it...**" (Deuteronomy 4:2).

This warning is sounded throughout the New Testament. (Revelation 22:18,19; Galatians 1:8, and II John 9-11).

The translators of the *NIV* violate this principle throughout. Currently we are pointing out some **specific false teachings**. Thus far, we have noted ten.

11. **The *NIV* teaches that Christ did not come to abolish the law.** In Matthew 5:17, the *NIV* reads: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them."

Jesus, however, *did* abolish the law. It was the will of God that He do so. Hebrews 10:9 reads as follows: "**Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.**"

In Ephesians 2:15, we read, "**Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.**"

Further evidence is found in II Corinthians 3:3-14. This was accomplished when Jesus was nailed to the cross. (Colossians 2:14).

Jesus did not come to *destroy* but to *fulfill* the law. Had he destroyed the law, he could not have fulfilled it. The first Testament had to be taken away before the New Testament could be established.

12. **The *NIV* virtually denies that Luke was inspired.**

Luke said that he "**had perfect understanding of all things from the very first.**" Only a man with divine inspiration could make such a statement. No man without divine inspiration could have had "**perfect**" understanding of "**all things from the very first.**" However, the *NIV* has Luke saying that he had "carefully investigated everything from the beginning" thus making Luke merely an investigative reporter with the truth of his message hinging on his investigation. Luke was an inspired penman, and inspired men did not have to investigate.

13. **The *NIV* teaches that the kindness of God leads to repentance.**

However, the Bible teaches that "the **goodness of God**"

leads to repentance. Criminals and drunkards may be *kind*. God is kind, but he is also good, and it takes more than kindness to lead one to repentance. This is truly a sad mistake to render this word kindness rather than **goodness**.

14. **The *NIV* teaches that Cornelius and his house received the same gift as the apostles.**

Peter told the other apostles that God gave Cornelius and his house a "like gift" as the apostles received on the day of Pentecost. It, however, was not the *same* gift. If it had been the same gift, then Cornelius and his house could have performed all miraculous powers that the apostles could perform. This would include raising the dead, and imparting miraculous power to others by laying on of hands, whereas this power was possessed only by the apostles. (Acts 8:17,18).

Peter said, "**And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.**" (Acts 11:15). It was a **direct, miraculous** outpouring on Cornelius and his house, like what occurred on Pentecost. There is no record that Cornelius ever spoke in tongues again or ever did anything miraculous.

Please hear me patiently. Consider what I am saying. The defense of the Bible is the **one most important question** before us today.

If the Bible is not the inspired word of God, and if we do not have a translation that is based accurately and faithfully on copies of the manuscripts of the inspired men, one we can trust, then we have no **standard authority** by which to settle **any of the other** questions that confront us.

Satan's approach to Eve was to create doubt in what God had said. He said to her, "Yea, hath God said . . .?" Doubt, distrust, and then disobedience followed.

Throughout the brotherhood, doubt is being sown via the modern versions which challenge the inspiration of passage after passage — many of which question truths that we have long held as sacred and certain.

We need to build faith in the word of God so we can build and strengthen faith in the hearts of men.

PART EIGHT

A Purveyor of False Doctrine (No. VI)

GOD COMMUNICATES HIS WILL UNTO MAN THROUGH WORDS. He spoke in times past unto the fathers by the prophets; and "**hath in these last days spoken unto us by his Son...**" (Hebrews 1:1,2). God commands that we hear him. (Matthew 17:5). Jesus selected and appointed the apostles and assured them that they would be guided into all truth by the Spirit. (John 16:13). The apostle Paul said that the Holy Spirit gave them the very words to speak. (I Corinthians 2:13).

GOD'S MESSAGE IS IN HIS WORD. In studying, teaching, or preaching, we must deal with **words**. The translators of the *NIV*, we are told, "have striven for more than a word-for-word translation." We are further told (in the introduction) that "they have endeavored to avoid a sameness of style in order to reflect the varied styles and moods of the New Testament writers."

This is one reason that the translators made so many errors. They should not try to improve on either **style** or the **words** of inspired men. Let us note more false teaching in the *NIV*. We have called attention thus far to fourteen.

15. **The *NIV* perverts the truth and teaching of Luke 10:1.**

Here Luke tells us that the Lord appointed and sent **seventy** workers, “**two and two before his face into every city and place, whither he himself would come.**” The *NIV* denies and contradicts what Luke the inspired penman revealed, and says that Jesus sent “seventy-two.” A footnote should say that MOST of the manuscripts have **seventy**.

The number **seventy** was one of the favorite numbers among the Jews. God punished the southern kingdom **seventy years** in Babylonian captivity. God had Moses to select **seventy** elders to assist him. (Numbers 11:16).

The following translations have **seventy**: *KJV, NKJV, ASV, NASV, RSV* – even the *Living Bible Paraphrased* has seventy. Thus, we have the testimony of some 400 translators saying that seventy is the correct rendition here.

The Pulpit Commentary says, “The preponderance of authority is in favor of seventy.”

Not only here, but in many other places, the *NIV* translators ignore an avalanche of evidence and follow a minority and questionable evidence. They seem all too eager to put the “ark of God” on a “new cart” and those who use the *NIV* seem all too eager to pull it.

16. The *NIV* perverts the truth of Acts 26:28.

Here we have the well known and familiar statement of King Agrippa in response to Paul’s preaching; “**Almost thou persuadest me to be a Christian.**” This is an affirmative statement of the king. **There is no reason to doubt the honest, sincere conviction of Agrippa.** However, the *NIV* has the audacity to turn this into a cynical question. Thus, “Do you think that in such a short time you can persuade me to be a Christian?”

This is a complete reversal of what the king said.

1) The context shows that Agrippa was willing to listen to Paul. He indicated this to Festus, “**Then Agrippa said unto Festus, I would also hear the man myself. Tomorrow, said he, thou shalt hear him.**” (Acts 24:2).

The next day, Paul preached a powerful and persuasive

sermon. In conclusion, Paul said: “**King Agrippa, believest thou the prophets? I know that thou believest.**”

“**Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.**”

2) Let us take special note that Paul was inspired. When he said to Agrippa, “**I know that thou believest**”, he was speaking by inspiration. Agrippa was not scornfully rejecting the gospel. He was almost persuaded to obey.

The apostles could see into the hearts of men. Peter knew that Ananias and Sapphira had kept back part of the price. (Acts 5:1-11).

Jesus said to the Jews, “**For had you believed Moses, ye would have believed me: for he wrote of me.**” (John 5:46).

To deny that Agrippa believed the prophets and was almost persuaded to obey the gospel is to deny the inspired word of God.

Thus the *NIV* is wrong again!!

A MOST STRANGE THING: We have always demanded Bible proof – book, chapter and verse – for what we teach and practice religiously. However, in Biblical criticism we have walked by *assumption, minority, and questionable* evidence. (This will be discussed later.)

Many are using translations that are based on textual evidence that is questionable, and in some cases absolutely false. The passages discussed in this article are classic examples.

(NOTE: With the presentation of this *second* section of four more “parts”, we are nearing the half-way mark in brother Hobbs’ devastatingly convincing exposure of the falseness of the *New International Version*. Should either you or your congregation desire additional copies of these issues, we can supply you at the same “**BUNDLE RATES**” as listed in the masthead on Page 2. Please be sure to add the postage as indicated, addressing all orders to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. Watch for the next installment. *IYR*.)

THE SIMPLE ENGLISH BIBLE —More Doctrinal Problems

Tom L. Bright

With little variation, all of the versions of the Bible sadly miss the emphasis of Paul in I Corinthians 2:9-16. Certainly the *S.E.B.* (*Simple English Bible*) is no exception. All of these new translations are guilty of presenting, either explicitly or implicitly, the Calvinistic view of the direct operation of the Holy Spirit. Let us note this great passage from the pen of Paul.

In this inspirational passage, Paul is dealing with the revelation of God’s will through inspired men. Beginning in verse 9, he argues that “the things which God hath prepared for them that love him” are a matter of Divine revelation. He teaches (vs. 14) that the natural man (the uninspired man, specifically, the man who is “wise” by worldly standards) is not receiving (the Greek verb denotes continuous action) the things of revelation through the natural channels of knowledge. The things of God (vs. 9) are not discernable (not discoverable; man cannot uncover these things of God) through the normal avenues man uses to

come to a knowledge of a thing. Paul affirms that the things of God (the scheme of redemption) are a matter of Divine revelation through inspired men, who speak in words which the Holy Spirit teaches (vs. 13). Furthermore, we must understand that these inspired men (apostles) are the “spiritual” of this text.

In this same vein, I draw your attention to Ephesians 2:11-12, and also to 3:8. Here Paul declares, “Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.” The word “unsearchable” means that which “cannot be traced out,” that which is “undetectable.” Thus, concerning God’s eternal purpose in Christ Jesus (3:11), God left no track, no trace, no hint of His Divine plan by which man could come to a knowledge of it through the natural channels employed by man to gain knowledge of a thing. In other words, God left nothing whereby mortal man, by natural means (the chemist’s test tube, the astron-

omer's telescope or the philosopher's wisdom) could come to a knowledge of God's eternal purpose in Christ Jesus. Certainly this was a matter of **DIVINE REVELATION!**

In Ephesians 3, Paul states that God had made known to him the mystery by **REVELATION**. (vs. 3). He adds in verse 4, "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." This mystery was not mysterious, mystical or incomprehensible. The Biblical concept of the "mystery of Christ" is that it was a mystery **ONLY** because it had not been revealed by God. However, this mystery is no longer such, having now been revealed. (Romans 16:25-26; Ephesians 1:9, 6:19; Colossians 1:25-27 and 2:2). This is Paul's meaning in Romans 11:33-34, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?" (The same original word appears here and in Ephesians 3:8). Nor should we be unmindful of Paul's statement in Galatians 1:11-12, "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Thus, Paul's mystery is no longer a mystery, having been revealed by inspiration. This "mystery" is the very same "things of God" which eye saw not, ear heard not or which entered not into man's heart mentioned in I Corinthians 2:9. The scheme of redemption was kept secret until the appointed time, then made known to mankind by inspired men through the revelatory process! In I Corinthians 2, Paul is teaching that man could not, of and by himself, through his normal channels of gaining knowledge, come to a knowledge of God's eternal purpose in Christ Jesus. (Ephesians 3:11). This was a matter reserved for **DIVINE REVELATION**.

HOW THE S.E.B. TREATS THIS PASSAGE

With these thoughts in mind, let us now turn our attention to the thoughts of the title of this article. In I Corinthians 2:12, the **S.E.B.** has, "Instead, we received the Spirit who comes from God, so that we may understand the things which God gave to us." Now, there is a vast difference in receiving the Spirit "that we might *know*..." and the **S.E.B.** translation "... so that we may *understand*..." The emphasis here, let us remember, is upon the Holy Spirit **REVEALING** the things of God, *not* so that "we may *understand*" the things of God. Certainly Jehovah is capable of **REVEALING** His will in a way that can be understood by man. Truly, "... that we might **know** the things ... of God" (vs. 12) refers to those things that eye has not seen, ear has not heard or has not entered into man's heart through normal channels of man's knowledge. These things are a matter of Divine revelation, undiscoverable and undetectable by the normal means employed by man.

Let us note right here that we sometimes use the words "know" and "understand" interchangeably. However, the *Family Word Finder*, published by *Reader's Digest*, makes an interesting observation in its comment about the word "understand." On page 934 we read, "Today, however, only the figurative meaning is used, and to *understand* means to have a comprehension or awareness of something or its meaning..."

I think if we would stop and consider this point for a moment, we would agree with the above assessment. When we use the word "understand," the general rule is that we mean we comprehend or grasp the meaning of something.

The **S.E.B.** translators present this very thought on page *vi* of their introduction. Here we read, "Sentences are purposely kept short, transparent, and uncomplicated to promote greater *understanding*. Complex sentence structures are often unnecessary anyway. Because of our approach, portions of Scripture which have formerly been difficult to *understand* are now much easier to *comprehend*"

**DENTON LECTURES
COULD HELP DRAW
FELLOWSHIP LINE**

When we first learned the type of lectureship proposed by Dub McClish and the Pearl Street elders, of Denton, Texas, some of us wondered if the forces of error among us might gain some advantage thereby.

In discussing the matter by telephone with brother McClish, however, it was clear to me that such certainly was not the intention of those responsible for this event. As he pointed out to me, if only those standing for the truth had been featured, those at variance could have said that they had been accorded no hearing.

As you will note from studying the names and subjects in the program (see right), those in error are being granted ample opportunity to establish their case - if they can.

On the other hand, those committed to the truth of the gospel on the various subjects likewise will appear on equal footing. All things being equal, truth has nothing to fear from being locked in open combat with error.

One thing in favor of this lectureship (which could not be said of the Preachers Workshops formerly held by Abilene Christian University every January) is that everything is being *tape-recorded* and *post-publication* of what is said is being permitted. This is the way it *ought* to be!

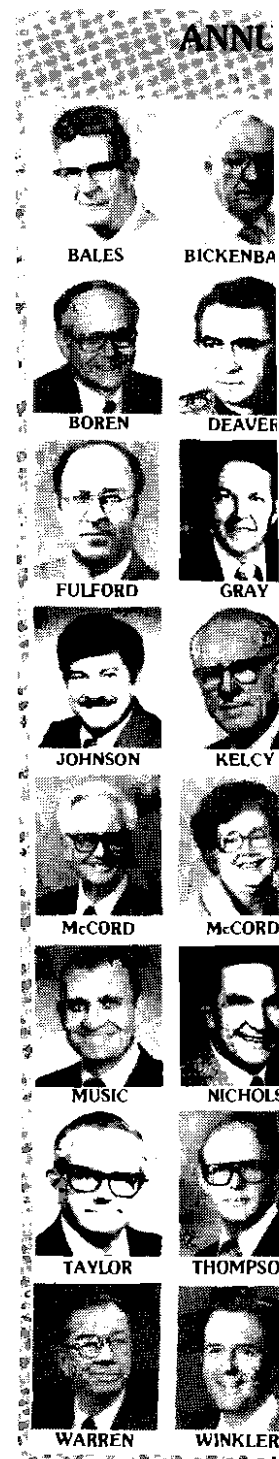
At the special invitation of brother McClish and the Pearl Street elders, I personally plan to be on hand that I may be an eye-ear witness to the whole proceeding. Moreover *Contending for the Faith* will have a large display of our materials on hand.

It is my personal hope that brethren who are set for the defense of the gospel as it is in Christ Jesus will turn out in droves from all parts of the brotherhood for this event.

Instead of James D. Bales merely sending along a manuscript to be read by someone else (for whatever reason), it would be far more appropriate for him to be on hand *in person* to present and defend his position. As much distress as he has caused this brotherhood over his contentions, it seems to me that he owes us *that much* to say the least.

See you there!

-Ira Y. Rice, Jr., Editor



(emphasis mine, TLB). Certainly these individuals have made their thoughts quite clear—comprehension is under consideration here.

The S.E.B. has Paul saying that the natural man "cannot understand" the things of God. But Paul did not say that the natural man could not "understand" them. He said that the natural man could not "know" (come to a knowledge of) the things of God. The reason he could not know them is that God had not revealed them through the normal channels whereby man gains knowledge. These things here are the same which Paul wrote of in Ephesians 3:8, "... which

from the beginning of the world hath been hid in God." It is the same thing that he had under consideration in Ephesians 3:5, "... which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit."

WHY IS "SPIRITUAL" CAPITALIZED?

Furthermore, the S.E.B. not only has Paul saying that the uninspired man "cannot understand" the things of God, but has him saying in the very next sentence, "They can only be understood in a Spiritual way." Now, what does this mean? Why is the word "Spiritual" capitalized?

DENTON LECTURES

NOVEMBER 14 - 18, 1982
DUB MC CLISH, DIRECTOR

STUDIES IN I CORINTHIANS

SPECIAL FEATURE: DISCUSSION FORUM - MARRIAGE, DIVORCE, REMARRIAGE
BOOK AND TAPES OF LECTURES AVAILABLE

ADL SCHEDULE

SUNDAY, NOVEMBER 14

9:00 AM Bert Thompson
10:00 AM Dub McClish
5:00 PM Gary Workman
6:00 PM Doug Bickenbach
7:00 PM Hugo McCord
THE FIRST CORINTHIAN EPISTLE - AN INTRODUCTION
WIDE IS UNTO ME JE I PREACH NOT THE GOSPEL II Cor 9:16-17
WHEN THAT WHICH IS PERFECT IS COME II Cor 13:8-13
BE YE STEADFAST I Cor 15:58
UNITY AMONG BRETHREN II Cor 4:10-17:3:19

MONDAY, NOVEMBER 15

9:00 AM Maxie Boren
10:00 AM Dan Billingsly
11:00 AM Hugh Fullford
11:30 AM Los McCord (IN CHAPEL)
12:00 PM DISCUSSION FORUM
Raymond Kelly
Ray Deaver
3:30 PM Robert Taylor
4:30 PM James Meadows
5:30 PM
7:00 PM Wendell Winkler
8:00 PM Garland Elkins
GOD'S WISDOM VERSUS MAN'S WISDOM II Cor 1:18-31:3:18-23
ANSWERING FALSE DOCTRINES - I COR
The Celibate State: Does Paul Condone Sexual Intimacy Between Those Engaged? II:1:2:36: Are Spiritual Gifts Yet Available? II:8:11:1:7-8: Women In The Assembly: Their Head covering II:5
EVERYWHERE IN EVERY CHURCH II Cor 4:18-17:14:16:16:1
THE PLACE OF WOMAN IN THE WILL OF GOD - NO. I II Cor 11:3:8-9:14:33:35
LUNCH BREAK
MARRIAGE, DIVORCE, REMARRIAGE NOT UNDER BONDAGE II Cor 3:15
The Deserted Saint Is Free From The Marriage Bond And May Remarry Scripturally
The Deserted Saint Is Not Free From The Marriage Bond And May Not Remarry Scripturally
PUT AWAY THE WICKED MAN II Cor 3:18:33
DIFFICULT PASSAGES IN I CORINTHIANS
No Nor To Eat - Lord's Supper, Common Meat Or Bread (5:11); The Virgin-Daughter Or Lover (7:36-38); Only In The Lord (7:39); How Far Must A "Strong" Christian Go To Avoid Offending A "Weak" Christian? (8:9-13)
DINNER BREAK
IMMORTALITY AND ITS CONSEQUENCES
THE RESURRECTION OF CHRIST - FOUNDATION OF OUR HOPE II Cor 4:15:1:39

TUESDAY, NOVEMBER 16

9:00 AM Roger Johnson
10:00 AM J. Noel Merideth
11:00 AM Robert Taylor
11:00 AM Los McCord (IN CHAPEL)
12:00 PM
1:30 PM DISCUSSION FORUM
James Woodroof
Roy Lanier, Jr.
3:30 PM Gospel Music
DIFFICULT PASSAGES IN I CORINTHIANS
Special: "Unmistakable" For Christians? (2:14-18); The Temple of God: The Whole Constitution - Church Or The Individual? (3:16-17); Did Paul Expect The Lord's Coming In The Lifetime of Those Covenanting? (4:5)
THE PURPOSE OF SPIRITUAL GIFTS II Cor 12:1:5, 22
ANSWERING FALSE DOCTRINES - I COR
Paul And The Second Coming II:7: 458; Church Discipline And Corporal Punishment (15:4) Salvation Ethics (16:12, 10:23)
THE PLACE OF WOMAN IN THE WILL OF GOD - NO. II II Cor 11:3:8-9:14:33:35
LUNCH BREAK
MARRIAGE, DIVORCE, REMARRIAGE: ABIDE IN THAT WHICH IS II Cor 13:1:24
The Marriage That Exists At The Time Of A Person's Call To Christ Is To Be Continued With God's Approval
The Marriage That Exists At The Time Of A Person's Call To Christ Is To Be Continued With God's Approval Only If It Was A Scriptural Marriage To Begin With
THE GOSPEL - GOD'S COMPLETED REVELATION TO MEN II Cor 3:6-16

4:30 PM B. B. James

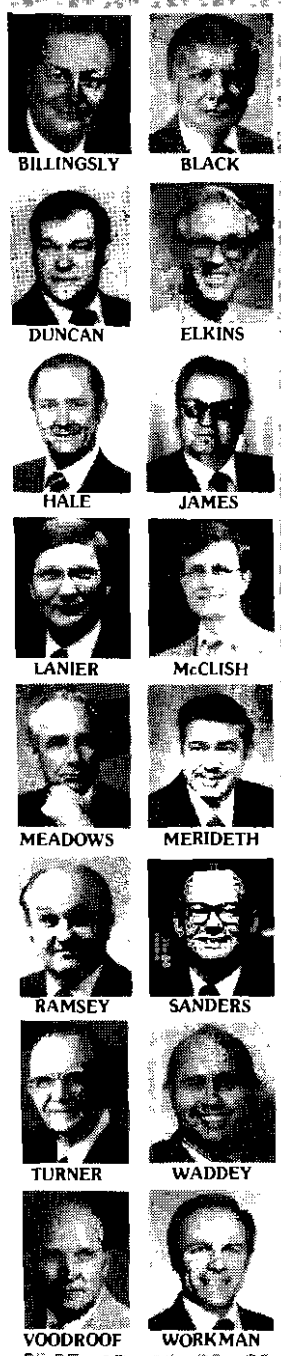
5:30 PM
7:00 PM Richard Black
8:00 PM Hugo McCord
DIFFICULT PASSAGES IN I CORINTHIANS
Does Paul Condone Fornication Or Fornication Offered To Do It? (5:12-13); Woman's Veil - Shows Head Covering In The Presence Of Jesus? (11:4-5); Do You Attend An Assembly Of Special Assembly? (14:26-35) Or What Assembly May A Woman Pray Or Prophesy? (11:3-14:24-35)
DINNER BREAK
LEARN NOT TO GO BEYOND THE THINGS WHICH ARE WRITTEN II Cor 4:6-15
A MORE EXCELLENT WAY II Cor 12:1:15:1:18

WEDNESDAY, NOVEMBER 17

9:00 AM Rex Turner, Sr
10:00 AM J. Noel Merideth
11:00 AM Hardegan Nichols
12:00 PM
1:30 PM DISCUSSION FORUM
James D. Baker
Ed Sanders still reads us (his disclaimers view)
Thomas D. Warren
3:30 PM Richard Black
4:30 PM Gary Workman
5:30 PM
7:00 PM Bert Thompson
8:00 PM Rex Turner, Sr
VICTORY OVER THE LAST ENEMY THROUGH OUR LORD JESUS CHRIST II Cor 15:26: 30:37
ANSWERING FALSE DOCTRINES - I COR
"Soul Sleeping" (15:20); 411 Sanctification - Second Work Of Grace (11:1); The Holy Kiss (16:20-19:1)
False Teachers Beware, Through Their Hearers Be Exposed (18:10-18)
THE CHALLENGE OF SELF-DISCIPLINE II Cor 5:13:27
LUNCH BREAK
MARRIAGE, DIVORCE, REMARRIAGE COVENANT AND NON COVENANT PASSAGES II Cor 7:10-15
God's Marriage, Divorce, Remarriage Laws Do Not Apply To The Alien Stranger, But Only To Those Who Are In Covenant Relationship With God (I Corinthians)
God's Marriage, Divorce, Remarriage Laws Apply To The Alien Stranger, As Well As To Those Who Are In Covenant Relationship With God (I Corinthians)
Is It The Case That No Accountable Person Living Today Will Or Can Be Saved?
ACTS OF FORGIVENESS: WHAT WERE THEY? II Cor 12:14:1
IN REMEMBRANCE OF ME II Cor 11:23-33
DINNER BREAK
THE FIRST MAN ADAM II Cor 18:35
THE PLACE OF WOMAN IN THE WILL OF GOD II Cor 11:3:8-9:14:33:35

THURSDAY, NOVEMBER 18

9:00 AM J. Noel Merideth
10:00 AM John Waddey
11:00 AM Roy Deaver
12:00 PM
1:30 PM DISCUSSION FORUM
Lewis Hale
Roy Lanier, Jr.
3:30 PM Johana Ramsey
4:30 PM Bobby Duncan
5:30 PM
7:00 PM Johnny Ramsey
8:00 PM Bobby Duncan
PUTTING THE POWER BACK INTO PREACHING II Cor 2:1:2:4:13-21
ANSWERING FALSE DOCTRINES - I COR
Paul's Opponents (7:25, 4th); Does The End Justify The Means? (19:20-22); Eating In The Church (14:22-24); Baptized For The Dead (15:29)
THE CORINTHIAN COLLECTION - GOD'S ENHANCED PLAN FOR HIS CHURCH II Cor 16:1-2
LUNCH BREAK
MARRIAGE, DIVORCE, REMARRIAGE: THE RIGHTS OF THE GUILTY PARTY (Matt 19:9)
The Guilty Party In A Divorce Is - The Forfeitor? Has The Scriptural Right To Remarry?
The Guilty Party In A Divorce Is - The Forfeitor? Does Not Have The Scriptural Right To Remarry
WITH WHAT MANNER OF BODY? II Cor 15:35-49
ANSWERING FALSE DOCTRINES - I COR
Baptism Was Not Important To Paul (1:14-16); Man Must Have Special Illumination From The Holy Spirit (12:13) To Only Work In The Body After The Healing Of Our Souls (13:1); Is The Personal Righteousness Of Christ Imputed To The Christian? (11:30)
DINNER BREAK
SOME ANSWERS TO PREMILLENNIALISM'S ERRORS II Cor 13:22:28: 52
STAND FAST IN THE FAITH II Cor 16:13



312 PEARL ST. - 817/387-3531

CHURCH OF CHRIST

DENTON, TX 76201

Although not stated in the introduction, it seems to be the policy to capitalize words referring to Diety. Do these editors mean for "Spiritual" to refer to the Holy Spirit? If some should claim that this could mean spiritual gifts, please explain why this same Greek word is found three times in this same epistle in reference to spiritual gifts, and not once is it capitalized (*cf.*, I Corinthians 12:1; 14:1; 14:37).

Thus, it seems that "They can only be understood in a Spiritual way" at least implies an operation of the Holy Spirit upon the uninspired man, in order that he might understand the things of God. If this is not what the editors meant, this is certainly the impression that they left.

Should the defense be raised that the "Spiritual person" refers to the spiritually minded person, then we respond that they have still missed the teaching of Paul. Among many objections which could be offered, I offer the simplest. If only the spiritually minded person can understand these things, then it is implied that the non-spiritually minded person cannot understand them. But if he "cannot understand" them, how can he become a spiritually minded person? The very thing he must do (understand), he "cannot" do! I ask: How could one change from that unacceptable state to one that was acceptable?

We need to understand that the "spiritual" of verse 15 is the apostles. It is the spiritual man versus the natural man of verse 14. The natural man (uninspired) is not receiving the things of God. However, the spiritual man (inspired) is; and he is speaking these things in words which the Holy Spirit teaches. Moreover, Paul says the natural man cannot know (come to a knowledge of) them because these things of God are spiritually discerned. Notice the word "cannot." Thayer (p. 158) says, "to be able, have power, whether by virtue of one's own ability and resources, or of a state of mind, or through favorable circumstances, or by permission of law or custom." Would any deny that the apostles, either through favorable circumstances or by permission of law, were the ones who were spiritually discerning the things of God? I think not. But not so with natural man.

AND WHAT ABOUT THE WORD "DISCERNED"?

Concerning the word "discerned," please notice the following thoughts. In verses 14 and 15, the words "discerned," "judgeth," and "judged" (*KJV*) are all from the same original word. Concerning this word, Thayer says, "univ. to judge of, estimate, determine (the excellence of defect of any person or thing)." (p. 39). Another writer states that this word is closely akin to "searcheth" of I Corinthians 2:10 and "prove" of I Thessalonians 5:21 (*Expositor's Greek Testament*, Vol. 11, p. 784). So, we have that which is searched out and then approved. The resulting thing of this searching, is inspired words!

Therefore, Paul is *not* stating that any man cannot "understand" the things of God. He is saying that the natural man (the worldly wise man of chapter one) is not receiving the things of God, nor can he "know" them. Why? Because God determined to make these secret things known through revelation (spiritually discerned, vs. 14), by means of inspired (spiritual) men. Truly, the spiritual man "judgeth" (discerns by inspiration) all things (all things of inspiration that God has chosen to make known to man). In addition to this, Paul's affirmation of vs. 16, "but we have the mind of Christ" means that they were inspired by the Holy Spirit; that they, not the natural man, spoke the things

of God in words which the Holy Spirit taught. Paul's "knowledge" was through spiritual channels determined by God, whereas the natural man's "knowledge" was only through the natural channels of mortal man.

My friends, the gospel is simple (II Corinthians 11:3), and can be understood by the common man (Mark 16:15-16) without the direct operation of the Holy Spirit upon the spirit of man. God's Spirit was given to men selected by God, in order that He might make known, that He might reveal, His eternal purpose in Christ Jesus. This "mystery of the ages" was such that man, through normal avenues of gaining knowledge, could have never come to a knowledge of it. It was a matter for divine revelation and only through this means could man come to a knowledge of it.

Beloved, inspiration and revelation are the thrust of I Corinthians 2:9-16. Paul does not here teach that the Holy Spirit helps man today to "understand" what He gave through inspired men almost 20 centuries ago. When the God of heaven reveals something to man, He is certainly capable of revealing it in such a way that man can "understand" it.

I do wish that S.E.B. editors had followed their statement of policy as given in the introduction (p. vi), "In translating the original words of the Holy Spirit, great care was taken to find those exact English words which tell God's message both simply and precisely." I kindly, yet firmly, submit that the S.E.B. falls short of this statement.

I hope that these criticisms are received by all in the same spirit with which they are sent.

—Post Office Box 690
Sapulpa, Oklahoma 74066

Contending For The Faith Adds Two Names To Editorial Staff

It is not often that we make any changes in our Editorial Staff; however, from time to time, we see fit to do so. In recent weeks, we inquired of brethren **Ben F. Vick, Jr.** of Indianapolis, Indiana, and **James W. Boyd**, of Tupelo, Mississippi, if they would be willing to serve as part of our staff of writers. Both have agreed, and we are pleased to announce them.

In his local church bulletin, the *East Main Informer*, for August 31, 1982, brother Boyd ran the following editorial:

CONTENDING FOR THE FAITH

The title of this article has been the title of many sermons, articles, even books. But it also is the name of a gospel paper, published monthly by the Bellview church of Christ, Pensacola, Florida, for elders, deacons, preachers, teachers and concerned Christians. Its able editor is Ira Y. Rice, Jr.

Recently, I was asked to be on the editorial staff of this paper. It is a privilege to be a part of this work alongside brethren who mean to stand for the truth in a day of apostasy, digression, compromise and unscriptural innovations. The paper is a hard-hitting, to-the-point, documented presentation of the truth, both positively and negatively. The truth of God is defended against all forms of error, from within and without. False doctrines are exposed and opposed, regardless of their source.

Faithful brethren who love the Lord, His word, and His church, support this paper, subscribe to it, and take advantage of the opportunity to know what the devil is trying to do among brethren. Of course, those who are timid, afraid to stand, really prefer the ways of man to the ways of God, are not so happy about it. Well, let's be frank. They hate it. And their venom against it, and every

one connected with it, is obvious. This is especially true of those who cry, "Love, love."

Now and again somebody will cancel his subscription with a pious note. Some even say they support this effort, but separate themselves from it. That is strange indeed. And some look and search the paper through, trying ever so hard to find some fault that might justify them in resisting its effort and curtailing its good influence. Being an effort by human beings, flaws can be spotted, now and again. And so, rather than continuing in the battle for the preservation of the church, rather than staying with efforts to protect the "ship of Zion" as its enemies try to torpedo every basic teaching, rather than holding up the hands of those who are not afraid to do battle with the forces of error, they shy away, sneak out, pull off, never you mind how flimsy the excuse. But the real truth is they just do not like liberalism, Crossroadism, denominationalism, humanism, premillennialism, anti-ism, and all the many other "isms" of men opposed. They had rather see the church overwhelmed by false teachers than to stand their ground, or even give a word of encouragement to those who will. They shoot darts that are "fiery" at brother "Ira."

We commend to you *Contending for the Faith* as a journal that ought to come into every Christian home and ought to be read. It is not soothing, but disturbing. It will inform and arouse. It

may at times even discourage you for a moment when you realize how weak many are and the direction many would have us go. But all in all, it will keep you aware of the ways and means of our adversary, the devil. It will help you detect inroads of digression and apostasy that do invade many congregations. And you will be encouraged to read of the forthright, stalwart, faithful brethren that are determined that the ways of the devil "shall not pass"...

I intend not only to continue to offer for publication articles for this paper, but to encourage brethren everywhere to get it and read it.

Some whine, "I don't like the way that brother Rice is doing it." My response is, "I like the way he is doing it a lot better than the way most brethren are not doing it at all and are allowing error to go unchecked and unchallenged." If you can do a better job in opposing error, the field is wide open. Nobody is stopping you. "As for me and my house", *Contending for the Faith* is a real blessing. (Signed) James W. Boyd.

Much appreciation to brother Boyd for his splendid statement. We know that you will enjoy his and brother Vick's articles as they appear, Lord willing, from time to time.—*The Editor*.

The Fallacies of "Friendship Evangelism"

Steve Gibson

Certainly, it is a great joy to lead a friend to Christ. The Bible tells us to evangelize our closest friends and we should spend more time doing it. (Acts 10:24; 1 Corinthians 7:16). Andrew found his brother Peter and "brought him to Jesus." (John 1:42). Barnabas headed straight for his hometown of Cyprus to teach his friends. (Acts 4:36; 13:2-4). We are all for evangelizing our friends, and if that's all a person means by "Friendship Evangelism" then more power to him!

However, we are very troubled by the growing acceptance of a denominational scheme deceptively labelled "Friendship Evangelism." A catch-phrase appearing frequently in Protestant journals since the early seventies, "Friendship Evangelism" became, in 1978, the title of a popular how-to book written by Arthur McPhee, radio speaker for "The Mennonite Hour." We believe Mr. McPhee's brand of "Friendship Evangelism" is a system of false doctrine masquerading as a method of evangelism. Our concern arises because more and more churches of Christ seem to be adopting his rationale.

THE FRIENDSHIP SCHEME

McPhee's game-plan for evangelizing is really nothing but an amalgam of denominational dogmas. His fourfold "method" urges readers to 1) restrict preaching to "non-religious" discussions aimed at peoples' "felt needs"; 2) view evangelism as "witnessing" instead of teaching; 3) see faith as a direct "experience" with God; and 4) understand salvation as a "relationship" to Jesus that does not depend on obedience to any law. If we can grasp these component doctrines, then we can better understand *how* a person comes to favor a "non-religious" outreach.

McPhee views salvation, the doctrinal cornerstone of any evangelistic system, as a personal relationship to Christ that is enjoyed separate and apart from legal requirements, doctrinal beliefs, and any particular life-style. He says:

Jesus did not call people to a religion, or a creed, or a cause,

or a philosophy, or even primarily to a way of life. He called men, first of all, to Himself. And when we call men to discipleship, let us always remember that we are not calling them to our local congregation, our hermeneutic, or anything of the sort. We call men and women to one thing only and that is to Jesus! (p. 34)*

Salvation is relationship to a Person and does not come through obedience to a Plan. (p. 34). Therefore, we have no business trying to convert sinners to "a system of rules and regulations" (p. 22) or "distinctive doctrinal stances." (p. 70).

Since we are saved without law, it is not surprising to hear that we come to faith without hearing the word. Friendship Evangelism is "the caring way to *share* your faith." This is, a personal "experience" of faith. "Like John every Christian is also a witness to an experience of the love of God in Christ. That means you and me." (p. 23). McPhee says this faith-experience, which is the key to salvation, is based on "Jesus Himself, not His ideas or His teachings." (p. 35).

It is these denominational concepts, in turn, that shape his doctrine of evangelism. Instead of just teaching the Bible, the evangelist seeks to share, through a friendly relationship, the Jesus he himself has experienced and witnessed. McPhee believes:

If there is to be any hope of reaching the world for Christ, our Christ is going to have to be a first-hand Christ of experience, not a second-hand Christ of doctrine. (p. 79).

It is this doctrine of evangelism that is translated into his method of evangelism or how-to system. Charging traditional methods with legalism, McPhee concludes that "one of the chief priorities of local congregations should be to make a drastic shift from the accepted evangelistic strategy of recent generations." (pp. 33-34). McPhee's new

*Taken from *FRIENDSHIP EVANGELISM* by Arthur G. McPhee Copyright (c) 1978 by The Zondervan Corporation. Used by permission.

strategy is to 1) go out and establish "relationships" with people (p. 51); 2) devote ourselves entirely to filling peoples' "felt needs" (p. 12); and 3) scrupulously avoid "religious language", since most people do not feel a need for religion. (pp. 97-98). Explaining salvation purely as "relationship," faith as an "experience," and evangelism as a "witness," Arthur McPhee cancels all reason for preaching the word and sends us out into the world with a "non-religious" message! This sort of "Friendship Evangelism" we are very concerned about.

FRIENDSHIP FALLACIES

Friendship Evangelism preaches "another gospel," not Christ's (Galatians 1:6) and its fallacies are easily seen. The root error is—

1. **The fallacy of lawless salvation.** It is true that we must know and be known by Jesus (Matthew 7:23; II Timothy 1:12), but this saving relationship is based on his authority and our obedience. **"Ye are my friends, if ye do whatsoever I command you."** (John 15:14). This means his *plan* of salvation is essential too. Only those who have "obeyed from the heart that **"form of doctrine"** have been **"made free from sin."** (Romans 6:17-18). This freeing plan is also called **"the law of the Spirit"** (Romans 8:2) and the **"law of liberty."** (James 1:25). Thus, the "distinctive doctrinal stances" of scripture are the heart of Christ's saving plan or law of pardon. **"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."** (I Timothy 4:16).

Friendship Evangelism begins with a typical denominational misunderstanding of "faith and works." Thus, the very goal of the system is an empty, misled claim of "I know him" that is procured without changed beliefs or a changed life. **"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."** (I John 2:4). But from this error springs:

2. **The fallacy of experience-faith.** Believing on Jesus means to trust and obey him. (John 3:36, *ASV*). Such faith comes by **"hearing"** the gospel, not an immediate "experience" with God. (Romans 10:17). We believe on Jesus "through" the apostles' **"word."** (John 17:20). The idea that one person can "share his faith" with another, without teaching the Bible, is false. Nevertheless, this misconception undergirds:

3. **The fallacy of evangelistic doctrine: witnessing.** A modern Christian witnessing or testifying about his personal experiences does not constitute evangelism. The apostles were *eyewitnesses* of Christ who testified to the world (Acts 1:22; II Corinthians 5:20; I John 1:1); but witnessing is not the role of subsequent evangelists. Even Timothy, who had "experienced" a spiritual gift, was to teach only the things he had learned from the *real* witnesses. (II Timothy 1:6; 2:2; 4:2).

Sharing faith by telling personal experience is foreign to the restoration movement. **"We preach not ourselves."** (II Corinthians 4:5). The false teachers of Judah prophesied **"the deceit of their heart"** (Jeremiah 14:14), speaking **"lies in my name, saying, I have dreamed, I have dreamed."** (23:25). This is heaven's description of modern testimonials too. Yet upon this fraudulent foundation is constructed:

4. **The fallacy of evangelistic method: non-religious.** Far from avoiding religious language, the apostles spoke **"the word of God."** (I Thessalonians 2:13). Neither is **"Preach the word; be urgent"** (II Timothy 4:2, *ASV*) a slow-

paced, non-religious approach. We must proclaim and announce God's words today with boldness, outspokenness and frankness. (Ephesians 6:19-20). For just as in the inspired age, men are asking the questions the gospel answers (Acts 8:34) and longing to hear God's requirements. (Acts 10:33).

The primary aim of gospel preaching is not so much to fill the world's "felt needs" for things like financial security (I Timothy 6:17), family harmony (Matthew 10:34-37), and a better self-image (James 4:6-10), as much as it is to *create* a felt need for God and his forgiveness. The present mission of the Holy Spirit is to "reprove the world of sin." (John 16:8). The evangelist, who wields the Spirit's sword (Ephesians 6:17), is likewise to reprove when employing that instrument. (II Timothy 4:2). The apostles invariably preached against the sins of their hearers. (Acts 2:23; 3:14-15; 5:4; 7:51; 8:20,23; 13:10; 17:23). When Paul **"reasoned of righteousness, temperance, and judgement to come, Felix trembled."** (Acts 24:25).

FRIENDSHIP FANS

The shocking truth is that more and more churches of Christ are adopting Arthur McPhee's rationale. In fact, I myself was introduced to the Friendship theory by Lynn Anderson, minister of the Highland church in Abilene, Texas. We heard him advocate "friendship evangelism" last summer as he defended radio programs like *Heartbeat* that deal solely with "felt needs."

Brother Anderson recounted his progress in Fuller Theological Seminary's Doctor of Ministry program and began by saying, "I want to try to share with you some things that these people helped me to notice that were in life and are in the Bible." We were given handout sheets entitled "Friendship Evangelism." The speaker then recalled "sitting in a seminar entitled 'Friendship Evangelism'" and how "something just went off inside of me" when he first heard the term.

Anderson set the tone of his speech by advocating the dogmas of "experience-faith" and "witnessing":

I'm as convinced as I can be that one of the major reasons that Christians are not reaching non-Christians with the gospel is because a lot of us don't have a message. Why you say 'I know about restoration history; I know where to show you in the Bible the five steps of the plan of salvation.' Well that's not a message. . .

I'm talking about when the Lord has done something to me in my life that I *know* is of the Lord, and it is priceless to me, like that song we were just singing 'What A Sorrow If I Lost Him,' then I have a message. Now I might not know, I might not even be able to point out all the scriptures for the plan of salvation, but man I can get help on that, concordances are for things like that. I need to have in my eye the look of somebody whose life has been transformed. I need to be able to say 'This is what the Lord means to me, this is what the Lord has done in my life.'

He espoused the doctrine of "lawless salvation", telling us "we deal with the Christian faith as if it were a collection of ideas, when in actual fact the center of it is a relationship." Along the same line he taught that the new birth and a saving relationship with Jesus *precede* conviction and repentance of sinful habits. Picturing Jesus as a friendship evangelist in John 2, and asserting the wine he made was alcoholic, Anderson commented:

Jesus was not deciding whether or not their felt needs were right — he was just sensitive to their felt needs . . . We need to learn that we don't have to put down peoples' felt needs,

because that is so far from the gospel. You could get all those bad habits straightened out and you haven't made a Christian out of anybody yet. . .

I don't think I have any responsibility to talk to non-Christians about their habits, because their problem is not that they have bad habits; it's that they do not have Jesus Christ as Lord of their lives; they have not been born again. So they are not new creatures, they're not in the kingdom. How can you do kingdom living when you have no king? How can you be led by the Spirit when you have no Spirit?

In fact, brother Lynn Anderson has long held the view that conversion and Christian living do not involve "any law." ("Law in the Letter to the Galatians," *Firm Foundation*, Nov. 2, 1976).

Just like Arthur McPhee, Lynn Anderson defends the premises of lawless salvation, experienced-faith, and witnessing that he might argue, in conclusion, for a slow-paced, non-religious outreach aimed at felt needs. "The most fruitful evangelism is among the non-religious. But we can't come on to them with religious words," he declared.

It is even more alarming to realize the words of Highland's preacher also reflect the guiding philosophy behind the *Herald of Truth*. The new *Up Reach* radio series is a case in point. According to the September/October 1981 *Herald of Truth International*:

The new radio program is aimed specifically at non-believers who would rarely, if ever, tune in a religious radio program or attend the services of the Lord's church. Everyday while they are working, or traveling by car, or busy at home, listeners will be challenged by problems they face every day and for which they are desperately seeking answers: problems concerning marriage; raising children; trials of teenagers; emotional problems, including stress; and many other troubling areas of everyday living.

The show's own producers here tell us that *Up Reach* is not intended to be "a religious radio program." Designed rather to be popular with people "who would rarely, if ever

tune in a religious radio program," entire episodes are devoted to such mundane topics as "Handling Temper Tantrums," "The Shy Child," "Grounding An Older Child," and "Allowances." The religion-free "Allowances" segment, for example, is summarized in these words:

An allowance gives the child experience in handling money, making choices, and assuming responsibilities. Although general rules should be given about which expenses an allowance should cover, it should not be 'over-supervised.' Allowances should not be used as punishment or reward. The allowance should fit the family's budget regardless of what others are doing. It's a good idea to start small and let the allowance grow with a child's ability to handle it.

CONCLUSION

Friendship Evangelism, as the term is currently used, denotes nothing but a system of false doctrine. Yet, it is becoming increasingly prominent in our brotherhood. The influential Highland church has, in effect, taken a denominationalist's advice in making a radical shift from traditional strategies, emphasizing more and more a non-religious, felt-needs approach. While this is startling, hearing them explain *why* is just plain scary!

The Friendship rationale holds sway over our "proudest efforts." Will it someday characterize media promotions, gospel papers, and even pulpit preaching across the entire brotherhood? The summer 1982 issue of *Personal Evangelism* confirms that "More and more today we are hearing the term 'Friendship Evangelism'." (p. 2).

We fervently pray that Friendship Evangelism, a human scheme that takes the heart out of the great commission, will soon be remembered only as another fad that failed. For if not, and we, through its continuing influence, take away the command to proclaim and announce the gospel, God shall surely take away our part from the book of life. (Revelation 22:19).

—106 South Elms

Flushing, Michigan 48433

Eastside Muskogee Church of Christ

4th Annual Lectureship – November 5, 6, 7

"FELLOWSHIP"

FRIDAY, November 5

- 7:00– 8:00 – "What Fellowship Is and What It is Not." – **Richard Black**
 8:10– 9:00 – "When Fellowship Among the Saints Is Wrong" – **Robert Taylor**

SATURDAY, November 6

- 9:00– 9:50 – "Right Attitudes Toward Fellowship" – **Richard Black**
 10:00–10:50 – "Fellowship and Marriage, Divorce and Re-marriage" – **Robert Taylor**
 11:00–12:00 – "The Christian's Fellowship With God" – **Hugo McCord**
 1:30– 2:20 – "Fellowship in the Home" – **Hugo McCord**
 2:30– 3:20 – "The Importance of Christian Fellowship" – **Duane Hendrickson**
 3:30– 4:20 – "Liberalism and Fellowship" – **Alan Highers**
 4:30–5:20 – "Can a Church not Fellowship a Church?" – **Ernest Underwood**
 7:00– 8:00 – "Fellowship and the Restoration Principle" – **Alan Highers**

SUNDAY, November 7

- 9:30–10:20 – "Why There Should Be No Fellowship Between the Christian Church and the Lord's Church" – **Roy Deaver**
 10:30–11:45 – "Withdrawing Fellowship" – **Alan Highers**
 2:00– 2:50 – "Fellowship of the Saints in Benevolent Work" – **Bill Hamrick**
 3:00– 3:50 – "Inroads of Ketchersidesism" – **Tom Bright**
 4:00– 4:50 – "God's Plan for Unity" (Ephesians 4) – **Ben Dugan**
 7:30– 8:30 – "What Destroys Fellowship Among Brethren?" – **Ernest Underwood**

Reservations for Housing – Contact: **Charlotte Morgan** (918) 682-6382 Eastside Church of Christ, 2141 Kingston, Muskogee, Oklahoma 74401.

Cliff Lyons, Director

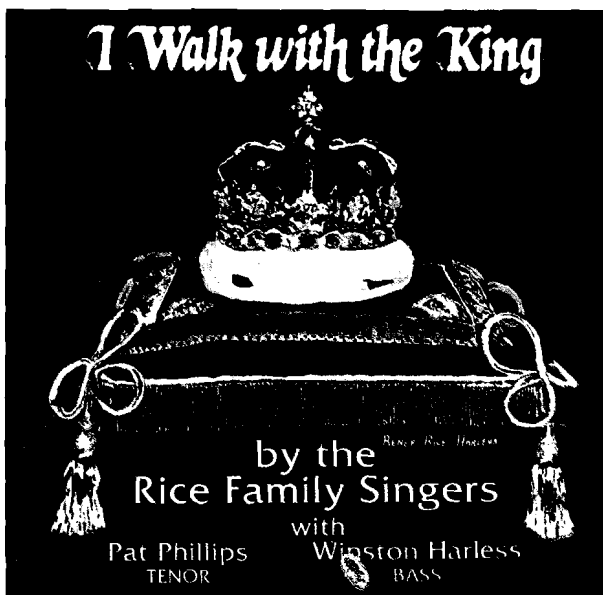
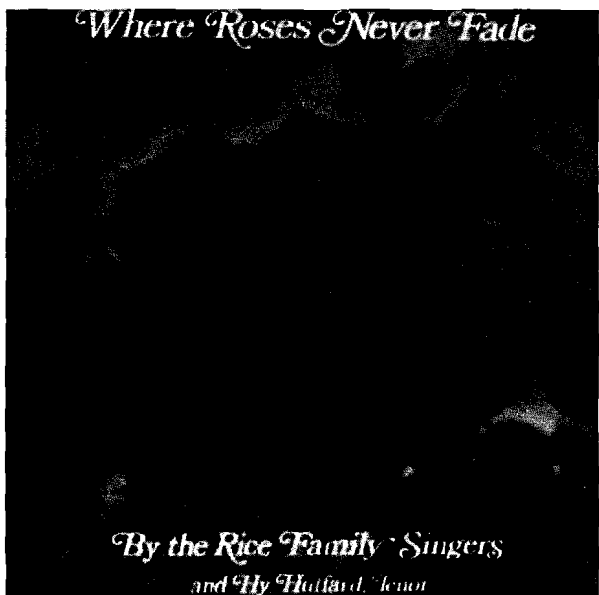
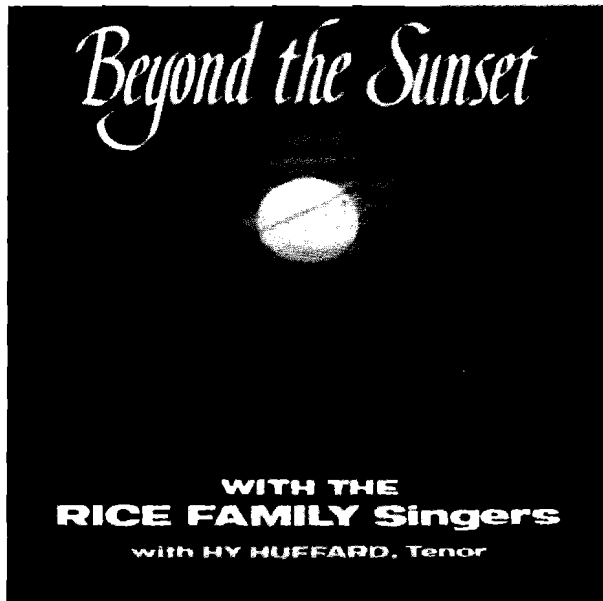
Cassette tapes available through **Steve Wimp**, 1000 North 10th Street, Leavenworth, Kansas 66048

RICE FAMILY SINGERS

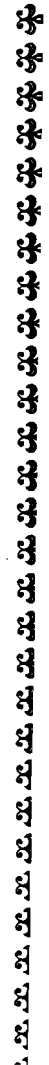
Stereo Albums or Tapes

Do you enjoy good gospel singing? If so, these albums and tapes are for you to give or receive.

FOUR LONG-PLAY 'A CAPPELLA' STEREO ALBUMS AND TAPES



Wonderful for Gifts! Why Not Lay in a Supply! Suitable for Weddings, Graduations, Mother's Days, Father's Days, Birthdays, Anniversaries, Radio Programs — or Just Your Own Enjoyment!



Appreciation Expressed for Recordings

Harry N. Jones, Clarksville, Indiana: "I am writing to ask if you could send me the record, *Where Roses Never Fade* . . . I need a new one to use as the opening song on my radio program on Sunday mornings. . . ."

Mrs. Joe T. Casey, Smyrna, Tennessee: "Thank you from the bottom of my heart for all four of your albums . . . I played three of them non-stop and enjoyed them just immensely."

James Judd, Macon, Georgia: "Thanks so much."

Janie Eddy, New Matamoros, Ohio: "This is the third set we have bought plus two records."

Clifford Arden, Hahira, Georgia: Upon ordering *I Walk With the King*, he said, "I have your other albums and greatly enjoy them."

Mrs. Albert E. Harrison, Wylie, Texas: "This is going to be a birthday gift for my precious mother, Mrs. Ellenburg, who will be 80 in December."

Charles H. Durham, Greenville, South Carolina: "I recently heard your family's album *Mansion Over The Hilltop* on the radio and enjoyed it very much. By contacting the radio station I learned your address. If you would be so kind as to drop me a line telling me how I might go about ordering this album from you, I would greatly appreciate it."

Twyla L. Boyd, Oklahoma City, Oklahoma: "Please send me some brochures, so that I can give them to my friends. . . ."

J. T. Marlin, Duncan, Oklahoma: "The recordings are great."

Mrs. B. L. (Clara) White, Fort Worth, Texas: "I want sister **Kitty Culwell** to be able to hear some of these songs . . . The cassette you sent for me to Saudi Arabia arrived in good condition last year . . ."

Dean Blackwell, Napa, California: "I preach for a small congregation and it is always a problem to get someone to sing a *cappella* at funeral services. These cassettes will certainly be a great help. . . ."

Mrs. Cleovis Stevens, Booneville, Mississippi: "I surely do enjoy your gospel singing. My sister has these albums. We love them."

Albert A. Barnes, Luray, Virginia: "Several here at church want your family albums. I had the first one, but it got away on a radio program . . . They are very good. . . ."

Mrs. Donald Hecker, Zanesville, Ohio: "I'm glad to place this order with you . . . We enjoy good singing. . . ."

John H. Fenton, Blue Springs, Missouri: "I have *I Walk With The King* and enjoy it very much."

Mrs. Anny's Brantley, Rush Springs, Oklahoma: "Your albums are truly a beautiful listening experience. We are giving several as gifts to loved ones who will enjoy them, too . . . Please send me two or three more order blanks. I want to post one on the bulletin board at the church building and give some to friends."

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

Seymour McClure, Madison, West Virginia: "I love to listen to the beautiful songs and lovely voices."

Mrs. J. T. Butler, Weaver, Alabama: "I already have bought the other three from you and do you have any more?"

AVAILABLE ALSO IN CASSETTE AND 8-TRACK TAPES

Order sets for your local radio stations, funeral homes, hospitals (to play over inter-coms and P.A. Systems), shut-ins, to send to your missionaries, and to teach your own congregation or singing group these songs.

Zip Off This Coupon And Send Your Order Today...

CONTENDING FOR THE FAITH
Attention: Rice Family Singers
2956 Allshore
Memphis, Tennessee 38118

Name _____

Address _____

City _____ State _____ Zip _____

Dear Rice Family Singers:

Enclosed please find \$_____ for which please send the item (or items) checked, as follows:

	STEREO ALBUMS	CASSETTES	8-TRACK TAPES
I Walk With the King (12 Songs)	<input type="checkbox"/> \$ 6.00	<input type="checkbox"/> \$ 7.00	<input type="checkbox"/> \$ 8.00
Mansion Over the Hilltop (12 Songs)	<input type="checkbox"/> \$ 6.00	<input type="checkbox"/> \$ 7.00	<input type="checkbox"/> \$ 8.00
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
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
2956 Allshore Memphis, Tennessee 38118

Notes & Quotes...

Ralph Brinkley, Anchorage, Alaska: "We look forward each month to receiving *Contending for the Faith* . . . We want you to know we appreciate your stand for the truth . . ."

Bert E. Harvill, Nashville, Tennessee: "You are doing a great service for the brotherhood. I have trouble trying to get people to read your paper or anything else. We have a population of people who are lazy readers."

(NOTE: "I know what you mean when you mention having trouble getting people to read either our paper or anything else," I said, in part, in my reply. "This is why apostasy continues running rampant among the churches of Christ—they will not read to inform themselves enough to know what is going on—much less what to do about it . . . However, we must keep on keeping on." IYR Jr.)

Charlie Wilson, of Lexington, Tennessee, renewed for three years and added \$10.00 onto his check, saying, "Use remainder to fight for the truth."

Alan Collum, Levelland, Texas: "Keep up the good work."

Mrs. Willie Eubanks, of Wewoka, Oklahoma, enclosed "extra" with her subscription, saying, "I do appreciate your efforts to keep us informed on the problems and problem-makers of the church."

Sherman E. Glover, Glouster, Ohio: "I certainly appreciate the work that you are doing . . . I don't want to miss a single issue."

Bradie Anderson, Church of Christ, 1114 South Randolph Street, Garrett, Indiana 46738: "Please remove us from your mailing list. We do not wish to receive your publication."

Hepburn Street church of Christ, Pine Bluff, Arkansas: "Please put us on the mailing list for *CONTENDING FOR THE FAITH* publication."

Eugene Springer, minister, Cadiz, Kentucky: "We hope you will keep up the good work. I know the need for your paper, as I have been preaching for 25 years and have seen so many brethren who will not stand up for the truth or sound preaching."

"I am beginning my 4th year with the church in Cadiz, which is a sound congregation with sound elders. That is a rare combination in these days."

(NOTE: It has been my pleasure to know brother Springer and his work for many years. He not only lives but preaches the truth. Congregations wanting such a man for a gospel meeting, please address him % Cadiz church of Christ, Highway 68, Cadiz, Kentucky 42211. IYR Jr.)

Inez Nicely, Jal, New Mexico: "Am most thankful for your work."

Stephen Boyd, Nashville, Tennessee: "I enjoy each paper and the way you expose error. It is much needed around here . . . \$3 to help out . . ."

Craig Waugh, Tulsa, Oklahoma: "Please stop sending your trash."

Jack Fox, West Plains, Missouri: "I receive the paper and am proud to get it. I thank God that there are men like yourself and your staff of writers that still have the nerve and love for the truth that you will shun not to declare the whole truth . . ."

WANTED: Sound gospel preacher to work with a small congregation. Must be able to help support himself. Congregation located in Nile Community between Kosciusko, MS and Carthage, MS. For more information call or write **William L. Hettick, Route 7, Box 182A, Carthage, MS 39051** or phone (601) 289-7536.

Mrs. Lee Carter, Franklin, Kentucky: "Keep up the good work in exposing false teaching. It's creeping in so many places."

Marlin E. Newberry, of Parkersburg, West Virginia, in renewing his subscription, enclosed an "extra" \$10.00 "to be used as needed."

Ora Hay, of Needles, California, subscribed, saying, "I was recently given a copy of your magazine. I have enjoyed it so much . . . Please send me all available Crossroads issues. I have a young man who goes to the Mountain Avenue church in Tucson. Very recently the Crossroads cult has stripped them of their young people. I want him to know he is right staying with the Mountain Avenue group . . . Thank you for helping others to see that Crossroads is wrong. In God we trust."

Dale C. Flowers, preacher, of Westmoreland, Tennessee, recently was hospitalized with a heart attack. "My doctor will talk to me in mid-October about getting back into the pulpit," he wrote in July. "Until then I must take it very easy. Just the thought gives me pains . . . Some of the letters you receive sort of give me a pain also . . . Keep on keeping on contending for the faith."

Mrs. O. E. Galloway, of Huntington, West Virginia, is now deceased.

Gerald W. Miles, gospel preacher, Fulton, Mississippi: "You are a trouble maker, but we love you anyway . . . I appreciate the stand you have taken and are now taking for the truth . . . If there is anything I can do for you, let me know."

Hoffman Heights church of Christ, of Aurora, Colorado, placed a standing order for 12 copies of *Contending for the Faith* to be sent each month for distribution there. They also ordered 12 each of all our back issues that deal with the Crossroads Movement.

Otis & June Hanes, of Keyes, Oklahoma, enclosed \$500.00, saying of my 50th-year-of-preaching commemoration dinner, "We would surely have liked to have been there . . . Still appreciate your stand for the truth in all . . . Find check, use as you see fit, especially in the China work . . ."

Mrs. Ralph Rudolph, of Benton, Kentucky, enclosed \$10.00 "to help in the work."

G. B. Sentell, Berkley, Michigan: "How much I would have like to have been able to attend the get-together celebrating your 50 years as a gospel preacher. Here's hoping you will have many more in the future."

Ethel F. Fikes, El Paso, Texas: "Mercy!! All of the congratulations coming your way at this particular time . . . Also more important the fantastically beautiful and meaningful plaque received by you recently. It wasn't the plaque *per se* but the reason for which it was given. No one could deserve it more . . ."

"I pray for you and your family every night of the world. I pray that God will give you the strength, courage and health to continue in your unique work. I appreciate so much the enlightenment one can get from your searching for and bringing to the front unscriptural practices, which make unscriptural congregations of the church. It is a sin and a shame the way some of them are going more or less into denominationalism. However, even the smallest detour will disqualify them in bearing the name of Christ . . ."

James W. Boyd, preacher, Tupelo, Mississippi: "We hear the word 'gap' used in reference to so many things today. People talk about the generation gap, the missile gap, the education gap, the production gap, this gap and that gap. What they mean is the difference between what is and what they think something ought to be."

"Well, permit me to talk about the assembly gap, or maybe it might be better termed the attendance gap between the number present at the Sunday morning worship hour and the other opportunities of spirit edification and growth . . . If we could find ways to convert members of the church to be concerned about these services, the influence of the church in our homes and in the community would be enlarged greatly."

Ruby Wilson, Tishomingo, Mississippi: "I was so happy to read in *Contending for the Faith* about the Bellview Preacher Training School paying honor to your 50 years of gospel preaching. Keep up the good work and God's richest blessing be with you . . . I am enclosing \$20.00 to help where needed."

Johnny Richardson, Florence, Alabama: "I want to commend your January issue of *Contending for the Faith* . . . Brother Pigg stated some things that needed saying. We have followed the denominations to our own hurt. Many, it appears, will never turn back, but efforts like brother Pigg's article help."

Hobart Lankford, elder, Modesto, California, ordered 60 copies of our issue for September/1981, saying, "There is a lot of information on Crossroads, and we need to get this to our members."

Contending FOR THE Faith

POST OFFICE BOX 26247
BIRMINGHAM, ALABAMA 35226
(ISSN-0744-7906)

Second Class Postage
PAID
at Pensacola, Florida
and at Additional Mailing Offices