

Contending FOR THE Faith™

Volume XV, 1984

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Are Our 'Big' City Churches Still Standing For The Truth? Or Are Most Of Them Leading The Restoration Movement Back Into Error?

Overland Park Church, in Kansas City, Is Prime Example of Direction Not to Follow, If Objective Is to Restore Plain, Simple, New Testament Christianity. If We Follow Churches Like These, Apostasy Is Assured!

As the merest tyro in the history of the Restoration Movement knows well, it was not until preachers and churches quit following after the sects and began calling for a "thus saith the Lord" for all that we did in work, worship, name, organization, doctrine and practice that such a movement was even possible.

Slogans such as "Speaking where the Bible speaks; remaining silent where the Bible is silent", "Calling Bible things by Bible names; doing Bible things in Bible ways", and such like, were not just trite sayings among us; rather they and their meaning were the warp and woof of the entire restoration. It was only by being obedient to such principles that a restoration of the church to its original purity and status was possible.

CHURCHES FORMERLY FOLLOWED THESE PRINCIPLES

For perhaps the first 50 years, almost all of the churches involved in the great Restoration Movement remained true to these principles. However, by the late '40s of the 1800's, a rebellious spirit set in, missionary societies were introduced, instrumental music began to be called for "no matter what the Bible said", and apostasy set in all over again, leading to the ultimate division of the churches of Christ from the Christian Church. In general, the churches of Christ continued to follow the principle of I Peter 4:11: "**If any man speak, let him speak as the oracles of God . . .**" The Chris-

tian Churches, on the other hand, took the position that where the Bible was silent, they could keep on talking if they wanted to.

History records how the churches of Christ continued to follow the word of God, letting it limit us in all that we did, said, or even thought. We did so (by and large, that is) perhaps until the early 1960's. Then things slowly and ever so gradually began to change. So gradual, in fact, that brethren right in the midst of the churches that were changing were not even aware of what was happening. And, taken on the whole, it was 'big' city churches that began to follow in their own counsel rather than the counsel of God who led the way.

OVERLAND PARK/KANSAS CITY IS A-CHANGING

In many previous issues of *Contending for the Faith* attention has been called to many and various 'big' city congregations who were leading those who would follow into apostasy. Back in the late '60s and early '70s, there were *Broadway/Lubbock* and later *Burke Road/Houston* with their heretical "Campus Evangelism" movement. In the early '70s came the charismatics and straight out Calvinists at *Highland/Abilene*, where their preacher to this day thinks it is all right to teach denominations how to grow! By the mid-70s we had *Crossroads/Gainesville* leading the church into denominational error by leaving God's word and following such denominational books as *Master Plan of Evan-*

(Continued on Page 3)

Contending FOR THE Faith

(ISSN-0744-7906)

Volume XV, No. 1 January/1984

Ira Y. Rice, Jr. Editor

EDITORIAL STAFF

Linwood E. Bishop	W. N. Jackson
James W. Boyd	Dan Jenkins
Tom L. Bright	Mark K. Lewis
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
Roy J. Hearn	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 Sauffley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

(ISSN-0744-7906)

Let's Quit Making Excuses And Do All We Can To Help!

As a young would-be missionary, almost 30 years ago this spring, I wrote to a certain church in east Texas asking for their help so I could go plant the gospel of Christ in Singapore. The answer came back that they had \$2,500 in the bank, all right — but that it was for *missionary* work! Those brethren had not a clue as to what “missionary work” was. They never helped a dime.

A lady in a nearby congregation was well known to have lots of money. I was sent to her to see if she might contribute to my support. It was clear from the way she started hedging that she wasn't going to help either. She *did* say that she would try to leave something for our work in her will.

“In that case,” I told her, “you'll be worth more to the Lord dead than alive.”

SOME ARE STILL MAKING EXCUSES

If anyone thinks that this phenomenon of making excuses rather than helping was limited to folks *then* rather than *now*, he has another think coming. For instance, I am aware of a certain church in Florida, where the preacher and its elders all claim to be “sound”, who have “sound”, who have been sitting on a nest-egg of more than \$20,000 so long it should have *hatched*. They keep telling folks it is “for missionary work” — but I have yet to hear of even *one* missionary being able to get any help from them though they have had that money in the bank for several years!

One well known church, which does just enough missionary work that at least it can say it does *something*, told one of our very finest young missionaries recently that they “got burned” by a missionary one time, and this is why they don't do more. They knew he rather desperately needed substantial help. They could easily have made up the *whole amount* of monthly support he needed, but slaved their consciences with a token. When I heard of it, I exploded, “But that incident was almost 20 years ago! To use such an excuse is just being childish.” The fact is that church *should* be sending and supporting *several* missionaries — *all by itself!*

THESE NEED OUR HELP NOW

Last May, the Alan Adams family — then of Brandon, Mississippi, now of Farmington, Missouri — volunteered to go as missionaries to Taiwan. They have their sponsor and 70% of their support. All that is holding them back is that other 30%. Who will volunteer to make it up?

Last summer, Ernest and Shirley Underwood, of Okmulgee, Oklahoma, announced their intentions of going as missionaries to Hong Kong. They have their sponsor and have raised more than 60% of their support. But they can't leave until the remaining 40% is forthcoming.

The Louis Everette Rushmores, of Waukegan, Illinois, too, have volunteered for the Taiwan work, hopefully to go this coming May. They, too, need our help. So, brethren, let's get up off our excuses — and help!

—Ira Y. Rice Jr., Editor

Are Our 'Big' City Churches Still Standing for Truth?

(Continued from Page 1)

gelism, Competent to Counsel, Manna in the Morning and The Disciplined Life. Sunset/Lubbock let some of their School of Preaching teachers teach falsely on the Holy Spirit, Divorce and Remarriage, and All Grace/No Law. And *Garnett Road*/Tulsa became a hodge-podge of practically all of these things plus the "elders have no authority" doctrine thrown in for good measure.

While we were so busy trying to figure out and report the doctrinal shenanigans of these and other 'big' city churches, particularly over the past 14 years, some of the *other* such churches in *other* such cities among us were going practically unnoticed. Perhaps one of the most flagrant offenders in the entire brotherhood is the Overland Park congregation in the Kansas City area.

NAZARENE FILM SERIES FEATURED

The principal reason so many of our smaller congregations have been emboldened to show the **Dr. James Dobson** film series "Focus on the Family" is not because it is *scriptural* to subject New Testament Christians to the denominational instruction of a member of the *Nazarene Church*, but just because some of our 'big' congregations, such as Overland Park, did it.

II John 9-11 teaches us that those who have not the doctrine of Christ "**have not God.**" Also that those who "**bring not this doctrine**" are neither to be received into our house nor bidden God speed. Would someone show the difference between receiving them in person and receiving them in films? Would not the effect be the same?

Yet, we noted in Overland Park's church bulletin for September 18, 1979, when **Douglas F. Parsons** was their preacher, the following announcement:

Dr. James Dobson's film series "Focus on the Family" continues to draw excellent crowds on Wednesday evenings. Have you invited a neighbor? Next Wednesday's film is entitled "Christian Fathering." Tell a friend.

And how, pray tell, is a *non-Christian* to instruct *Christians* in *Christian fathering* or *Christian* anything else? How silly can we get!

"STAND UP FOR AMERICA DAY"

By their bulletin for June 16, 1981, Doug Parsons already had moved on and **Chris R. Bullard** had moved in to take his place. Things that Parsons already had started, however, were continued by Bullard. For instance, in that bulletin, right on the front page, it announced a special "Stand Up For America" Day featuring "Special Songs", "Special Recognition of Community Leaders", "Special Prayers" and "Special Reception." Bullard himself was to speak on "The Land of the Free."

Just three paragraphs down from the top, Bullard's column read, as follows:

Just a little over a week away now is our 4th annual "Stand Up For American Day." This is a unique opportunity for us to pray for our national, state and local leaders with them present. Attorney General Robert Stephan and Senator Tom Rehom will be among our honored guests. Plan to be with us as we carry out Paul's injunction to Timothy (I Tim. 1:1-2) in a very special way."

Indeed! Does Chris Bullard *really* think that is what Paul meant to convey to Timothy? Evidently he even missed his citation by one chapter — he must have meant I Timothy 2:1-2. Would he have thus been teaching Timothy to have

"**respect of persons**", when James said just the opposite? Or would he have been teaching Timothy to *receive non-Christians*, when John said *not* to receive those who "**bring not this doctrine**"? Hardly.

And while showing "**respect of persons**", under the heading of "**Singles-Singles-Singles-Singles**" they were singling out the "Singles" thusly,

October 1, 2, 3, 4 is still months away but it is not too early for you to plan to attend the Singles Leadership Seminar at the Garland Road Church of Christ in Dallas, Texas . . .

Jim Dickson, who authored that announcement, went on to say,

This seminar will in my opinion be the best offered for our singles this year. Brenda and I will be attending and will answer any questions you might have.

Well, I have one. Why have such a "seminar" at all?

BAPTIST CHURCH FOLLOWS OVERLAND PARK'S LEAD

In their bulletin for June 23, 1981, Chris Bullard went on to exhort,

This Sunday is our annual Stand Up For America Day. Many local and state officials will be with us. Please don't miss this service. Let's show these community leaders that the church is a positive force in our city. I'll be looking for you.

So they had it. And the following week the Olathe *Daily News* carried the following announcement:

S.H. CHURCH PLANS APPRECIATION DAY

SPRING HILL — The Spring Hill Baptist Church will have Appreciation Day for all local city officials and employees on Sunday.

Spring Hill city employees and their families are invited to attend the 11 a.m. worship service and a dinner in the Fellowship Hall.

Then, on June 30, 1981, Overland Park further said in their bulletin,

I hope that you were not distracted by the actions of the camerawoman from the Sun newspaper. Though her actions were unexpected, it may cause the Lord's church to get some excellent publicity in our community. There should be a feature article in the Friday edition of the Sun.

JOHN CLAYTON USED BY OVERLAND PARK

One thing that we have noticed that many of our 'big' churches in the cities have in common is their use of false teacher **John Clayton** either in person or in his film series. This man formerly was an *atheist*; now he is a *heretic* among us teaching many points of doctrine contrary to the truth as we have documented abundantly in earlier issues of *Contending for the Faith*.

Yet, in their bulletin for October 13, 1981, Overland Park front-paged the John Clayton film series on "**DOES GOD EXIST?**" saying, "Be sure to tell your friends about this exciting opportunity." (No wonder, with 'big' churches like Overland Park continuing to use him and/or his materials, we cannot seem to head off this false teacher.)

HOW MANY GOSPEL MINISTRIES ARE THERE?

Those of us who speak as the oracles of God all know that, in the New Testament, there are but *two* ministries — one of the *gospel*, the other of the *government*. As long as we were content to speak as the oracles of God, that is what we all both knew and said.

However, when some of our 'big' city churches began following the sects instead of God's word, various functions of gospel ministry gradually began to be broken down into separate ministries (*plural*). Hence, in Overland Park's bulletin for October 20, 1981, on page 2, **Jim Dickson** said,

We certainly have reason to rejoice. The O.P. church offers their families with children several programs to enhance their spirituality . . .

. . . Our new ministry will begin this month and I'm really excited about their potential. Our *singing ministry* (emphasis mine, IYR Jr.) will be conducted by Don and Gail Todd. This ministry will teach us new songs, sing and entertain at parties and devotionals, and hopefully travel to other churches to entertain and teach other teens.

The *acting ministry* (emphasis mine, IYR Jr.) will be called "His Seekers." This ministry will be under John Verlin's leadership. The purpose of this ministry will be to teach biblical principles through acting skits and plays.

The *communications ministry* (emphasis mine, IYR Jr.) will be led by Bob and Janet Mills. This ministry will produce a newspaper and reporting on past and future events.

Mike and Gloria Hawkins will be responsible for our *photo ministry* (emphasis mine, IYR Jr.). Pictures will be taken and posted on a bulletin board to publicize our events . . .

What? No ministries for cleaning the toilets, cutting the lawn or cleaning up the building? Ooops! Sorry! In their bulletin for January 18, 1983, I see they took care of at least one of these, as follows:

YOU ARE NEEDED!

The Landscape Ministry needs you! If you are interested in flowers, shrubs or landscape work, contact Jerry Lawson. Your ideas are needed now as we plan for 1983.

LETTING THE PENTECOSTALS TEACH US!

As if it were not bad enough for them to turn over their members to be taught by a *Nazarene* (Dr. James Dobson), evidently Overland Park just can't get enough of this sort of *denominational* instruction. Their next venture was into the teachership of Josh McDowell, a *Pentecostal*. In their bulletin for February 16, 1982, they announced as follows:

Some have asked if the text for our Life Style Evangelism Class, *The Resurrection Factor* by Josh McDowell, is available through the church. The answer is "no," but you can buy it at any religious bookstore. By getting started reading now, you'll be better prepared to enter fully into the training being offered.

Also in that issue the following announcement appeared:

YOUTH SINGING AND ACTING MINISTRIES:

These youth groups will be meeting every Sunday afternoon at 3:30, beginning this Sunday, February 21.

And while on "Acting Ministries", I noted their bulletin for April 20, 1982, featured the following:

APRIL 30-MAY 1 Featuring Ben Zickefoose

Ben teaches physical education and youth ministry courses at Abilene Christian University. On Friday night and Saturday morning, he will present a program of Bible lessons illustrated with gymnastics as a part of LOCK-IN '82.

It's more than 14 hours of fun, food and a little sleep for all Junior and Senior High teens. Plan now to come and to invite your friends.

Also, on Page 4 of that same issue, it was announced that the sixth grade class would be attending the movie, "Chariots of Fire" — strictly *secular entertainment!*

There have been so many questionable things going on at Overland Park, that there is just no way for me to include them all in this report. One of the most recent appeared in

their bulletin for October 18, 1983, wherein Overland Park was inviting its members to attend the Johnson County *Christian Church* for instruction! On the front page of this bulletin, Chris Bullard bragged on this Christian Church's "Walk Through the Bible" seminar, as follows:

Recently I attended one of the most fascinating seminars I have ever been to in my life. Called *Walk Thru The Bible*, it is an unique and enjoyable way to learn the chronology and geography of the Bible. The session I attended lasted six hours and covered the entire Old Testament. And you didn't have to take notes. Everyone left with all the information in their heads.

The *Walk Thru The Bible* seminar on the New Testament is scheduled for Saturday, November 5th, at the Johnson County Christian Church building. This seminar will also last six hours and do for the New Testament what the former one did for the Old. I highly recommend that you attend. Not only will you be able to use what you learn for personal study, but it is something you can use with your children or your Bible class. For more information, you can pick up a brochure in the church office . . .

Overland Park just could not say enough about this Christian Church event. On Page 3 of that same bulletin, one of their other ministers, David Timmons, wrote —

Randy, Chris and Bud all attended a special seminar about a month ago called "Walk Through the Bible: Old Testament." This 6-hour, one day event was very beneficial. In fact, Chris thought it was the best workshop on Bible Survey and History that he had ever attended. The whole thrust of the workshop is to give you an easily remembered outline of Bible history that will help you put each event in its context.

November 5, "Walk Through the Bible: New Testament" will be available at the Johnson County Christian Church (just a half block north of our building). The cost is \$25. Registration begins at 8:00 and the workshop ends at 5:00 p.m. If you would like to join Chris, Randy, and me for this workshop, fill in the registration form on the office counter and give it to one of us. You can see if you might need to attend such a workshop by placing the events in the adjoining column in chronological order.

When the largest so-called church of Christ in the Greater Kansas City area not only is *not opposing* the Christian Church but is even *encouraging* its members to take part in such a Christian Church teaching program as this at \$25 a whack, brethren, it is later than we think!



Marry Only
In The Lord
BY BRUCE R. CURD

Only
\$1.50 each
(plus 80¢ for postage
and packaging)

Bruce R. Curd examines the attitude and motivation that leads a Christian to marry an unbeliever and addresses himself courageously with the hope that more of us may come to realize that the true religion of Christ is an all-consuming passion that must govern every decision made. Order from
CONTENDING FOR THE FAITH,
2956 Allshore, Memphis, Tennessee 38118.

The King James Version Sect

Ray Hawk

Recently, in the pages of *Contending for the Faith*, James Boyd reviewed an article I had written on "Comparative Readings." James and I have been friends for several years, dating back to about 1972. I have been friends with the editor of this paper since 1975 or before. My purpose in writing this letter is out of love for them, the church, and hopefully to wake up brethren as to where some *new* teachings are leading a segment of the church.

In my article, which was printed in its entirety by brother Rice, October, 1982 issue, page 8, I said, "It is sad that some want to consign others to hell if they use the American Standard to study from or some other version." Brother Boyd agreed that this would indeed be sad. But, in the next two paragraphs, he does a complete switch and says just the opposite!

Concerning the *American Standard Version*, which was translated from the Westcott-Hort Greek text, brother Boyd states, "When one will study concerning the W-H text he will immediately know why there is reason to suspect whatever comes from it" (all emphasis mine, RH). He continues, in the same paragraph and throws "modern versions" in with the ASV and says, "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." The ASV is suspect and it and modern versions have false and fatal doctrines!

Does brother Boyd believe one may really use these versions in a comparative study from the pulpits or in classrooms? Listen to him. In speaking of those who use the ASV, RSV, and NIV, he plainly writes that these "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 emphasis mine, RH).

In this same article by brother Boyd, he ends by saying, "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." In this same issue, brother A. G. Hobbs says, "The

threat of division is real . . . The blame will not only rest on preachers who use the corrupt versions but also elders who are to protect and to guard the flock" (page 3, No. 4). These brethren are talking about *splitting the church!* Over what? Preachers and elders who "use the corrupt versions." Think about it. Gus Nichols, Roy Deaver, and a host of other faithful gospel preachers have used the ASV and other versions to study and teach from, yet according to brother Hobbs, they must now share in the blame for those who now write for *Contending for the Faith* splitting the church! Will the church be split because Nichols, Deaver, or others taught false doctrine from the ASV, RSV, or NIV? No, they taught the truth whether they used the KJV, ASV, or any other. But they and other faithful gospel preachers are charged with splitting the church and causing tensions because they "used" these versions! I stated, "It is sad that some want to consign others to hell if they use the American Standard to study from or some other version." That is exactly what *Contending for the Faith* and its writers are doing!

Question: Does the KJV contain any false or fatal error? *Question:* If the ASV is suspect, if a brother has used, is presently using, will ever use it or does so in the pulpit, is he suspect also? *Question:* If the ASV is suspect, what about those who raise money to send a Bible into China that contains more error in it than the NIV, RSV, or ASV? *Question:* Since Jesus used the Septuagint Greek version of the Old Testament, and it differs in a number of places with the Hebrew text, was Jesus guilty of creating tensions and splitting the Jewish faith? *Question:* Would it be ethical for a school of preaching to accept support from a congregation that used the ASV, RSV, or NIV? *Question:* Do brothers Rice, Boyd, or Hobbs believe a preacher is guilty of tensions or splitting the church because he preaches truth from the RSV, NIV, or ASV, and explains the passages that are incorrectly translated? *Question:* Are there any passages in the *King James Version* that must be explained and the truth given as to what the verse or verses really teach?

—1461 East Chester
Jackson, Tennessee 38301

A Reply To Hawk's Remarks

James W. Boyd

Brother Rice asked me to respond to Ray Hawk's article, "*The King James Version Sect!*" There being no substance in the article to the real issue over versions, there is no reply necessary on that score. The attempt to castigate the *King James Version* and those who uphold it does not go unnoticed, however.

Words of friendship and love alongside misrepresentations, wicked insinuations, reckless charges and sinister accusations (favorite weapons of advocates of modern versions), reflect a "love" that cannot serve Christ. But we appeal to open-minded readers to reason with us.

The issue over versions is mistranslation, false doctrines, inclusion of denominational dogma, omission, modernistic removal of God-given evidences of the deity of Jesus, commentary as Scripture, rewriting the message, tampering with

God's Word, and other characteristics of the modern versions. The article contains no indication of an understanding of the issue, but appears to make an escape from the issue with irrelevant questions, attacks on the KJV, actions of people, and assigning convictions to people that they have repeatedly disavowed.

That modern versions contain *some* truth has never been denied. (Nichols, Deaver, mentioned by Hawk for some reason, are on record exposing the *same versions Hawk endorses!*) Truth can be taught and learned without any modern version. If anybody teaches what the modern versions teach in numerous places (and these have been cited profusely), he will teach false and fatal error. That is the issue. Does that matter to you? It does to me!

Will advocates of modern versions endorse men who

teach error? If not, why endorse books that do? We have found that men who endorse those who teach error find it easy to endorse books that each error.

Did you notice how Hawk quotes me as if to object, but failed to make the objection? Let him prove my words untrue, if he can. Just because he dislikes them, is that proof that they are untrue?

Opponents of modern versions are again maligned and accused of splitting churches. We have heard that lie often. It is like accusing Paul of splitting the churches in Galatia, Corinth, and other places because he opposed and exposed error among them. We do warn that the modern versions teach error that can and will split the church. But those opposing the error are not to blame, but those who defend error and its source.

Think with me: Even if the *KJV* was *proven* perverted, distorted, error-filled, fraudulent and counterfeit, how would this prove the modern versions reliable, or justify calling them God's Word?

Now, about studying and using modern versions! Patiently, once again, we repeat, all have studied and used modern versions and other things that we do not consider or uphold as reliable. To merely study and use something is not the same as presenting it as God's Word. Even though advocates of modern versions choose to not see this, can you see the difference? Is it really that hard to see? Do you suppose those who want the modern versions are really looking? And why would anybody persistently try to make us say what we neither teach nor believe? Do you suppose they think this is easier than facing the real issue?

Let the implication of Hawk's title be understood: "**The King James Version Sect!**" Are you sectarian if you oppose modern versions and uphold the *KJV*? What a ridiculous, rash, fanatical and slurring outburst! It reminds me of a certain brother's snide remarks about "King James Churches" when he did his about-face regarding versions—and it makes as little sense. But enough on that!

Should we become so obsessed with undermining confidence in that which has been the guide in restoring the Lord's church in our time? If one is sectarian because he upholds the *KJV*, were brethren sectarians before these new things came on the market?

While Hawk's article professes to warn us of "new teaching," we ask you, is it *new* teaching to urge people to believe what the *KJV* teaches? Is it *new* teaching to oppose false doctrines and their source? Have not faithful Christians been doing that for ages? Why is it suddenly sectarian, now that perverted renditions of Scripture are on the scene?

The *false* teaching in the *perverted* versions is the "new teaching" we oppose, and would urge others to do likewise, though we feel sure some would rather promote the "new" than stay with the "true." That would be a greater service in the cause of Christ than attempting to undermine confidence in the *KJV* and endorsing the proven unreliable perversions.

To all advocates of the modern versions, we simply ask you to deal with the real issue, not straw men, not continue with slander and misrepresentations, and cease to tell people that these new things are God's Word. They are not. We shall continue to do this. Why should we be sidetracked by the incessant wrangling in obsessions to adopt something different from the truth presented through the years?

—Post Office Box 1761
Tupelo, Mississippi 38802-1761

—The liberal mind has no conscience." — E. R. Harper

Jimmy Vest Clears Record Re: His Attitude Toward Modern Versions

At a time when so many of our brethren are not being careful in what they say regarding the many unreliable modern-speech translations proliferating on every side, it is easy for certain brethren to be misunderstood.

Even so, it is never the intention of *Contending for the Faith* to misrepresent anyone — even by implication.

Referring back to Pages 6 and 7 of our issue for July, 1983, we carried an "Exchange of Letters & A Clarification" between Jimmy R. Vest and Ben F. Vick, Jr. Intentional or not, brother Vest felt that our opening remarks in that item placed him in a wrong light; therefore, we are happy to publish his further clarification, as follows:

August 9, 1983

Contending for the Faith
P. O. Box 26247
Birmingham, AL 35226

Dear brother Rice,

In your opening remarks of "Exchange of Letters & A Clarification" in the July 1983 copy of *Contending for the Faith* you indicate that I am defending the modern versions. This is by implication and I want to clear the record as to my attitude toward modern versions.

I use regularly and recommend two translations, the *KJV* and the *ASV*. I use the *ASV* in my preaching and memory work. I do read the other translations for comparative study purposes as most other preachers do.

I am not in sympathy with error in any translation and when the translators make a mistake I do not hesitate to point it out. I have consistently pointed out to the Jackson Heights congregation where I preach that I do not recommend the modern versions.

Sincerely in Christ,

(Signed)

Jimmy R. Vest

Having had to be on the road almost constantly since returning from overseas last April, my correspondence backed up on me. In my reply of December 7, 1983, I apologized to brother Vest for having been so long in my reply, promising him that I would publish his statement that brethren may know that he regularly uses and recommends the *KJV* and the *ASV* and that he does not recommend the modern versions.

"These are trying times, brother Jimmy," I said, in part. "As I move among the brotherhood, it is my considered judgment that by far the majority of our brethren are headed into apostasy like shooting stars. It is not popular to contend earnestly for the faith as it was once delivered. However, if we are to pass along the truth beyond this generation some of us are going to have to stand up and be counted in its behalf."

—Ira Y. Rice, Jr., Editor

Who was it that said "the older the fiddle the better the tune"? No matter. Whoever it was, to say the least the ancient word of God is better than any of the modern "tunes" we now hear.

How does studying out of false books, written by false "theologians", taught by false teachers, in an institution dedicated to false religion qualify one of "our" preachers to preach the TRUTH?

Here was a Conservative Church — Yet Dynamic and Aggressive!

A Model Church

Noble Patterson

Oh! how we love a super-excellent example! The reason: Deeds are more impressive than words.

Paul commanded Timothy, "Be thou an example." (I Timothy 4:12). While the context concerns youth, it is a Christian principle obligatory on all Christians — even congregations.

When I think of an exemplary congregation, of the hundreds I have known there is one that especially stands out, one that was so apostolic — so evangelistic and soul-winning — so missionary — so sound in the faith — so defensive of the truth — so unselfish in starting other congregations — so aggressive — in short so imbued with what I believe to be the true spirit of Christianity.

It was the *Polytechnic* church in Fort Worth during the 22 years **Leroy Brownlow** preached for it. The accomplishments stagger the imagination and leave us wondering what we can do to fire us up and increase our *own* works — *real* church works.

POLYTECHNIC HAD NOT ALWAYS GROWN

No, it was not that the congregation had always grown. Prior to Brownlow's going there in 1943, it had increased only eleven members in ten years.

No, the mighty works performed were not due to their location. The building was on a dead-end street in a neighborhood not very attractive or affluent.

No, it was not due to a large staff. They had only one preacher, one secretary and one custodian. In addition to doing the pulpit work, Leroy Brownlow was the chairman of the Sunday morning Bible classes and most of the time conducted the youth training programs, edited the church paper, directed the personal work and personally did much house to house, one-on-one teaching.

WHAT LED TO PHENOMENAL GROWTH

Back to the *pulpit work* — at the request of the elders, Brownlow preached in 40% of all the meetings, which averaged almost one every year. None lasted less than eight days; most of them went 15. The results: The ones in which he preached averaged 39 additions to the congregations per meeting, most of them baptisms.

And what about the *youth program*? Many of them became preachers, including **Andrew Connally, Doyle Gilliam, Bob Gilliam, Edwin Bills, Webb Fry, Haun Kite, Randy McIntosh, Richard Clark** and **Paul Brownlow**. At one time *five* who grew up at Polytechnic were *servicing as missionaries in Africa*. Yes, it is evident their youth program worked.

Concerning the *Bible school*, it was very effective in converting people, developing Christians and in molding a great church. They never used any one Bible study series exclusively. Instead, they picked from different publishers their courses and tailor-made what they deemed best for the students and the church. They believed that the courses should make the students strong and active members of the church, lovers of truth, and should prepare them to meet the issues of life. Accordingly, they never let the students get through high school without having the six months study of *Why I Am A Member Of The Church of Christ* and the six months

study of *Some "Do's" and "Don'ts" for the Christian*. No wonder so many became preachers and effective workers. Brownlow taught the auditorium class for several years which had an attendance that ran from 300 to 400. He believed many non-members would attend a big class in an auditorium who would not attend a small class in a little room, for many fear getting in a tight place. This class was the means of reaching many of the lost.

The week-day *Ladies' Bible Class* was a success without parallel. This class on Tuesday morning taught by the secretary, **Lottie Beth Hobbs**, had an attendance from 150 to 200 each week. It was a powerful force in teaching many aliens and in strengthening all to be better workers for the Lord.

And what about their *mission work*? It was *real* mission work, not just a local church work at home *called* mission work. They *fully supported, without help from others*, several preachers in various mission fields, supporting each missionary nearly as much as they did their own local preacher. Also, they built or bought church buildings in those areas, some were in large cities like Minneapolis, St. Paul, Milwaukee, and the like. Their missionaries, **Harvey Childress** and **Guy Southern**, pioneered the work in Minnesota.

SWARMING CHOSEN RATHER THAN SIZE

This church on a dead-end street with a minimum staff became at one time the *third* or *fourth* largest church of Christ in the world, and perhaps could have become the *largest* if it had chosen to do so rather than swarm. It chose to establish other congregations in the surrounding neighborhoods. Polytechnic gave 200 members, two elders, 16 teachers and assistant teachers to start the *Meadowbrook* congregation. The remarkable thing is the very next year Polytechnic had a higher average attendance than the year before! They gave 200 members to start *Eastland Street*. They helped to start *Vickery Boulevard* all over again after the former group moved to *Mitchell Boulevard*. They assisted in establishing *Flamingo Road* and *Linwood* congregations. Also, they bought and paid for the prime location and set aside \$160,000 to start the *Brentwood* church.

Here is a congregation that was *free* of the *selfish, competitive spirit*, but rather was interested in the growth of *all* congregations and in the Lord's work *everywhere*. This is further evident in that Polytechnic took the lead in running the directory ad in the Fort Worth *Star-Telegram* of all the congregations, whether they paid or not. They believed it wise to advertise our strength and numbers. Furthermore, it was a gesture of helpfulness to give the smallest churches as much publicity as the largest ones. Consequently, Polytechnic withdrew its own weekly, private ad. Their unselfishness and strong commitment to help all congregations was truly a great Christian example.

POLYTECHNIC LED IN GOSPEL DEFENSE

The church also was a model in the defense of the gospel (Philippians 1:17), when **Dr. J. Frank Norris**, pastor of the First Baptist Church in Fort Worth which had the largest Sunday School in the world, began to broadcast daily on radio a challenge for the churches of Christ to send forth a

man to meet him in debate, it was **Leroy Brownlow** and **Polytechnic** that took the lead in accepting his challenge and in silencing him on the matter. They chose **Foy E. Wallace, Jr.** to meet him, and Dr. Norris refused to come through. Nobody questioned the *soundness* of this church. When the *anti-cooperation* movement hit Fort Worth, Brownlow and Polytechnic stood firmly on the ground we had occupied for years — cooperation. Most of the preachers, at first were influenced by it.

You are right, it was very conservative. Yet, it was very aggressive.

For instance:

- It was the first church in the area to have off-street parking.
- The first church west of the Mississippi River to have a mail-out bulletin or paper.
- The first church in the Fort Worth area to have a full-time secretary.
- The first church of Christ in the world to be on television.
- So far as I know, the first church to have busing. In 1944 they rented a bus with its driver from the Fort Worth Transit System and ran it for about six weeks and gave it up because the people did not want to ride it. They were ahead of the times.
- It was the first church to have air-conditioning. Brownlow stated that some of the preachers really nailed his hide to the barn door on this one — a waste of money, they said. But he took the position that if you could heat the air to make it comfortable, you could also cool it to make it comfortable. Later the critics accepted his logic.
- It was the first church west of the Mississippi River to have the same preacher for as long as 22 years.

Another noteworthy thing: the elders believed that they should, at both services on the Lord's day, fill the pulpit with the strongest man possible; consequently, in effecting this view they would bring men from a distance to preach when brother Brownlow was absent.

Truly, the Polytechnic church was legend in its own time.

—2709 Race Street
Fort Worth, Texas 76111

Elders, Preacher Commended

D. Ray Pippin

We at Olathe, Kansas commend brother **Jack Williams** and the elders, brothers **Arlo Essex**, **Avis Watson** and **Louis Ward** for their forthright stand for truth as illustrated by (their) bulletin, regarding the false teaching of **Chris Bullard**, minister for the Overland Park congregation, at the recent Kansas City area preachers' luncheon. We agree wholeheartedly with brother Williams when he states in his article, "Too long has there been a lack of a concerted effort to 'contend for the faith' (Jude 3) in this area."

It was indeed sad and tragic, when, in answer to the question posed at this luncheon, "Will the use of instrumental music in the worship service cause a person to be eternally lost", Chris answered in the negative and **16 preachers agreed with him!** According to brother Williams, eight preachers did not vote either way and **only four opposed** this false conclusion.

Are we to conclude that the elders at the Overland Park congregation are in agreement with Chris? If they are not, why do they not make public their stand on these issues in their bulletin?

There are other elders and congregations in the Kansas

RUSHMORES SEEK SPONSORSHIP, SUPPORT TO GO AS MISSIONARIES TO FAR EAST



LOUIS AND BONNIE RUSHMORE (shown with their young children **Rebecca, Raymond and Robert**, above) are planning to go as missionaries either to Hong Kong or to Taiwan on or about May 31, 1984. Presently, they are looking for one sponsoring and several supporting congregations to participate with them in this endeavor. Louie is a graduate of the Memphis School of Preaching and has been preaching for ten years. Inquiries are welcome and may be addressed to Louie Rushmore, 3033 Colorado Avenue, Waukegan, Illinois 60087 or call (312) 662-3813.

—Salvation said



GOAD

EDITOR'S NOTE: The Press Register recently published an article on the churches of Christ. In the story below, Steven Clark Goad elaborates on the distinctives of these churches.

"Many have suggested that the church of Christ thinks her members are the only ones going to heaven. This is not true," according to Steven Clark Goad of Mobile.

Goad, minister of Pleasant Valley Church of Christ, made the comment in writing about his religious beliefs.

He wrote, "The churches of Christ do not trace their heritage or beginning back to some movement or some personality as do many denominations.

"Members of the church of Christ do not consider her, in fact, a denomination. Her beginning is con-

City area that should also be asking some very pointed questions as to which direction the Lord's church is going in this area. It is later than we think!

“For Thou That Judgest Doest the Same Things”

Jon Gary Williams

It is not uncommon for those *liberal* brethren among us to be heard accusing others of having wrong attitudes and motives. When faithful preachers of the gospel speak out and defend Biblical truths they sometimes are labeled by these *liberal* brethren as “radical,” “negative,” and “un-loving.”

More than once I have heard *liberal* men accuse *faithful* ministers of being “dogmatic” and “judgmental” simply because they taught the truth on important issues. Being “judgmental” is high on the list of those accusations made against us by *liberal* brethren.

We have been accused of assuming, without first knowing the facts, that some brethren hold weakened positions on certain Bible doctrines. “You brethren jump to conclusions and assume you know what others believe and teach.” “You are putting yourselves in the role of judges.” Yes, they are great at casting this accusation at us, and they would never be caught doing this themselves!

But alas!! During the recent change of editors at the *Firm Foundation*, brother Steven Clark Goad, who preaches for the Stapley and Dana congregation in Mesa, Arizona wrote the following notice in his church bulletin.

REUEL LEMMONS, my dear friend and editor of the *Firm Foundation* for the past 28½ years, will be giving up his duties as editor on the 23rd of this month. He has done an outstanding service to the brotherhood at large by his moderation on all matters and his zeal in refusing to *fan the flames of party controversies*. We are saddened at this news and will miss his unusual abilities. The *new direction* of the paper will be *incompatible* with the direction he has thought best over the years. Since some of our members are interested subscribers to this journal, we did want to inform you of this as soon as possible.”
(*Emphasis mine, JGW*)

Here, brethren, is a classic example of what it *really* is to be judgmental! Brother Goad assumes that the “new direction” of the new editorship will “fan the flames” of controversy, implying it will be dogmatic.

Indeed, the *Firm Foundation* will have a *new direction*—praise God for that! But it will certainly not fan any flames of “party controversy.” In this, brother Goad has *cast judgment* on good brethren who are interested only in teaching the truth and defending the faith! Typical of other *liberal* men, this brother has become guilty of judging others by assuming he knows their motives! “. . . for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.” (Romans 2:1).

(NOTE: When I saw the accompanying item quoted by brother Williams from the church bulletin where brother Goad preaches at Mesa, Arizona, it occurred to me that another item had been sent to *Contending for the Faith* a few years back that might help establish just where brother Goad stands doctrinally.

In going through back files, long since inactive, sure enough, there it was. Under date of Saturday, February 26, 1977, in a long article that appeared in Mobile, Alabama's *Weekend* section of the *Press Register*, brother Goad was quoted voluminously as to what the churches of Christ believe, teach and practice. We found little to object to: the article as a whole; however, when brother Goad implied that there might be *others* going to heaven *outside of the churches of Christ*, in our view, at least, he went too far.

We are publishing the entire article exactly as it appeared in the *Press Register Weekend* (see below). Note at the bottom of the second column, Goad is quoted as saying, “Many have suggested that the church of Christ thinks her members are the only ones going to heaven. This is not true. We believe that we are not the only Christian but that we are Christian only . . .”

Think for a moment: Does not Acts 2:47 teach that the Lord adds the saved to the church? What church is he talking about? The church that *Jesus* built! Is not that church the family of God? Does God have bastard children in families other than his own? For Goad to imply that there are others going to heaven not in God's family or church is without scriptural warrant of any sort. — Ira Y. Rice, Jr., *Editor*

not limited to churches of Christ—

sidered as originating in the year 33 A.D. on the first Pentecost after the resurrection of Jesus Christ according to the New Testament scripture of Acts, chapter 2.

“The various congregations of the churches of Christ are autonomous or self-governing. There is no headquarters in some city because members of Christ's church feel that the headquarters is in heaven. The church does not subscribe to any man-made creeds or synod decrees and feels that the Bible is totally sufficient for man's spiritual welfare.

“Many have suggested that the church of Christ thinks her members are the only ones going to heaven. This is not true. We believe that we are not the only Christian but that we are Christian only. We encourage others to become Christians according to the New Testament pattern. The church of Christ generally teaches that all

those who have been baptized for the remission of sins according to the New Testament (Acts 2:38; Acts 22:16) are saved and in the family of God, the church.

“Though no one person can give the summary of the beliefs of a group, the unity among members of the church of Christ is unique even though each Christian is working out his own salvation in the fear of the Lord. Members of the church of Christ unite around the word.

“Baptism is by immersion and is only administered to those who are of accountable age. The church believes that baptism is a part of the salvation process and that it is an expression of one's faith and is symbolic of the death, burial and resurrection of Jesus Christ (Romans 6:4-6).

“Some appealing distinctions of the church of Christ are immediately apparent to those who visit the assemblies. For example, the church does not call her ministers by clerical titles such as ‘Reverend’ or ‘Father’ in the light of plain teaching from

Christ (Matthew 23:9). Women are not allowed to maintain function over men in leadership positions because of the injunctions such as found in I Timothy 2:11-12. The church does not believe that once one is saved he is always saved and cannot fall from grace. The church of Christ teaches that one can fall from a saved condition because of passages such as Galatians 5:4 and I Corinthians 9:27.

“The worship of the churches of Christ is very simple and without pomp and ritualistic ceremonies. On the Lord's day, Christians meet to sing, pray, study the word of God, partake of the Lord's Supper and give as they have been prospered. Opinions are not bound on others. The church does not celebrate ‘holy days’ not ordained in the New Testament. Various holidays with religious overtones are not celebrated or considered required by God.

“The organization of the church consists of elders (bishops or overseers) in each congregation, deacons, preachers or evangelists and

teachers. The elders of the church act as spiritual shepherds, tending and feeding the church and seeing that each member has the opportunity to grow in the knowledge of the word of God.

“The church of Christ is un-denominational in nature and believes that Christ did not intend to establish many denominations with differing philosophies and teaching. The church of Christ calls all people to accept Jesus Christ as Lord and Savior and to become Christians.

“Speaking where the Bible speaks and keeping silent where the Bible is silent has been the attitude of the elders and preachers in the churches of Christ. You will find an objective approach to understanding the word of God among members of the church. The church does not appeal to super emotionalism or a salvation that is more ‘caught’ than ‘taught.’ Those wishing to know more about the churches of Christ will find a warm and friendly welcome in the congregations of the Mobile area.”

What Of The Law Written In Their Hearts?

Robert Stapleton

When it comes to the Biblical doctrine of divorce and remarriage it seems that some of our brethren have done all that they can to make it as comforting a doctrine as they can. In numerous cases these learned men among us, as well as in the denominational world, have perverted God's Word to make it comfortable.

Some 25 or more years ago the idea was set forth by brother E. C. Fuqua that those outside of Christ were non-amenable to the law of Christ. He further taught that this same group was amenable only to civil law. In giving this doctrine some serious thought several things occurred to me that I feel worth our serious consideration.

First, if non-Christians are only under civil law it would be wrong to bind upon them any *Biblical* law that was not a *civil* law.

Second, if all non-Christians are not amenable to the New Testament law then it would be right and proper, even in the eyes of God and even though the Bible teaches to the contrary to it (Proverbs 6:16,17), for non-Christians to have as many abortions as they so desired since civil law does not condemn such, but rather has legalized it. (I wonder how many brethren among us who have stood and Biblically condemned the sin of abortion by Christian and non-Christian alike while holding to a similar position as brother Fuqua's on marriage and divorce. If so consistency is indeed a rare jewel!)

Third, if non-Christians are amenable only to civil law then it is not sin, and therefore not wrong, for any and all non-Christians to be involved in any form of legal gambling. Such things as horse racing or dog racing and the gambling connected with such are not wrong if brother Fuqua's position is correct. (Again, I wonder how many of our preaching brethren have pointed out the sin of gambling to non-Christians while holding to this novel doctrine?)

Fourth, if all non-Christians are only under civil law, then many preachers must throw away all their sermons on strong drink for, you see, while holding to this idea it is only wrong when indulged in by Christians. If brother Fuqua's thinking is correct we would have absolutely no right at all to condemn those who legally produce the world's greatest killer of the human body.

Need we go on to discuss such things as homosexuality, polygamy (in those countries that might allow such), pornography, prostitution, and every other thing that would fall in line with this thought? I think not!

Today, in our brotherhood we have many who would quickly deny brother Fuqua's position on marriage and divorce but who have espoused a doctrine just as silly and as wrong. That, of course, is the error-filled doctrine taught by brother J. D. Bales. Brother Bales, who I am sure would deny any association with brother Fuqua's position, has come up with the novel idea that all non-Christians are only amenable to the "law on the heart". Here, too, are several things worth our serious consideration.

First, *what* law is on the heart? Surely it is not the *Mosaic* law, for it went by the way of the cross. (Colossians 2:14; Hebrews 7:18,19; 8:6,7; 9:15,17). Secondly, it cannot be the *New Covenant* law, for brother Bales has said that this group (non-Christians) is not amenable to it. What then *is* this law? I suppose I could say at this point that your guess is as good as brother Bales'! Now, brother Bales may have found

another law, but as far as *God* is concerned there *are* no other laws! (James 1:21-25; Matthew 7:21-23; John 14:15; Deuteronomy 4:2; 12:32; Proverbs 30:6; Galatians 1:6-9; Revelation 22:18,19).

Secondly, who *makes* the law that is "upon your heart", as per brother Bales? If it is God — and God *hasn't* and *isn't about* to make any more new laws (Hebrews 1:1,2) — then it must either be the *Patriarchal*, *Mosaic*, or the *New Covenant* law. Since both the Patriarchal and the Mosaic are no longer binding (Matthew 5:17,18; John 19:30; John 4:34; 5:36; 17:4), then it must be the *New Covenant* law!

Third, as brother Fuqua's position "legalized" sin (as far as non-Christians were involved), brother Bales' position has made every man "a law unto himself." Each of the above things considered under brother Fuqua's position along with a host of other things could be right and proper as long as man is a law unto himself. Since each man's heart is different, there would be no standard by which mankind in general would live. If the law on my heart allowed adultery, homosexuality, alcoholism, drug abuse, murder, abortion, incest, rape, polygamy, and any other perversion of God's Word, then according to the law-on-the-heart theory it would be right. If not, why not? I am reminded where Paul wrote, "But we are sure that the judgment of God is according to truth against them which commit such things." (Romans 2:2).

Brethren, can we not see the end results when we try to change God's laws to suit our immoral life styles? Or are we too blinded by our shameless society to see where it all leads? It is high time that we have gotten to the task of preaching God's Word in its purity rather than trying to make it a comfortable doctrine.

—9564 Wolf Road
Windham, Ohio 44288

I BELIEVE IN GOD

Dan Jenkins

Today I watched the sun set — and what a joy it was! One cannot live without seeing the presence of God.

The Psalmist was right when he said, "The heavens declare the glory of God; and the firmament sheweth his handywork." (Psalms 19:1). As the existence of a beautiful painting declares the existence of the artist, so today's sunset announced the reality of him who made it. What God does in nature bears witness that he is. (Acts 14:17). Is there any wonder that the Bible affirms, "The fool hath said in his heart, there is no God"! (Psalms 53:1)

Today's sunset reminded me of this goodness. God could have distinctly separated day and night; as you and I do when we turn off lights in our homes. Aren't you glad that he has given us a magnificent nightly display of his goodness? I cannot help but think of how beautiful heaven must be, since I've had a foretaste of its beauty in this sunset.

Today's sunset also reminded me of God's *manifold* goodness. I would rejoice if all sunsets were the same. I stand in awe of their beauty. However, my God paints everyone of them with different hues and my cup of joy overflows.

How can anyone *choose* not to serve such a God as this?

— Palm Beach Lakes Church of Christ
1111 36th Street
West Palm Beach, Florida 33407-3999

What Of The Law Written In Their Hearts?

Robert Stapleton

When it comes to the Biblical doctrine of divorce and remarriage it seems that some of our brethren have done all that they can to make it as comforting a doctrine as they can. In numerous cases these learned men among us, as well as in the denominational world, have perverted God's Word to make it comfortable.

Some 25 or more years ago the idea was set forth by brother E. C. Fuqua that those outside of Christ were non-amenable to the law of Christ. He further taught that this same group was amenable only to civil law. In giving this doctrine some serious thought several things occurred to me that I feel worth our serious consideration.

First, if non-Christians are only under civil law it would be wrong to bind upon them any *Biblical* law that was not a *civil* law.

Second, if all non-Christians are not amenable to the New Testament law then it would be right and proper, even in the eyes of God and even though the Bible teaches to the contrary to it (Proverbs 6: 16, 17), for non-Christians to have as many abortions as they so desired since civil law does not condemn such, but rather has legalized it. (I wonder how many brethren among us who have stood and Biblically condemned the sin of abortion by Christian and non-Christian alike while holding to a similar position as brother Fuqua's on marriage and divorce. If so consistency is indeed a rare jewel!)

Third, if non-Christians are amenable only to civil law then it is not sin, and therefore not wrong, for any and all non-Christians to be involved in any form of legal gambling. Such things as horse racing or dog racing and the gambling connected with such are not wrong if brother Fuqua's position is correct. (Again, I wonder how many of our preaching brethren have pointed out the sin of gambling to non-Christians while holding to this novel doctrine?)

Fourth, if all non-Christians are only under civil law, then many preachers must throw away all their sermons on strong drink for, you see, while holding to this idea it is only wrong when indulged in by Christians. If brother Fuqua's thinking is correct we would have absolutely no right at all to condemn those who legally produce the worlds greatest killer of the human body.

Need we go on to discuss such things as homosexuality, polygamy (in those countries that might allow such), pornography, prostitution, and every other thing that would fall in line with this thought? I think not!

Today, in our brotherhood we have many who would quickly deny brother Fuqua's position on marriage and divorce but who have espoused a doctrine just as silly and as wrong. That, of course, is the error-filled doctrine taught by brother J. D. Bales. Brother Bales, who I am sure would deny any association with brother Fuqua's position, has come up with the novel idea that all non-Christians are only amenable to the "law on the heart". Here, too, are several things worth our serious consideration.

First, *what* law is on the heart? Surely it is not the *Mosaic* law, for it went by the way of the cross. (Colossians 2:14; Hebrews 7:18,19; 8:6,7; 9:15,17). Secondly, it cannot be the *New Covenant* law, for brother Bales has said that this group (non-Christians) is not amenable to it. What then *is* this law? I suppose I could say at this point that your guess is as good as brother Bales'! Now, brother Bales may have found

another law, but as far as *God* is concerned there *are* no other laws! (James 1:21-25; Matthew 7:21-23; John 14:15; Deuteronomy 4:2; 12:32; Proverbs 30:6; Galatians 1:6-9; Revelation 22:18,19).

Secondly, who *makes* the law that is "upon your heart", as per brother Bales? If it is God — and God *hasn't* and *isn't about* to make any more new laws (Hebrews 1: 1,2) — then it must either be the *Patriarchal*, *Mosaic*, or the *New Covenant* law. Since both the Patriarchal and the Mosaic are no longer binding (Matthew 5:17,18; John 19:30; John 4:34; 5:36; 17:4), then it must be the *New Covenant* law!

Third, as brother Fuqua's position "legalized" sin (as far as non-Christians were involved), brother Bales' position has made every man "a law unto himself." Each of the above things considered under brother Fuqua's position along with a host of other things could be right and proper as long as man is a law unto himself. Since each man's heart is different, there would be no standard by which mankind in general would live. If the law on my heart allowed adultery, homosexuality, alcoholism, drug abuse, murder, abortion, incest, rape, polygamy, and any other perversion of God's Word, then according to the law-on-the-heart theory it would be right. If not, why not? I am reminded where Paul wrote, "**But we are sure that the judgment of God is according to truth against them which commit such things.**" (Romans 2:2).

Brethren, can we not see the end results when we try to change God's laws to suit our immoral life styles? Or are we too blinded by our shameless society to see where it all leads? It is high time that we have gotten to the task of preaching God's Word in its purity rather than trying to make it a comfortable doctrine.

—9564 Wolf Road
Windham, Ohio 44288

I BELIEVE IN GOD

Dan Jenkins

Today I watched the sun set — and what a joy it was! One cannot live without seeing the presence of God.

The Psalmist was right when he said, "**The heavens declare the glory of God; and the firmament sheweth his handywork.**" (Psalms 19:1). As the existence of a beautiful painting declares the existence of the artist, so today's sunset announced the reality of him who made it. What God does in nature bears witness that he is. (Acts 14:17). Is there any wonder that the Bible affirms, "**The fool hath said in his heart, there is no God!**"! (Psalms 53:1)

Today's sunset reminded me of this goodness. God could have distinctly separated day and night; as you and I do when we turn off lights in our homes. Aren't you glad that he has given us a magnificent nightly display of his goodness? I cannot help but think of how beautiful heaven must be, since I've had a foretaste of its beauty in this sunset.

Today's sunset also reminded me of God's *manifold* goodness. I would rejoice if all sunsets were the same. I stand in awe of their beauty. However, my God paints everyone of them with different hues and my cup of joy overflows.

How can anyone *choose* not to serve such a God as this?

— Palm Beach Lakes Church of Christ
1111 36th Street
West Palm Beach, Florida 33407-3999

Fair Speeches Are Deceiving

Victor M. Eskew

In an article entitled, "The Fragile Fallible Fellowship," Roy F. Osborne stated: "Instead of shouting about the fallacies of our family members, perhaps we should be holding our breath and praying they don't leave us for we need every one of them." In other words, brother Osborne is trying to say we need to have more tolerance in the church today. He would like for us to overlook the errors of others in order to keep them in fellowship with us. This idea is in direct contradiction to the scriptures:

- 1) In Romans 5:5 Paul said concerning the fornicator in the church of Corinth, "**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.**" Does the phrase, "**deliver such an one unto Satan**" mean to "hold our breath and pray they don't leave us"?
- 2) In the same chapter, in verse 9, Paul said, "**I wrote unto you in an epistle not to company with fornicators.**" In verse 11 he describes the fornicator as "**a brother.**" This brother is the one with which company is to be forbidden. But brother Osborne tells us to keep company with them that we might not lose them.
- 3) In Romans 5:13 Paul continued by saying, "**Therefore put away from among yourselves that wicked person.**" Brother Osborne, on the other hand, says, "Keep that wicked person among you for fellowship is never going to be perfect anyway."
- 4) In II Thessalonians 3:14, Paul said to note the man that

will not obey the gospel, and have no company with him, that he may be ashamed. Contrary to this, Roy Osborne says that this will just cause the spot to get bigger and bigger. I wonder how Roy Osborne purposes to cause a man to be ashamed of his errors.

- 5) Does Roy Osborne feel that Paul merely held his breath and prayed for Hymenaeus and Alexander when he delivered them unto Satan that they may learn not to blaspheme? (I Timothy 1:20).

These are just a few places where Roy Osborne has contradicted God's Word. Only a false teacher would try to teach such egregious errors as this to be the truth, for it is the only way he can continue to deceive the hearts of the simple. If brother Osborne is continued to be thought of as a faithful gospel preacher then such false doctrines as the church's not being established, but just happening—the fellowship of denominations—salvation to those in denominations—and tolerance of all kinds of sin will continue to be proclaimed. **Roy Osborne is not a faithful gospel preacher; he is a rank liberal.** He should be marked as such. "**Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.**" (Romans 16:17,18).

—600 West Sadosa #28
Eastland, Texas 76448

Elders—Guarding The Flock From Error—Or Guarding The Flock From Knowing That Error Exists?

W. N. (Bill) Jackson

The Bible, in speaking of the eldership, tells us that they are charged with feeding the flock (Acts 20:28), overseeing the flock (I Peter 5:2), and watching for their souls. (Hebrews 13:17). As the Bible contains both positive and negative material, and there are duties both in exhorting and reproving/rebuking (II Timothy 4:2), elders will not only see that the flock of God is fed the truth, but also informed concerning error.

It is the height of folly to think that guarding the flock is accomplished by keeping knowledge of error's existence from them. More and more, we are hearing this as a response some elders are making: "We don't want to hear of error, liberalism, and false doctrine. We don't want our people to hear of such." We repeat: It is folly of the worst sort! In the first place, they *WILL* hear of it, and if they are not informed of these dangers, then they will be ripe to embrace the error when it comes their way. Elders will have to answer for *not* guarding the flock of God. It is so foolish to hear of wolves in the next town, and in the congregation across town, and in the congregation just down the street from us, and then say, "Let's try to keep news of this from the congregation. We'll protect them by keeping them ignorant." In keeping them ignorant of the problem, some of the flock won't even know the wolf has them until it is too late!

In the second place, it is true that to be "forewarned is to

be forearmed." That's exactly the plan of God in providing what we find in the New Testament. Throughout the volume, God tells us of false prophets, false systems, false worship, false hope. Now why, if God is stressing truth? One reason: In knowing of Satan, his devices, his schemes, his methods, his servants and such like we can be forearmed! A child of God, standing on truth, has never been harmed by *KNOWING* of error's existence. Multitudes are those who have been led into error, in their ignorance, as elders sought to protect them, not from the error itself, but from even *knowing* that the error existed! —8900 Manchaca Road
Austin, Texas

BOUND VOLUMES OF CONTENDING FOR THE FAITH

<input type="checkbox"/> Volume IV	\$6.95	<input type="checkbox"/> Volume X	\$6.95
<input type="checkbox"/> Volume V	\$6.95	<input type="checkbox"/> Volume XI	\$6.95
<input type="checkbox"/> Volume VI	\$6.95	<input type="checkbox"/> Volume XII	\$6.95
<input type="checkbox"/> Volume VII	\$6.95	<input type="checkbox"/> Volume XIII	\$6.95
<input type="checkbox"/> Volume VIII	\$6.95	<input type="checkbox"/> Volume XIV	\$6.95
<input type="checkbox"/> Volume IX	\$6.95		

The Set (11 Volumes, IV through XIV) \$76.45
Less 20% Discount for the whole set 15.29

61.16
Plus (for postage and packaging) 3.84

TOTAL for the set \$65.00
CONTENDING FOR THE FAITH
2956 Allshore, Memphis, TN 38118

(For single volumes add 8% for postage, minimum \$1.00)

BACK TO THE BASICS

Eugene Fornea

After preaching the gospel to the Corinthians, Paul found it necessary to rebuke them for their lack of growth. In the first letter to the Corinthians, he said in Chapter 3, beginning in verse 1, **"And I, brethren, could not speak to you as to spiritual people but as to carnal, as to babes in Christ. I have fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able; for you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?"**

Was Paul being "mean" to the brethren in Corinth? Certainly not! He had a great love for them — a great enough love for him to write this letter to them. A letter designed to bring about repentance from them. There were some things that needed straightening out in their spiritual lives.

In another letter to the Galatians, Paul wrote this admonition, **"I marvel that you are turning away so soon from him who called you in the grace of Christ to a different gospel, which is not another; but there are some who trouble you and want to pervert the gospel of Christ."** (Galatians 1:6, 7). From this statement Paul again preaches to them the gospel. How great a love for his brethren is expressed in this beautiful letter.

The Hebrew writer says in Hebrews 5:12, **"For though by this time you ought to be teachers, you need someone to teach you again the first principles of the oracles of God; and you have come to need milk and not solid food."**

All these admonitions, plus many others throughout God's word, are designed to reach out and retrieve those who have gone astray. Can we do less than fulfill our responsibilities and proclaim the whole counsel of God?

As we look around our brotherhood, what do we see? Strife! Divisions! How was this problem confronted in the first century? By going back to the basics; and that, my brethren, is the word of God. If we are to have the unity for which Jesus prayed, it will only come through the word.

We see a startling ignorance of this word. When there are men who are in the position of elders and they do not know that singing psalms, hymns and spiritual songs is worship, anywhere, we need to GET BACK TO BASICS. When we have men who do not consider prayer to God as worship, anywhere, we need to GET BACK TO BASICS. When problems arise in the body of our Lord and men take a poll of mere men, we need to remind ourselves from where we get our authority in all religious matters; and that, my brethren, is the word of God. When we see whole congregations drawn away by the hypocrisy of the "Crossroads" movement led by **Chuck Lucas** and cannot see the danger of this "movement of Satan", it becomes alarmingly clear that we need to GET BACK TO BASICS. When scriptural action is taken by withdrawal from false teachers and they are fellowshiped all over the state of Minnesota, we can cry out with hearts filled with sorrow and grief. Brethren, it has to be done HIS way. For those who follow the WORD we know that VICTORY IS OURS IN CHRIST JESUS.

—The Exhorter
Church of Christ
4321 Trinity Road
Duluth, Minnesota 55811

— "A proposition on a subject properly defined with its issues clearly understood is half argued." — **H. Leo Boles.**

'We're Going To Build A Baptistry!'

Larry Fluitt

(EDITORIAL NOTE: When faithful brethren try to point out why it is wrong to use the Lord's money to build gymnasiums, which the builders euphemise as "Family Life Centers", we get a feeling that such words of caution, however scriptural and valid, usually fall on deaf ears.

When we saw the following article by Larry Fluitt published editorially in the *Sword & Shield* for January, 1983, it occurred to us that if brethren can see the point regarding *baptistries*, maybe — just maybe — they could see the point concerning *gymnasiums*, too! Read it and see. — Ira Y. Rice, Jr., Editor.)

Brethren, I am excited! In fact I am so elated that I can hardly contain myself. The elders have decided to build a new baptistry! Oh, I know we have one, but a 5 by 10 just won't do any more!

Let me tell you about our new baptistry and I know you will be as thrilled as I. It will be 60 feet long and 30 feet wide with a maximum of 12 feet at one end. The other end will be shallow, only a couple of feet deep, with steps to permit easy access. Since it was felt the baptistry is vital to the growth of the church here, the elders see no harm in stringing off lanes so that when it is not being used for baptisms the young people can enjoy swimming in it. Also, it was unanimously decided to put a three-meter diving board at the deep end of the baptistry will require the building of another building at the cost of perhaps one-half million dollars! But then who can put a dollar value on souls!

SOUNDS LIKE A SWIMMING POOL

But you say this sounds more like a swimming pool than a baptistry? Christian friend, how can you say such a thing! The fact that it can be used for recreational purposes in no way makes it a swimming pool! It's a *baptistry* — pure and simple! While we may not need such a large facility *right now*, who knows but that we may *some day*? After all, were not 3,000 baptized in Jerusalem in one day, and is not Jerusalem our model?

* * * * *

Before you have a stroke, impeach the elders or fire the preacher, let me assure you the above is purely fictional! No such decision has been made or considered. But this kind of reasoning does sound vaguely familiar! When brethren wish to provide facilities for social and recreational reasons, it is easy to attempt to justify them on spiritual grounds!

The church of God must focus on the mission Christ gave us so that we will keep our priorities where they ought to be. The mission of the *church* is essentially *spiritual*. There is nothing at all wrong with social and recreational activities. I believe in them. But providing facilities for such is not included in the mission outlined in the great commission, or else I have misunderstood just what that mission is.

Small steps in the wrong direction can result in greater departures over a period of time. After a few seemingly harmless ventures we may find ourselves on ground we never intended to occupy! But we are there. A journey back can be long and perilous!

— This modern-day determination of some of us to be like the denominations aroundabout reminds us of Israel in the days of the judges, saying, "Give us a king!"

Notes & Quotes...

J. L. Davidson, Conroe, Texas, old time gospel preacher, enclosed \$30.00 for our contending for the faith fund and four new subscriptions.

Rocky and Debby Thompson, of Tampa, Florida, enclosed their own subscription and purposed to send "a few dollars each month, if the Lord wills," saying, "Please accept our thanks for a job well done thus far and we encourage you to continue your great work — your much needed work — of warning the brethren."

Yancey Sumner, Miami, Florida: "Please cancel my subscription to *Contending for the Faith*. I do not know how I got on your list. I find your letters offensive and divisive. I believe they are counter-productive to the cause of Christ. I feel sorry for any Christian who has nothing better to do than dig up dirt about his brothers in Christ. May Christ grant your tormented mind peace."

Mrs. Donald W. Johnson, FPO, San Francisco, California, enclosed \$10.00, saying, "Please renew our subscription for one year . . . and use the remaining as far as it will go to spread the truth."

John T. McClure, of Springfield, Missouri, renewed for three years and added *another* \$12.00 for our contending for the faith fund.

Mrs. J. L. Bostick, of Sulphur, Oklahoma, had subscribed through September, 1983, but is now deceased.

Leroy Lyles, minister to the Oak Level church of Christ, of Benton, Kentucky, renewed for another year, adding an *extra* \$5.00 "to fight against false teachers."

South Miami church of Christ, of Miami, Florida, ordered the complete set of five issues on the NIV (\$2.50 plus \$1.05 postage) and the complete set of issues on Crossroads — ten separate issues (\$5.00 plus \$1.55 postage) — saying, "May God bless your work in His service."

Harold Thomas, minister to the church at Redwater, Texas, contributed \$10.00 to our contending for the faith fund.

L. A. Cook, of McMinnville, Tennessee, renewed for another three years, adding \$5.00 for "use as it is needed."

Samuel P. Fields, of Fordland, Missouri, in renewing for another year, said, "I enjoy the paper."

Quentin Dunn, preacher to the church at Floresville, Texas, enclosed the bulletin for March 27, 1983, from the Lackland Terrace church of Christ, of San Antonio, in which **Bill Allen**, their preacher, reported having baptized **Joe Briganti** into Christ, saying, "There were several things that helped him come to this decision. I am sure one of the great influences was Joe's involvement with our softball team . . ."

Brother Dunn's comment was "I preach the gospel. I don't emphasize softball teams."

(NOTE: Brethren are dreaming if they think any other power than the gospel of Christ converts one into Christ. 'Tain't so — and never was! IYR Jr.)

Carolyn Coomer, of Memphis, Tennessee, in renewing her own subscription also subscribed for a friend.

Tommy Stacks, Amazon, Arkansas: "May God bless each of us in our efforts to expose error, especially you, brother Rice, who have fought for truth for many years."

Mrs. Zelpha Sprague, Lawton, Oklahoma: "I read in your paper where expenses for '*Contending for the Faith*' were in the red. I am enclosing my check for \$50.00 to help on this. Please don't give up printing this paper. It is the only source in the brotherhood that exposes false doctrine completely . . . Do continue the good work."

(NOTE: Much appreciation to sister Sprague for her contribution as well as for her warm words of encouragement. Sometimes we do get a bit pushed for funds; but with the help of concerned ones such as she, together with God's blessings, we plan to keep on keeping on. IYR Jr.)

Ron Merriman, Brewton, Georgia 31055: "We do appreciate so very much your stand for truth in a day of people not wanting or standing for the truth. So thankful for men . . . that have helped fight the battles for us young preacher and those to come up. It is a shame that so many are off in error and just do not care to stand in the Old Path."

"My wife and I have just moved to a mission field in the states — in McRae, Georgia . . . We moved here really on 'faith' for they are paying us only \$100.00 a week and that will run out in about eight months as they are using their savings account. They have about 20 in attendance with some good prospects for the future. But we need some support for my salary, if you could run a little ad in the paper and have them get in touch with Ron Merriman, at Brewton, Georgia 31055, as soon as possible . . ."

Christine Wheat, of Seminole, Oklahoma, subscribed for three years, saying, "God bless you all for your great work."

Dennis Coberley, of Jane, Missouri, enclosed his subscription, saying, "I have read many of your issues over the last two or three years but had never subscribed . . . Keep up the good work."

W. A. Flowers, West Palm Beach, Florida: "Dan Jenkins is our resident minister. We are blessed by God beyond comparison to have him and his lovely family here."

Paul Curless, of San Bernardino, California, enclosed nine new subscriptions and a renewal, adding \$10.00 on top of that "extra", saying, "You were correct about the San Bernardino area — as far as the anti-cooperation brethren being 'in the saddle.' It seems where the anti's aren't, the liberals are! It is a constant battle standing for truth and against error. We so much appreciate your stand against error and want you always to continue telling it like it really is. Maybe we all can wake some of our brethren up and cause them to get their heads out of the sand and start standing against the error that has slipped into the Lord's body."

Lee Harber, of McKenzie, Tennessee, sends \$5.00 each month.

Daisy F. Hiltabidle, of Canon City, Colorado, enclosed \$40.00 from her mother's estate upon her passing, saying, "She always wanted to help spread God's work. So I decided to send some to use as you see fit. I miss her so much after all these years. She would have been 105 if she had lived to July 7th."

Matthew F. Ryan, evangelist, 3221 East Boulevard, Bethlehem, Pennsylvania 18017: "We (the Bethlehem church) withdrew all aid and endorsement almost a year and a half ago from the **Northeast Christian Junior College** for their direct endorsement of brother **John Clayton** and brother **Reuel Lemmons**. We also withdrew the very little fellowship that we had left with the **King of Prussia church** through written communication with brother **Elza Huf-fard** (past president of N.C.J.C.), one of the elders of the King of Prussia church, for the same reason."

"The greatest danger, as we see it, is that the church at King of Prussia is made up of many brethren that are attached to the college mentioned above, including many of the students. Unfortunately, many, or perhaps the majority of the congregations in the north east, look up to these brethren, and will not be warned of the situation that exists. If we could, we would do more to try to overcome this liberalism that is invading the northeast. Brethren that know us, know that this is so. As it is, my salary cannot even be paid until we have collected the offering each Lord's Day."

"May I close by saying we appreciate you and yours and the great effort that you constantly put into the cause of Christ. May you have many more years serving the Lord in the Orient or wherever you may be."

(NOTE: It has grieved us for many years that the Northeastern Christian Junior College and also the King of Prussia congregation have persisted in receiving and endorsing false teachers in their lectureships, workshops and such like. Enclosed with brother Ryan's letter was a letter from the King of Prussia church advertising various false versions of the Bible such as the Revised Standard Version, the New International Version and Today's English Version. The King of Prussia church letter, signed by David Lynn Keller and Eva Walker Myer made a pitch for these and other materials on the basis of their cost, saying, "We think that our brotherhood would be better stewards of our financial resources if we would purchase the Scriptures that we use at the best possible price," suggesting that we buy them from the American Bible Society not only because of their "unmatched prices" but also because they provide "quality materials and excellent, courteous service." Brethren, false versions, regardless of their price, quality of materials, and courtesy of service are too expensive at any price! Jesus said it is the truth that makes men free — and there is enough fatal error in any one of the above-named versions to damn your souls forever. As Jesus further said, "What shall it profit a man if he should gain the whole world and lose his own soul!" As for *Contending for the Faith*, we think both the King of Prussia church as well as Northeastern Christian Junior College would be "better stewards" of their doctrinal resources if they would restrict those they receive and endorse to preachers and teachers who are demonstrably sound and quit trying to foist these false versions on an unsuspecting brotherhood. IYR Jr.)

The Restorer, which is one of our better magazines on the side of truth, now has increased from eight pages to 16 pages, starting with the January issue for 1983. Subscriptions are \$10.00 per year — or, in clubs of five or more, \$9.00. Please address your subscriptions to **The Restorer, Post Office Box 1277, Rowlett, Texas 75088.**

South Carolina Annual Lectures for 1983, sponsored by the church of Christ, of Mauldin, South Carolina, invited **Ira Y. Rice, Jr.** as their keynote speaker for November 6 through 9, 1983. Some 20 South Carolina preachers also spoke.

Tom Coker, Wylie, Texas: "Remove our name from your mailing list."

Mr. and Mrs. G. R. Stewart, Pontotoc, Mississippi: "We really do appreciate men . . . who will, 'whatever the cost', contend for the faith. The articles about Crossroads were such a help to all of us who care about defending the truth. Keep up the good work. We are behind you 100 percent . . ."

Mrs. M. Hixson, Fort Gibson, Oklahoma: "We who desire sound doctrine must rely on your paper to keep us in the way. We feel very sad the church members feel they can embrace what the devil wants to have church growth."

Gary Bush, of Lebanon, Tennessee, renewed his own and sent in two new subscriptions.

Mark Tully, Lake Station, Indiana: "I have loved the earnest contending that has been this far."

Marvin Claiborne, of Dalton, Georgia, is now deceased. He was an ardent reader of *Contending for the Faith* until he died.

Joe A. Moore, of Pulaski, Tennessee, ordered 25 copies of the April/1983 issue of *Contending for the Faith* for distribution to the members of the Providence congregation there.

Wilber R. Girod, Mobile, Alabama, sent us a check for \$40.00, asking us to send him Bound Volume XIII (for 1982) of *Contending for the Faith* and saying "Use the rest of whatever you wish and see fit."

Those who go ahead and appear on lectureships with known false teachers — or who go ahead and have false teachers to appear on their programs even after being warned of their heresy — all because they had said they would (!) need to think of Herod, who went ahead and beheaded John the Baptist "because of his oath."

Lloyd L. Smith, who lives at Allen, Texas, and preaches to the church at Plano, Texas, enclosed a check for \$25.00 "to help with your work" and asked us to feel free to place it where we feel it is most needed."

"Yesterday," he related, "**Dorsey Traw** was at the Dallas Preachers' Luncheon and spoke briefly. He mentioned trouble in his field of work brought on by some people from Sunset in Lubbock. I guess I am getting old, but I am not sure that I understood all he said. I wish you could bring me up to date on it. For a long time some of us have known that Sunset is the fountain head of this 'grace' thing that has made so much trouble. I did not know of the things I think brother Traw mentioned. Why not do some research and bring us up to date through the paper? **K. C. Moser** spent his last years in Lubbock and evidently got his work in, both in Lubbock Christian and the Sunset School of Preaching.

"I regret to see Rubel Shelly go the way he has. I have never met him, but I think he was a man of unusual ability and sound in The Faith and young enough to be a strong supporter of Truth for the next half century or so — but it seems it is not to be. I am sorry.

"I have been out to Oregon to visit kin folk and missed one meeting of the Dallas preachers. But I have been hearing the *Firm Foundation* is to sell, and yesterday someone said it had sold. I think they said **Bill Cline** is to be the editor. Maybe that will bring that paper back to its former usefulness. Bill is to be with us in a meeting beginning July 10 — that'll be next Sunday by the time you get this. We have a **Zerrill Bass** family here that seems to be sound in The Faith. They speak highly of him, and he did visit here one service last winter and we invited him to preach. He did well.

"Beuna and I won a free trip to England, and we plan to go in September. Have a lot of work to do in the meantime. Am on the program at Lexington. I will talk about the restoration movement moving into Oklahoma and show slides of some of the preachers, including **John and Ira Rice**, along with a good many others. I would like to find a photo of **J. J. Trott** and **R. W. Office**. Trott went to the Cherokee Nation in 1858, established several churches, all of it probably wiped out by the Civil War . . .

"Will hold two meetings in England — Corby and Birmingham. Any suggestions? Am 77 years old. Began preaching at 20."

(NOTE: In my reply of July 8, 1983, I said, in part, "Much appreciation for your good letter of July 2 and the check you enclosed for \$25.00 to help with our missionary work . . .

"I was glad to know that you were present at the Dallas Preachers' Luncheon, when **Dorsey Traw** spoke. You asked me to clarify what is happening in Thailand. Well, it seems that **Ted Stewart** and others at *Sunset/Lubbock* have swallowed most, if not all, of the *Bales* doctrine on *Marriage/Divorce/and Re-marriage*. This position was taught to **Loren Hollingsworth**, who later became head of the preacher training school in Bangkok. One of the first things **Loren** did was to call in all of the graduates of the school from all over Thailand and to attempt to indoctrinate them in the *Bales/Stewart* doctrine. The result was that as soon as these re-indoctrinated brethren began going out all over Thailand, they divided many of the churches over the doctrine. **Dorsey**, **Ted Lindgren**, **Subin Pangboon** and others stood for the truth, or the whole church in Thailand probably would have gone after Balesism. However, through these brethren standing for the truth, most of the churches in the northern part of Thailand still stand against the *Bales* doctrine. Talk about causing divisions and offences contrary to the doctrine that the apostles taught! *Sunset's* influence in Thailand has been doing exactly that. I have asked **Dorsey** to supply me with all the facts and I plan to carry something on it in *Contending for the Faith* ere long.

"**Rubel Shelly** is gone and probably won't be back.

"Yes, **Bill Cline** will be the new editor of the *Firm Foundation*, Lord willing, as from July 18. Once the change has been effected, I plan to rally as many as possible to build its circulation back as it once was. **Bill Cline** will get FF back on the track of soundness.

"It is wonderful to me that you and **Beuna** are going to England for those two meetings. You asked for any suggestions. Well, *Crossroads* reportedly are determined to invade the United Kingdom. You might say things which will prevent their doing so more than they have already. Keep pressing toward the mark, (Signed) **Ira Y. Rice, Jr.**")

Dub McClish, preacher, 312 Pearl Street, Denton, Texas: "**Pat McGee** and **Dorsey Traw** drove up yesterday and we had a nice visit of about two and a half hours."

George and Lorine Qualls, of White Bluff, Tennessee, enclosed \$25.00, saying, "Count on us for monthly check as long as we have income."

Robert J. Cannon, Huntsville, Alabama: "I enjoy reading your *Contending for the Faith*."

James S. Parker, Tompkinsville, Kentucky: "I appreciate so much your publication of *Contending for the Faith*. There are those who do not, and they are the ones that likely will not defend the truth . . . We are renewing our subscription and are planning on sending some extra help later. Keep up the good work."

Bill Hurd, minister to the National City church of Christ, of National City, California, subscribed for six years.

Kenneth Thomas, of Bradenton, Florida, subscribed, ordering especially our issue for April/1983, saying, "I want **Roy Hearn's** outline."

Mrs. Kathleen A. Lines, of Palm Harbor, Florida, renewed her own and tendered a gift subscription for their preacher, brother **William S. Hunt, Sr.**, saying, "I gave them my copy to read and she remarked that they liked it so I decided to send it to them. He is head of the Behavioral Science department at Clearwater/St. Petersburg Junior College. With his background, he can offer some good lessons."

Keith A. Wise, of APO New York, 09059, renewed his subscription, saying, "I have not received *Contending for the Faith* for several years and miss it."

Mrs. Alma Martin, El Paso, Texas: "I pray God will continue to bless you with good health that you may continue to fight the devil with all of his 'coming attractions'." (NOTE: She enclosed \$20.00. IYR Jr.)

Richard Atchley, of Wynnewood, Oklahoma, is now deceased.

Silas Heady, Gallatin, Tennessee: "Your fight against error should be an inspiration to all who love the truth."

Less Totman, Luncheon, Tasmania, Australia: "Refused."

Glenn B. Bishop, minister to the Broadway church of Christ of Gainesville, Texas, and acting for the elders, renewed their subscription for every family in the congregation (90 families) for another year!

Central church of Christ, of Green Bay, Wisconsin, placed a standing order for a bundle of 25 copies of *Contending for the Faith* to be sent on a regularly monthly basis.

Contending for the Faith regularly receives publicity releases from most of our so-called Christian Colleges. As much as it would please us to publish these releases we feel continually frustrated knowing full well that most of these colleges refuse to stand steadfastly for "the faith" as it was once delivered unto the saints. Moreover, almost of all them nowadays invite known false teachers to speak making no distinction between faithful gospel preachers and heretics. If they really want us to carry their publicity, our colleges need to return to being "Christian" once more. — **Ira Y. Rice, Jr., Editor**.

Perry B. Cotham, of Grand Prairie, Texas, who himself has written widely on the subject of *The Holy Spirit in Conversion*, is deeply impressed with **Roger E. Dickson's** tract, *Direct Operation of the Holy Spirit in Conversion and Sanctification*, which is published by *Contending for the Faith*.

"It is good," he wrote recently. "I think he hit the nail on the head . . . I'll be glad to show **Dickson's** tract to others as I travel among the churches. The tract should be in some of the schools of preaching also, as well as among congregations."

Those desiring to lay in a supply of this excellent tract for distribution where you are, they are \$2.50 per dozen (plus \$1.00 for postage and packaging) or \$18.00 per 100 (plus 10% for postage and packaging). Please address all orders to: **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118**.

Everett W. Wooten, Fort Worth, Texas: "I appreciate your work very much."

John A. Carter, of Mayfield, Kentucky, enclosed a check to pay for one year of *Contending for the Faith* to be sent in bundles of 25 per month for distribution where he attends.

C. J. Morris, of Beltsville, Maryland, recently retired, but renewed his subscription another three years, "Please keep up the good work and may God bless you with continued good health."

Many Are Saying These

Recent Lectureship Books

Make

Great Commentaries

For Example, Consider the Lessons on the

Book of Romans

This homiletic commentary, edited by **Garland Elkins** and **Thomas B. Warren** is a permanent record of the 1983 **Eighth Annual Spiritual Sword Lectureship** of the Getwell church of Christ, of Memphis, Tennessee. Written by 36 Bible scholars — all faithful members of the Lord's church — this book contains 37 chapters, 367 pages, and is an exposition of the entire book of Romans. Beautifully bound in blue cloth, with gold lettering.

Per copy, \$13.95

(plus \$1.25 postage and packaging)

Studies In I Corinthians

Edited by **Dub McClish**, and being the printed record of the 1982 **First Annual Denton Lectures**, this book contains 41 chapters, 478 pages, and quite possibly is the most thorough treatment of Paul's first letter to the Corinthians ever recorded. It features a special discussion forum (both sides) of *Marriage, Divorce, and Remarriage*. Handsomely bound in red cloth, with gold lettering.

Per copy, \$12.95

(plus \$1.25 postage and packaging)

Studies In Hebrews

Not a whit behind its predecessor, also edited by **Dub McClish**, this in-depth study of Hebrews contains 39 chapters, 512 pages, and is the written record of *Pearl Street/Denton's* 1983 **Second Annual Denton Lectures**. It features discussion forums on a variety of controversial subjects, including, 1) *How the Worlds Were Framed*, 2) *The Authority of Elders*, 3) *The Nature of Biblical Faith*, and 4) *The Kingdom and Reign of Christ*. Also bound in red cloth and stamped in gold, it is a fitting companion to the one before.

Per copy, \$12.95

(plus \$1.25 postage and packaging)

The Parables Of Our Savior

Not limited to comments on just one book, this printed presentation of *Garfield Heights/Indianapolis'* 1983 **Second Annual Lectureship** contains some of the richest material on the parables of Jesus now extant among the churches of Christ. Edited by **Fred Davis** and containing 333 pages covering 33 chapters, this volume is bound in blue cloth and stamped in gold.

PLEASE ADDRESS ALL ORDERS TO—

CONTENDING FOR THE FAITH

2956 Allshore, Memphis, Tennessee 38118

Per Copy, \$13.95

(plus \$1.25 postage and packaging)

Mansfield (Texas) to Oversee Pat McGee in Indonesian Work



Pat McGee, who has been preaching locally with the church at Mansfield, Texas, since June, 1982, will now begin full time work as a missionary on behalf of the Lord's work in Indonesia, where he and his family already have devoted 11 years effort.

Although the Mansfield church will sponsor brother McGee's work, it is at present unable to provide full support. Therefore the elders are seeking help from interested congregations and individuals for contributions to this work.

The McGees were the first missionaries from churches of Christ to enter Indonesia (in 1967). Indonesia is the fifth largest nation in the world, the largest Moslem nation in the world, and one of the most receptive areas on the face of the earth for preaching the gospel.

Those interested in hearing about this work should get in touch with brother McGee through the **Mansfield church of Christ, 201 East Broad Street, Mansfield, Texas 76063. Phone: (817) 477-2728 or (817) 477-3698.**

Harold Peacock, Cameron, Oklahoma: "What information do you have re: **Marvin Phillips** (Tulsa) and **Richard Rogers** (Lubbock, Texas)? Everybody asks me, 'Have you heard Marvin Phillips?' or 'Have you heard Richard Rogers?' What is wrong with us anyway? Are we so denominationalized as that. I think I'll ask them 'Have you heard or read *Contending for the Faith*?' "

(NOTE: "As for **Marvin Phillips** of Tulsa and **Richard Rogers** of Lubbock," I replied, in part, "yes, we know about them. Both of these brethren constantly run with those who teach error all over this brotherhood. **Phillips** appears in fellowship on programs sponsored by the *Christian Church*. For years he and **Rogers** have been 'fellow travelers' with **Chuck Lucas** and his *Crossroadism*, of which we have published much. **Rogers** claimed to me earlier . . . that he had given up on *Crossroads*; however, since that time, I note he is appearing with *Crossroads*-oriented people all over again.

"Lord willing, we plan another 'Crossroads' special . . . at which time we plan to show definitely that both of these brethren are going right along with *Crossroads*, no matter what **Rogers** pretends otherwise, where he personally is concerned.

"The big workshop they have at Tulsa every March is just one more way they have of giving credence to false teachers of many sorts. God bless you for caring." IYR Jr.)

CENTRAL CHURCH OF CHRIST

1006 North Citrus Avenue
Post Office Box 1273
Crystal River, Florida 32629

July 19, 1983

Contending for the Faith
Post Office Box 26247
Birmingham, Alabama 35226

Attention: Ira Rice

Dear Brethren:

We at Central church of Christ in Crystal River are rejoicing at the public repentance of brother **Gene Beall** on Wednesday, July 13, 1983. His desire was for the forgiveness of all his sins against Christ's church here at Crystal River. This is an example that the prayers of righteous men availeth much.

Please pray for him that he may continue faithful for the rest of his life.

In Christian love,
The Central church of Christ

Mrs. Opal Moore, of East Liverpool, Ohio, turned in nine renewals and five new subscriptions before I went there for a gospel meeting earlier this year.

A. R. Kinstle, of Warr Acres, Oklahoma, in subscribing for three years, ordered the five back issues on the *New International Version* and the ten back issues on *Crossroadism*.

HOAX IS PRACTICED ON W. D. CAUDILL AS WELL AS ON YOUR EDITOR

The God we serve is a God of love, for "God is love." (1 John 4:8). Yet there are at least seven things that God hates — and the seventh one is "he that soweth discord among brethren." (Proverbs 6:16-19).

Just why anyone would even want to sow discord among brethren always has been a puzzle to me. However, ever since I began preaching some 52 years ago this coming May, I have observed this phenomenon over and over again.

Perhaps the latest example of such was a letter from someone signing himself **W. D. Caudill**, of Portland, Tennessee, which I published on Page 14 of our issue of *Contending for the Faith* for November, 1983. That letter, whoever wrote it, accused some of our articles of being "trash", said the local church at Portland had "suffered a church split" in 1981, that the preacher had been "fired" and that they had "failed to approve some men for the office of elder."

Particularly because the price of a three-year renewal was enclosed in this letter, and nothing appeared therein to cause suspicion

that it was not genuine, I published it at face value. Just imagine my astonishment, thus, when a few days later I received a letter from the real **W. D. Caudill**, one of the elders at Portland, Tennessee, saying that 1) he never wrote such a letter, 2) he is a long-time reader and disciple of *Contending for the Faith*, and 4) that their preacher had not been fired!

Their preacher also telephoned to me and confirmed that there had been no split and that he had not been fired, had been preaching there many years — and still is!

Although the spurious **Caudill** letter was published in good faith, I nevertheless am deeply grieved to have caused the real brother **Caudill** such distress through its publication, and I apologize to him, to their preacher and to everyone else at Portland for this erroneous report.

Now will the one who wrote the letter please come forward and identify himself? Is there no end to what some brethren will do to sow discord? All that I can say is that such need to read Proverbs 6:16-19 and repent.

— Ira Y. Rice, Jr., Editor

Contending ^{FOR} Faith

POST OFFICE BOX 26247
BIRMINGHAM, ALABAMA 35226
(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

Carolina Preachers Prove That Ray Road/Greenville Is 'Crossroads' Heresy!

Crossroaders' *Modus Operandi* Sometimes Makes Them Hard to Identify; But Faithful Brethren Establish Beyond Question That Augusta Road Was Justified in Withdrawing Fellowship From Faction Causing Division

Of all the things hard to be understood about those misguided brethren who are following after the false teaching known as the "Crossroads Philosophy", one of the strangest is the lengths that some of them go to deny that they are in any way connected with it.

It would appear that if they genuinely *believe* the Crossroads doctrine, those going that way not only would admit it, but be proud to proclaim it, if there is nothing connected therewith of which to be ashamed.

Yet those of us who have been following the labyrinthine machinations of these heretics continue to be astonished at how they will infiltrate older, established congregations, cause divisions and offences contrary to the doctrine of Christ, then, when caught, blatantly deny that they have any connection with the Crossroads Movement!

NOT ALL CROSSROADERS COME FROM GAINESVILLE

One thing that makes it hard to prove that Crossroadism is the tap-root of many local divisions is the false assumption of many that if one is "Crossroads" in his religious convictions and loyalties he must therefore have been taught and trained at *Gainesville, Florida*. This is not true — in fact, has not been for quite a long time.

It is true that, originally, the entire movement got its *start* at the old 14th Street church, in Gainesville, Florida, which, after Chuck Lucas moved there and got control in the late '60s, re-named itself the "Crossroads Church of Christ." However, once he was in the saddle, brother Lucas committed his man-made doctrine to so-called "Campus Ministers",

who, in turn, began networking the brotherhood teaching this same false doctrine to "others also."

The result is that wherever these *Crossroads-trained* "Campus Ministers" go they teach the *same "doctrines and commandments of men"* that *they themselves* were taught back at *Crossroads/Gainesville*. Thus the more than 70 "Campus Ministers" (who got *their* training with Chuck Lucas and the "mother church" at Gainesville) are sowing this same religious poison into those that *they* train *wherever* they go. And these are just as virulently "Crossroads" in their doctrines and views as if they had been trained in Gainesville, Florida, by Chuck Lucas himself.

RAY ROAD CHURCH/GREENVILLE FALSELY DENIES "CROSSROADS CONNECTION"

A prime example of one of these heretical churches which came about as a result of a church split over the Crossroads Philosophy is the *Ray Road Church of Christ*, of Greenville, South Carolina.

Although I had heard the name, I had not fully realized just who they were and how they came to be until I was invited to speak to the churches of South Carolina in a special lectureship there last October. During the lectureship, I was handed a document signed by five faithful gospel preachers of the South Carolina area, which they asked me to study and respond to as seemed appropriate.

Being 30 pages, mostly single-spaced, in length, there is no way that I can squeeze it all into one single issue of *Contending for the Faith*. And yet, it is so convincing — yea, damn-

(Continued on Page 3)

Contending FOR THE Faith

(ISSN-0744-7906)

Volume XV, No. 2 February/1984

Ira Y. Rice, Jr. Editor

EDITORIAL STAFF

Linwood E. Bishop	W. N. Jackson
James W. Boyd	Dan Jenkins
Tom L. Bright	Mark K. Lewis
Franklin Camp	Archie W. Luper
B. C. Carr	Pat McGee
W. F. Cawver	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
Roy J. Hearn	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 Sauffley Road, Pensacola, Florida 32506. Second Class Postage paid at Pensacola, Florida and at additional Mailing Offices.

(ISSN 0744-7906)

How Do You Tell A 'Crossroader?'

Perhaps the strangest phenomenon surrounding the so-called "CROSSROADS CONTROVERSY", since Chuck Lucas and the Crossroads church in Gainesville, Florida, started plaguing the churches with it back in 1967 is the seeming inability of many of our brethren even to recognize it for what it is: a church-dividing and family-destroying heresy.

Like Ephraim, who was "joined to his idols" (Hosea 4:17), once a member succumbs to Crossroadism, seemingly he is so determined to stay with it that he'll give up his wife, children or even the fellowship of faithful brethren before he will part with Crossroads. As one gospel preacher described it, you *can* tell a Crossroader — but you can't tell him much! Hosea would say, "Let him alone!"

PUNISHING THE INNOCENT, PROTECTING THE GUILTY

So protective of even the *name* of Crossroads are adherents to its doctrine that you can scarcely get one to admit that is what he is, believes and practices even after you *prove* it. One of the most incredible examples of this is the group that split off from the old Augusta Road congregation, at Greenville, South Carolina, because of their Crossroads philosophy — and have been denying that they ever were "Crossroads" ever since.

So many naive and gullible brethren and churches were being taken in by this apostate group's protestations that instead of recognizing the necessity for and honoring and upholding Augusta Road's withdrawal action against those who pulled away (now known as the **Ray Road** congregation), many such were defending the guilty and reproaching those who had no choice other than to withdraw.

FIVE CAROLINA PREACHERS PREPARE DOCUMENT

In order to help the faithful brethren left at Augusta Road to be able to establish their justification in withdrawing from the Ray Road "Crossroaders" for dividing the Augusta Road congregation, five Carolina preachers (**Walter Wagner, Randall J. Lawless, John W. Jones, Darty Crisp** and **Garry W. Ferrell**) went to the trouble of ferreting out the facts and correlating them into a 30-page document setting forth the underlying reasons for this action.

Contending for the Faith has had this document in hand since your editor delivered the keynote speeches, last November, at the CAROLINA LECTURES, at Mauldin, South Carolina. After studying through all 30 pages of it, word for word and line by line, it seemed that we should carry at least a rather detailed condensation of it as a demonstration of how Crossroaders can be identified beyond reasonable doubt.

STUDY THEIR METHOD AND DO LIKEWISE

For those true yokefellows who are having trouble with Crossroads wolves entering in among you, not sparing the flock — or who are being disturbed by men arising of your own selves speaking perverse things to draw away disciples after them according to this false doctrine — if you will study the lead article of this issue carefully, it will help you know how to cope.

Instead of just lying down and playing dead, we must learn to obey II John 9-11 and Romans 16:17-18 wherein the "Crossroads Philosophy" is concerned.

—Ira Y. Rice, Jr., Editor

Five Carolina Preachers Set Forth Reasons For Withdrawing From Ray Road/Greenville Church

(Continued from Page 1)

ing — in its presentation that it seems important to bring at least a condensation of it to the attention of the entire brotherhood. Perhaps in this way a method can be demonstrated whereby faithful brethren everywhere can head off Crossroadism in *your* area before it can get started, take root and grow almost beyond control.

WHY DOCUMENT WAS PREPARED, PUBLISHED

At the outset the gospel preachers responsible for the preparation and circulation of this massive statement state their reasons clearly for so doing, as follows:

THIS DOCUMENT GIVES THE BROTHERHOOD, IN THE CAROLINAS, THE REASONS THAT MANY CONGREGATIONS IN SOUTH CAROLINA HAVE WITHDRAWN FROM THOSE THAT MAKE UP THE RAY ROAD CHURCH.

The reason for this document is that many did not know what happened, or have chosen to ignore the facts concerning this split in the Lord's church. Also some have moved into the area and do not know the facts, and may fellowship the ones in error because of lack of knowledge.

There is also an effort on the part of some to want to sit and discuss the events while ignoring the documents produced at the time the "Crossroads" doctrine was introduced. The Crossroads activities were, and still are, fully documented by their own bulletins and papers. No amount of discussion can remove the Crossroads activities proven by their own material.

The last and most important reason is that we hope that those who split the congregation at Augusta Road will stop telling themselves that all this did not come about because of the "Crossroads" doctrine, and remember that the information that was produced, at that time, by their own teachers, prove their own error. We pray that this will lead to godly sorrow which will lead to repentance.

The information is fully documented, no hearsay. It is documented by the bulletins and papers produced by themselves.

This information is in three parts:

1. The bulletins produced by Clayton (Mitch) Mitchell proving that he taught the Crossroads doctrine while at Augusta Road.
2. The papers produced by those that formed the Ray Road church after Clayton Mitchell left Augusta Road.
3. Their present activities with those who teach the "Crossroads" doctrine.

The Crossroads doctrine moves faster when men move away and forget the errors they produce. However, in the Greenville area, as well as other places in the Carolinas, ministers have chosen to stand against error and try to remove it rather than move from the problem.

The document has been compiled by the following ministers to help you understand the errors that were, and are, being taught here so you can stay away from them, and in hope, and prayer, that those in error will repent.

(Signed)

Walter Wagner
Randall J. Lawless
John W. Jones
Darty Crisp
Garry W. Ferrell

In order to prove that the *Ray Road* split-off from *Augusta Road/Greenville* was (and is) "Crossroads" — however strenuously they try to deny it, these faithful gospel preachers, per their foregoing statement, grouped their documentation in three parts, the first part of which is that **THE BULLETINS PRODUCED BY CLAYTON (MITCH) MITCHELL, WHILE HE WAS WORKING AT**

AUGUSTA ROAD, PROVE THAT HE TAUGHT THE CROSSROADS DOCTRINE.

In their document, these brethren photographed the actual portions of the bulletins establishing their point; however, they are too voluminous for *Contending for the Faith* to reproduce in this way. We shall, however, run through them in condensed fashion, focusing as succinctly as possible on the "Crossroads connection" that these bulletins demonstrate.

To begin with, they photo-reproduced a section of Augusta Road's bulletin for June 26, 1977, which was prepared by their local preacher **W. G. Gantt**, telling the membership that in the month of August of that year **Clayton (Mitch) Mitchell** would join the work at Augusta Road. They emphasized that the *time* or *month* of August mentioned therein was very important because it would establish *how soon* after his arrival Clayton Mitchell began introducing the Crossroads doctrine at Augusta Road. The item quoted reads as follows:

A NEW WORKER COMING TO AUGUSTA ROAD

Bro. Clayton (Mitch) Mitchell will be moving here the last week in August to assist us in the Lord's work at Augusta Road. We are looking forward to his moving here to work especially among young people. But long it has been stated that the world will never be evangelized by a professional ministry. A hired group of preachers, whether it is one, two or six will never preach the gospel in all the world, not even in Greenville. I believe the whole world could be reached with the gospel message if all Christians would gird themselves with the truth and then begin telling it wherever there is an opportunity. The early church was successful and the Bible tells why "Then they that were scattered abroad went everywhere preaching the word." (Acts 8:4) It will take that same kind of dedication to the cause of Christ, and the same love for the lost to send Christians everywhere telling that same story today.

Their *second* bulletin cited is the one for September 18, 1977, the very next month after Clayton Mitchell's arrival to begin work at Augusta Road. Photo-reproducing the top of page 3 and the bottom of page 4, they proved that a "*Vanguard Class*" and "*Soul Talks*" (Crossroads nomenclature) already were being announced, respectively, for Sunday, Monday, Tuesday and Thursday of that week. Also that a "Crossroads"-oriented event called the *Appalachian Evangelistic Conference* would be held at Boone, North Carolina, the following month, speakers including **Danny Cleaver** and **Park Terrell** from Boone, North Carolina; **Wyndham Shaw** from Raleigh; and **Steve Pipkin** from Durham, North Carolina. (It should be noted that **Wyndham Shaw**, from Raleigh, is a son-in-law of **Richard Whitehead**, who was trained in the Crossroads doctrine at *Crossroads/Gainesville*, where Whitehead is one of the elders! Note further that all this was introduced into Augusta Road's bulletin *within one month of Clayton Mitchell's arrival* to work there, per the above!)

Why it was important for these preachers to cite the "Vanguard" class, installed immediately upon Clayton Mitchell's arrival is that this is not just a peculiar name for an otherwise innocent class, but is part and parcel with the Crossroads doctrine. To prove this, they photo-reproduced, *thirdly*, page 41 of the so-called "CAMPUS ADVANCE" manual produced by the Crossroads church, in 1967. In the Crossroads manual, on that page, Crossroaders are instructed "to instill in the students in *Vanguard Training Class* the vision and purpose of campus student work." Then, under "**Qualifications for Vanguard Training Class**", they are further instructed that such class members must "*submit to weekly requirements: Quiet time, Bible study, Scripture memorization, Pray for specific persons, Sharing.*" Of this

latter instruction, buzz words particularly associated with Crossroadism are the references to "Quiet Time" and "Sharing." Quiet Time is something they plagiarized straight out of the denominational study guide *Manna in the Morning* —and neither "Quiet Time" nor "Sharing" mean to Crossroaders what they normally mean to others, but there are esoteric connotations attached which contribute specifically to the contrary-to-scripture make-up of the Crossroads doctrine. For instance, during their "Quiet Time" they think they get special insights which, to them, are practically like revelations from the Holy Spirit, and their "Sharing" sessions are indistinguishable from old-time Pentecostal "testifying."

Farther down that same page 41, the Crossroads *CAMPUS ADVANCE MANUAL* establishes the importance that they attach to their so-called *Vanguard Training Class*, as follows:

- E. Provide opportunities for Vanguard worker to demonstrate and practice those things learned in the classroom.
 - 1. Saturation on campus.
 - 2. International student project.
- F. Provide additional opportunities for training Vanguard workers.
 - 1. Repeat the basic Vanguard Training Class quarterly.
 - 2. Have an advanced Vanguard Training Class as required.
- G. From the original Vanguard groups develop an evangelistic team of students to use in evangelistic meetings, living groups, etc . . .

Since the "Vanguard" program was designed by Crossroads specifically for the spread of their doctrine evangelistically (*see above*), thus far the preachers assembling this document had proved that WITHIN ONE MONTH'S TIME after his arrival at *Augusta Road*/Greenville, Clayton Mitchell not only had already infiltrated *Augusta Road* (an old, well-established congregation) with his Crossroadism, but was actively teaching and training others there how to "evangelize" with this same false doctrine!

"SOUL TALKS" SHOULD NOT BE OVERLOOKED

As this document emphasizes, while considering the "Vanguard" program, the so-called "Soul Talks", which Mitchell had listed under "ACTIVITIES FOR ALL", should not be under-estimated. The designation "Soul Talk", to the Crossroader, means something quite different from what most Christians refer to as "Bible study" or "Bible class." In fact, the way *they* use the term, it is a rigidly structured indoctrination, *not* into the Bible, *per se*, but into the Crossroads *misapplication* of the Bible, *i.e.*, into *Crossroads Doctrine*. What they call "Soul Talk" was *invented* by the Crossroads church and is also a part of their Campus program, whereas what they call "Vanguard" becomes the "Campus Advance" officers, as evinced by the **fourth** document introduced, which is a duplication from the September 21, 1975 bulletin **At The Crossroads**, published by the Crossroads church in Gainesville, Florida. It discusses the beginning of the fall quarter. This is duplicated each September by all Crossroads-trained men. Note carefully the dates. A campus opens for school, normally, in September. Crossroads men begin "Soul Talks" in September. Clayton Mitchell began *his* "Soul Talks" in September, just one month after he came to *Augusta Road*. "Soul Talks" (which, since we have focused so much attention on them), now sometimes are called "*Evangelistic Bible Studies*" or "*Bible Studies with Emphasis on Evangelism*" and are a strictly "Crossroads" technique of evangelism. Such was brought to *Augusta Road*/Greenville by Clayton Mitchell.

Quoting from the above-mentioned September 21, 1975 Crossroads bulletin, the five Carolina preachers photo-reproduced the following:

CAMPUS ADVANCE MEETING: This Sunday at 5:15 the first Student Supper/Campus Advance Meeting of the year will take place. Many important items are on the agenda, among them, nominations for 1975-76 Campus Advance officers. All students, both married and single, are urged to be there and to assist in informing those who might be unaware of this very important meeting.

FALL QUARTER SOUL TALKS: At this week's Campus Advance meeting we will be compiling information for use in arranging all Soul Talks for the coming quarter. All of these must be coordinated through and by the Campus Advance Staff. Please have all necessary information (room numbers, names of hosts, etc.) with you at the meeting this Sunday . . .

ACTIVITIES SCHEDULE: Beginning next week the back page of our bulletin will once again be devoted to a listing of all Bible Studies, Soul Talks, Devotionals and other weekly activities which occur here at CROSSROADS. We need to know of any changes in meeting times or locations of any groups which were listed in the bulletin during the summer or of any new sessions which have been cleared to begin in the Fall. Please help us in obtaining an accurate schedule of these activities by turning this information in to the office before next Thursday.

* * * * SPECIAL CLASSES * * * *

COURSE FOR CREDIT: This Fall we are offering Bible 213, a study in the book of ACTS for three hours college credit. The course may be taken for credit for a \$6.00 fee or audited free-of-charge. To register, come to the first class session on Monday, September 22, at 7:30 p.m. here at CROSSROADS. We urge all college students and permanent members to take advantage of this great opportunity for Bible study.

SPIRITUAL TRAINING PROGRAM: STP is a non-credit course open to all of those who have completed the credit courses in Acts and Romans. This quarter's topic for study is "The Disciplined Life". (NOTE: *The Disciplined Life* is an inter-denominational book written by Richard Shelly Taylor, who is not even a Christian! Just how a *non-Christian* is supposed to teach *Christians* about spiritual matters is anomalous. If John 9-11 still teaches that we are not to receive such into our house, neither bid them God speed — also that if we do so we ourselves become partakers with their evil deeds. But, then, this point of scripture impresses Crossroaders not at all! IYR.Jr.) The class will meet each Monday at 4 p.m. at CROSSROADS. The first class will take place on September 29.

CAMPUS MINISTER'S TRAINING PROGRAM: CMTP is a non-credit course for those who are interested in serious leadership training for use on the college campus. Completion of the credit courses in Acts and Romans and one quarter's study in STP are prerequisites for those who wish to enroll in CMTP. This quarter's subject for study is "*Master Plan of Evangelism*". Class will meet every Friday at 4 p.m. here at CROSSROADS with the first class to take place on September 26.

Having already introduced Crossroads' SOUL TALKS into the *Augusta Road* congregation and the "Campus YMCA", WITHIN ONE MONTH AFTER HIS ARRIVAL at *Augusta Road*/Greenville, Clayton (Mitch) Mitchell next was ready to advance his way onto the Clemson University campus. These are the exact instructions for a Campus Advance minister.

"These facts have been brought out before," the five Carolina preachers stated, "and Crossroads men would look at members of the Lord's church with much surprise and say, 'But Clayton Mitchell is from Raleigh, not Gainesville. He is from Brooks Avenue in Raleigh.'

"First of all we must agree that Clayton Mitchell came to

the Augusta Road congregation from Brooks Avenue, in Raleigh; however this does not mean that he was not and is not trained in the Crossroads doctrine."

Referring back to the *second* document cited, the Augusta Road bulletin for September 18, 1977, they focused on the name of **Wyndham Shaw**, one of the speakers named under the heading of "UPCOMING EVENTS." Then, to establish the fact that **Wyndham Shaw** is a man trained at Crossroads (who, in turn, trained **Clayton Mitchell** at Brooks Avenue, in Raleigh, North Carolina), the following special report, published in 1979 by the *Crossroads* church was cited to list the men which Crossroads *themselves* claimed to have trained in their doctrine, who, in turn, were sent out to train others in the *same* doctrine. Crossroads' 1979 report reads as follows:

SOUL-WINNING MINISTRIES (A Special Report on Crossroads Trained Ministers)

Kip McKean, Campus Minister at Eastern Illinois University with the Heritage Chapel congregation in Charleston, Illinois, reports 151 baptisms in their ministry during 1978. The church there has experienced phenomenal growth over the past two years. They recently purchased 17 acres on which to build a new facility. In the ministry at the Broadway congregation in Boulder, Colorado where **Tom Brown** is Campus Minister at the University of Colorado, there were 139 baptisms during the past year. They are in the process of purchasing acreage on which to relocate their facilities. Their attendance is regularly exceeding 500 on Sunday mornings. The Meadow-Lark Church in Ft. Collins, Colorado, where **Andy Van Bueren** is beginning his third year as Campus Minister, had 126 for the year. **Wyndham Shaw**, in his fifth year as Campus Minister at North Carolina State, and **Dan Allison**, Youth Minister with the Brooks Avenue congregation in Raleigh, N.C., report 101 baptisms in that ministry during 1978, and **Bruce Williams**, Campus Minister at Florida State University, reports 100 baptisms in their ministry at Call Street congregation this past year. Our congratulations to these outstanding ministries for having over 100 baptisms in 1978! May 1979 see even more added to the Lord!

Steve Gooch, Minister of Evangelism at the Fishinger & Kenny congregation, in Columbus, Ohio (Ohio State University), reports 75 baptisms in 1978 in the work there, and in the "mission field" of Montana where **Robert Hach** is Campus Minister at Montana State with the Bozeman congregation, there were 71 baptized during the past year. **J. P. Tynes** in his seventh year as Campus Minister at the University of Maryland had 60 baptized into Christ, and in our own state **Martin Bentley**, Minister of the Sunrise congregation in Tampa, and **Dave Valiente**, Campus Minister there at the University of South Florida, also report 60 baptisms for 1978.

Other ministers reporting good results for 1978 are **Randy McKean** with 39 baptisms at the University of South Carolina in Columbia; **Guy Hansen** with 20 baptisms at the University of Georgia in Athens; **Willie Flores** with 51 baptisms at the Belmont congregation in Pueblo, Colorado (University of Southern Colorado); **Kevin Younger** with 35 baptisms at the church in Greenley, Colorado (University of Northern Colorado); **Mark Bisher** with 20 baptisms at the Cornerstone congregation in Thomasville, Georgia; **Oliver**

Barry, Associate Minister, with 30 baptisms at the Spanish Fort congregation in Mobile, Alabama; **Ron Winters** with 10 baptisms at the Cocoa Beach Church of Christ in Florida; **Don Burroughs** with 30 baptisms at the Clifton Avenue congregation in Cincinnati where he serves as the Campus Minister at the University of Cincinnati; **Rich Collard** with 22 baptisms at the Village Church of Christ in Indianapolis, Indiana; **Rick Maule** with 25 baptisms at the Decatur Church of Christ in Atlanta, Georgia; **Paul Martel** with 28 baptisms at the University Church of Christ in Denver, Colorado (University of Denver); and **John Sullivan** with 32 baptisms at the church in Corvallis, Oregon (Oregon State University).

SEVERAL BROTHERS just began working with congregations in the fall but have already begun to see great results. During the last fall quarter there were: 9 baptisms in Clemson, South Carolina with **John Owen**; 15 baptisms at Indiana University in Bloomington, where **Jeff Hill** is Campus Minister; 14 baptisms at Purdue University with **Scott Dykehouse** in West Lafayette, Indiana; 4 baptisms at the University of Virginia in Charleston where **Paul Ramsey** is Campus Minister; and 3 baptized by **Elwood Peters** at Kansas State University in Manhattan. Brothers just recently accepting positions with congregations are **Andy Lindo**, Minister at Poway, California Church of Christ; **Adrian Carr**, Minister with the University Boulevard congregation in Orlando; **Sheridan Wright** at Ball State University in Muncie, Indiana; and **Mike Dollar** at the University of Southern Mississippi in Hattiesburg. **Carlos Ulate** who recently returned to his native Costa Rica is now preaching for the church in San Jose.

Further to establish their point that Brooks Avenue, in Raleigh, North Carolina, is a place where Crossroads men were being trained, the five Carolina preachers next photo-reproduced Page 10 of **Robert Nelson's** attempted defense of Crossroads, a book entitled "*Understanding The Crossroads Controversy*." (NOTE: Nelson, himself, is one of Crossroads' own converts.)

Space does not permit inclusion of that whole page just here; however, following, please read the paragraph from Nelson's book verifying their point:

Brooks Avenue of Raleigh, North Carolina, has had a campus evangelist trained at Crossroads since **Wyndham Shaw** arrived in 1973. In 1978 101 were baptized. In 1979 **Wyndham Shaw** moved to Madigan Avenue church of Christ, Morgantown, West Virginia to be the preaching evangelist; he had been the youth minister for several years at Brooks Avenue. He was trained for the ministry at Crossroads. In 1980 there were ninety-eight baptisms. Brooks Avenue is one of the largest and fastest-growing congregations in North Carolina. Several ministers have been trained at Brooks Avenue who are out preaching and leading soul winning ministries . . .

The five Carolina preachers, in citing the above, emphasized that "*they*, not us, claim that Brooks Avenue in Raleigh is a place where Crossroads men are being trained. Note that last sentence — "Several ministers have been trained at Brooks Avenue who are out preaching and leading soul winning ministries." Clayton Mitchell clearly was one of those so trained.

It is a sad fact that today some, including certain preachers, want to sit and discuss the idea of whether or not there ever have been "Crossroads" men at *Brooks Avenue/Raleigh* — and, if so, did they send men out from there with Crossroads training! The evidence is clear. Crossroads' *own literature* says they train men there, as we have seen, per

foregoing. It is not a matter of discussion. Let us accept their claim at face value!

As a result of Augusta Road's having imported Clayton Mitchell from having been trained in Crossroadism by Wyndham Shaw and possibly also by Dan Allison, while at *Brooks Avenue*/Raleigh, the Crossroads doctrine became a part of the *Augusta Road*/Greenville training program from September 1977 until the split came in 1980.

Bolstering this point, the five Carolina preachers photo-reproduced item after item from the Augusta Road church bulletins through that period making this clear beyond cavil.

For instance, the Augusta Road bulletin for October 16, 1977, advertised Mitchell and Wyndham Shaw as *co-speakers* at a so-called "CAMPUS ADVANCE RETREAT." (Remember, the whole Campus Advance movement was invented as Crossroads, as previously proved.) Under "UPCOMING EVENTS" this issue of the bulletin announced, among other things:

Oct. 21-23 Campus Advance Retreat, "The Word Became Flesh" at Raleigh, N.C. Speakers include: Wyndham Shaw, Mitch Mitchell.

Under date of January 22, 1978, six months after Clayton Mitchell went to Augusta Road, he plainly told the Crossroads story as a "VISION" of what could be done at Augusta Road, which he published in the church bulletin, as follows:

VISION

In 1968 the 14th Street church of Christ in Gainesville, Fla. decided to go to work. They launched out on the University of Florida with a campus ministry and the members individually began to fulfill their mission of seeking and saving the lost in their neighborhoods, on their jobs, and everywhere they went. In 1968 their membership was 186. The same congregation today, now the Crossroads church of Christ, has 859 members with an average attendance of 960 on Sunday morning (over 100 visitors each time). In the last five years they have baptized over 200 people per year with 270 baptisms last year. Of those baptized in 1977, over 903 remained faithful to Christ. This is no unique situation, but a group of dedicated christians who have given themselves totally to the Lord. WHAT CAN THE LORD DO HERE?

It also was noted that by January 1978 the Augusta Road bulletin began to have the *same wording* as the Crossroads bulletin in Gainesville, Florida. For example, where *Crossroads*/Gainesville had the line, "THEY DEVOTED THEMSELVES . . ." over their attendance/contribution record, *Augusta Road*/Greenville had at the *same place* in their bulletin, "AND THEY DEVOTED THEMSELVES." And where *Crossroads*/Gainesville announced their general Crossroads-type meetings under the heading, "SOUL TALKS & OTHER WEEKLY ACTIVITIES", *Augusta Road*/Greenville's bulletin for the *same type of meetings* had *identically the same heading*, "SOUL TALKS & OTHER WEEKLY ACTIVITIES."

The five Carolina preachers further noted that the words, "They devoted themselves" are from the *New International Version*, which has become a "transdenominational standard in Crossroads churches."

Under date of February 22, 1978, to continue the pattern, Augusta Roads' bulletin advertised yet another Crossroads-oriented event, as follows:

EASTERN STATES EVANGELISM WORKSHOP

On Saturday, Feb. 18 at 3:00 Glen Henton of Atlanta will be here to talk about this workshop which will be in Richmond, Va. July 13-16. Some of the speakers for the workshop will be Joe Barnett, Wyndham Shaw, Richard Rogers, and Ann Lucas.

This was the first we had seen of Joe Barnett appearing on "Crossroads" events. However, in foregoing citations it already has been proved that Wyndham Shaw is Crossroads-trained. Richard Rogers has upheld the Crossroads doctrine for years and at the time was calling a column in his bulletin "STANDING AT THE CROSSROADS." As for Ann Lucas, we all know that she is the wife of Chuck Lucas, the inventor of the whole CROSSROADS MOVEMENT!

Regardless of the brethren who split off from Augusta Road subsequently over Crossroadism (and who now are known as Ray Road) contending that they had nothing to do with "Crossroads", yet, while they still were at Augusta Road, prior to the division, Mitch Mitchell copied word for word a Crossroads bulletin article and had it inserted into the Augusta Road church bulletin for March 5, 1978, as follows:

MAKING DISCIPLES

"Then Jesus came to them and said: 'All authority in heaven and on earth has been given to me. Therefore, go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age.'" (Matthew 28:18-20).

More congregations are baptizing more people than at any time in recent history. Greater emphasis is being given to evangelism! Great results are being seen. All of us have heard many sermons on the "great commission" and we need to hear more! In our preaching and teaching on this vital subject, however, let us not neglect perhaps the key words in the command — Go . . . make *disciples!*

Our preaching and teaching Christ should lead men and women to *discipleship*. Every *baptism* should represent a *conversion* — a conversion to JESUS CHRIST AS LORD. Immersion without repentance is just as invalid and meaningless as immersion without faith (Acts 2:38). Jesus made it all too clear the kind of attitude one must have to follow him (to be a DISCIPLE):

"If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters — yes, even his own life — he CANNOT BE MY DISCIPLE. And anyone who does not carry his cross and follow me CANNOT BE MY DISCIPLE . . . In the same way, any of you who does not give up everything he has CANNOT BE MY DISCIPLE" (Luke 14:25-27,33).

Conversion must include "counting the cost". One must decide that Jesus will come *first* above everybody and every thing in his life. One must decide to surrender self and sin to the will of Jesus. The decision is one of *total* commitment.

Perhaps the reason, in some places, that so many who are baptized "fall away" and in some cases never even attend a single service of the church, is that they were immersed without being converted to Christ. The scriptures are very clear that baptism is essential for salvation but it IS possible to be convinced of the need to be baptized and to do so without being converted to Christ. Of course, in spite of all we do, some will "fall away". The parable of the sower makes this clear and gives the reason why (Mark 4:3-20; Luke 8: 4-15).

A recent study of a BILLY GRAHAM CRUSADE indicated that "very few of the "decisions for Christ" actually result in new members for local churches". The study showed that after a year only 7% of the "decisions" were actually incorporated into local churches as new members. (The ATLANTA JOURNAL AND CONSTITUTION/January 7, 1978). We haven't done much research on baptisms among churches of Christ but I'm afraid our results would be rather embarrassing. Some just aren't baptizing *anybody* (or very few at best); others are baptizing many but lose the majority of them; but thank God there are places where great numbers are being baptized and the vast majority are remaining faithful and committed to Christ . . . DISCIPLES are being made! The "great commission" is really being carried out! We pray for

churches everywhere to GO and MAKE DISCIPLES!

taken from the Crossroads Bulletin
Gainesville, Fla.

(NOTE: Please keep in mind that the point the five Carolina preachers had in photo-reproducing the above article was *not* whether they agreed or disagreed with the *content* of this particular item or not, but simply to show the utter falsity of the claim of those who split off from Augusta Road and formed the Ray Road congregation that they had had no connection with "Crossroads" theretofore. While still a part of the Augusta Road congregation under the aegis of Clayton Mitchell, the portion of the bulletins connected with his work demonstrate over and over and over again just "where he was coming from", i.e., Crossroads!

Later that very same month, in the Augusta Road bulletin for March 26, 1978, under the headings of "UPCOMING EVENTS" and "RETREAT NEWS" at least two of these events had speakers trained in the Crossroads doctrine at *Brooks Avenue/Raleigh*, North Carolina. These items appeared in the Augusta Road bulletin as follows:

UPCOMING EVENTS

Carolina Lectures, Statesville, N.C. April 3-6
Retreat, "I have Decided to Follow Jesus" 14-16
Bring Your Neighbor Day 23
Gospel meeting with James Meadows* 23-26

RETREAT NEWS

Our spring retreat will be held at Tom Bailey's cottage up at Palmetto Bible Camp. The speakers will be Park Terrell, who is campus minister at Appalachian State University, George Dudney and Jerry Sprague who together lead the young Professional group at Brooks Ave. church of Christ in Raleigh, N. C., and also Mitch will be speaking. This promises to be a great week-end with all the speeches planned to meet the needs of everyone. This is for high school students through young adults. Please start making your plans now to attend.

Because outright Crossroaders and their fellow-travelers are so surreptitious in many of the things they do, it oft times is hard to keep it all straight — however, we are trying to move along carefully with all this so as not to wreak further confusion.

In the following quotation from Augusta Roads' church bulletin for April 30, 1978, two more names appear which have not been referred to earlier in this article — Sonny Sessions and Gary Roberson. This is the same Crossroader Sonny Sessions, whose inclusion as a student along with fellow-Crossroader Mike Leatherwood at Tennessee Bible College, at Cookeville, Tennessee, practically wrecked that institution before Malcolm Hill, TBC's president, finally took his stand against Crossroadism. As for Gary Roberson, the five Carolina preachers establish his connection with Crossroads a little later by using his own material. Please note the quote as follows:

YOUTH RALLY

The Plaza church of Christ in Charlotte will be having a youth rally on May 12, 13, and 14. Speakers will be Sonny Sessions, Gary Roberson, and Mitch Mitchell. The theme is "A Better World." We hope that all our high school students will plan to attend. See Mitch for further details.

In order to establish that Sonny Sessions, one of the above-named speakers, is a Crossroader, now note the following which appeared in Crossroads' own church bulletin for July 25, 1982:

*James Meadows himself is not a "Crossroader".

In the Mail

Brothers Whitehead and Bartley,

We want to say, "Praise God for the Crossroads Singers." They came to our body with the spirit that Christ talked about in Mark 10:44,45. They served and gave of themselves beyond the call of duty. Perhaps it is easy sometimes for the body there to forget the "eternal impact" their brothers and sisters are having. Please do not underestimate their value in spreading the Word of God.

They were so encouraging to the brothers and sisters they stayed with. They have been well trained to supply the needs of the saints as well as to reach out with the words of the Father to lost and lonely people. Already we have had people coming to our *Soul Talks* and services that were contacted through the concerts.

May God bless you both as you shepherd the family of God there. Thank you both for your faith and vision. We praise God for you.

Sincerely,

(Signed)

Bill Winchell, Mike Leatherwood, Sonny Sessions
Old Louisville Church of Christ

Since the Crossroads movement is called (by them) CAMPUS ADVANCE, those connected with it have to keep converts pumped up during the summer months while they are off campus. This is the rationale behind their so-called "Summer Hump" bulletins. Please note that their special terms are from their Campus Advance manual which was produced by Crossroads in 1967. What Crossroads and Crossroads-oriented people call "sharing" is just another word for what the denominations call the practice of "witnessing" or "testifying."

With this in mind, now please read the following from Clayton Mitchell, which appeared in the *Augusta Road/Greenville* bulletin for June 4, 1978:

SUMMER HUMP

Now to Him who is able to do immeasurably more than all we ask or imagine, according to His power that is at work within us, Eph. 3:20

For the kingdom of God is not a matter of talk but power. I Cor. 4:20

His divine power has given us everything we need for life and godliness through our knowledge of Him who called us by His own glory and goodness. Through these He has given us His very great and precious promises, so that through them you may participate in the divine nature and escape the corruption in the world caused by evil desires. II Peter 1:3,4

One of the most exciting aspects of being a Christian is to know that our power source never fails. God is always ready to help us accomplish what he has asked us to do. He will help us more than we are able to ask or imagine and He has given us everything we need for a godly life here in Greenville.

The next three months June, July and August here at Augusta Road is the time of our "summer hump". We can accomplish more for God these three months than we have the past five months! Why? God wants us to and He will powerfully supply our every need to this end. Our attendance at services, *soul talks*, and *devotionals* can increase if you and I want it to because you and I are vital parts of the body of Christ here. Our contribution can leap upward if you and I individually want it. The number of visitors present at all of our activities can double, triple . . . (more than you're able to ask or imagine) if you want it. What is the key? Make yourself available to God this summer. Let Him take your life and mold it to fit the image of His Son. Daily, study God's word, pray to God for help, fellowship with other Christians, and *share your faith* with the lost. Get involved with God. Get involved with your brother. Get involved with seeking and saving the lost!

Note the changes of activities on the back of the bulletin this week. *Vanguard class* starts Monday night at 7:30 p.m. for all who need to further their knowledge on basic principles to teach one-on-

one. *Devotionals* for the congregation will be on Thursday night at 8:00 p.m. with baby sitting provided by the junior-high class. This time is for us as a family (the entire congregation) to grow in our love for each other. The Ladies *soul talk* will start Thursday morning at 10:00 a.m. All ladies interested in an evangelistic bible study for you and your friends should plan for this! We will also continue to have an adult *soul talk* at 9:00 p.m. on Monday night at Mike Moon's house and the high-school *soul talk* at my house on Tuesday night at 9:00 p.m. (note the change in time).

There are activities for all to be a part of during our "summer hump" so let's change the traditional "slump" to "hump".

To Him be the glory in the Church and in Christ Jesus throughout all generations, for ever and ever! Amen. Eph 3:21

C.C.M.

If those scripture quotations don't sound quite right, please remember that they are from the *New International Version* — the perverted version used almost exclusively by Crossroads-trained people. Also, please note that the words that I emphasized in italics, above, were not so emphasized in the original article. All this emphasis is mine that you may better be able to detect the use of Crossroads nomenclature by Clayton Mitchell, the C.C.M. who wrote the article. Observe his reference to "*soul talks*", "*share your faith*", "*Vanguard class*", and such like — all such words and usage having originated at Crossroads!

Under date of October 8, 1978, in the Augusta Road bulletin, Clayton Mitchell again used an article by Chuck Lucas, which he copied from the Crossroads bulletin, this one entitled, "BIBLICAL PREACHING." It is much too long for inclusion here; however, Mitchell's use of it is significant to show his slavish following of the Crossroads line.

The very next week he inserted the following announcement in Augusta Road's bulletin for October 15, 1978:

OUR WINTER RETREAT

Our winter retreat will be sponsored by the College View Church of Christ in Athens, Georgia. It will be held November 17 and 18. Everyone is invited and encouraged to come. Please make plans to go.

If it is not at once apparent why this item was important, please go back to the listing of so-called "SOUL-WINNING MINISTRIES" of ministers trained at Crossroads, which we printed on page 5, and note the name of Guy Hansen, of Athens, Georgia, included in the third paragraph. Note that this so-called "winter retreat" was being sponsored by the College View congregation in Athens, Georgia. Now do you see the connection?

In the Augusta Road bulletin for October 29, 1978, Clayton Mitchell included four paragraphs straight out of "THE MASTER PLAN OF EVANGELISM" by Robert E. Coleman, a denominational author. Why would he do that? If you will go back and read our quotation from the Crossroads/Gainesville bulletin for September 21, 1975, orienting their members for the fall quarter that year, you will see the following from the bottom paragraph cited, re: their CAMPUS MINISTER'S TRAINING PROGRAM. Among other things it says: "This quarter's subject for study is 'Master Plan of Evangelism'. Classes will meet every Friday at 4 p.m. here at CROSSROADS . . ." Now do you see why Mitchell would include such from THE MASTER PLAN OF EVANGELISM in his bulletin? He was trained to do such things by the ones who trained him, who in turn were trained at Crossroads!

Having shown the pattern of things that Clayton Mitchell brought with him to Augusta Road, from the time he came to Greenville in 1977 through 1978, the five Carolina

preachers continued to demonstrate that this pattern continued unchanged on into 1979 until he was forced to leave because of the division he thus had caused via his Crossroadism. However, before completing this part of their evidence (that Ray Road is a "Crossroads" church) the five preachers made the following statement:

Before we go to the bulletins produced in 1979 we must look at something that took place in the months of September to November of 1978.

On page 2 (of their document, IYR Jr.) which duplicates page 41 of the Campus Advance Manual you will note item (b.), "Submit to weekly requirements: Quiet Time . . ."

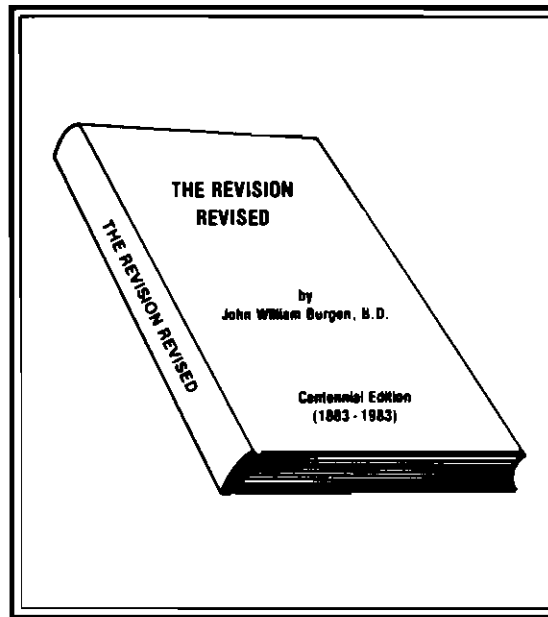
THE REVISION REVISED

by
John William Burgon, B.D.

Centennial Edition
(1883 - 1983)

**Contains Material found in
No Other Book!**

Has a List of Burgon's Other Works
as Found in the Original Edition —
but not in previous Reprints.



What

John T. Pol

"THE REVISION
complete an
ority Text of
established b
jective (and t
of the Revis

"The book
arguments a
Word of God
nored but ne
'God' in I Ti
the book."

"No one
himself on th
book."

Wayne Pric

"The the
Westcott-Hor
have one thi
still just 'the
read Burgon
vised. You h
Hort advoca
knowing just
You owe it t
of the quest
Bible. Every
Revision Re

Tom L. Brig

"Unansw
used to desc
erudite pen
words are ec
work, THE R

"The hea
problem is th
for most all
REVISION F
forever answ
behalf of the

"Quiet Time" is also commanded in the Crossroads Manual on page 38. Mitch Mitchell used the normal Pentecostal book "Manna in the Morning" to teach "Quiet Time" Devotionals. You have to use Pentecostal material because the practice is completely Pentecostal.

Preachers and elders of other congregations, as well as the members of Augusta Road, knew the material was completely Pentecostal and discussed it with Mitch Mitchell in the months of September and October.

On the first Sunday in November Mitch Mitchell went before the congregation and told them he was sorry he used this material and did not know its dangers. However the bulletin below proves that

he re-printed this Pentecostal material in the January 14, 1979 bulletin 8 weeks after he had repented of using it.

Repentance (Greek word, *metanoeo*) means "to have another mind." You do not have another mind when you use the very material you claim to repent from using. Since you do not have another mind, you do not repent.

It is a sad thing, but even today some preachers say that although he continued using the same material he still had a proper repentance. Not so, according to God's word.

Then, citing Augusta Road's bulletin for January 7, 1979, they photo-reproduced an eight-paragraph portion from

Others Are Saying

W. P. Decherd, Tennessee

REVISION REVISED is the most detailed attack on the *Min-Westcott-Hort* in print. Burgon thoroughly disputed passages the Sub-heretofore unscientific) methods.

It is a treasure house of material against liberal attacks upon the Bible. He has been ridiculed or ignored. His defense of Matthew 3:16 is worth the price of the book.

He has adequately prepared the text unless he has read this

W. P. Marlow, Oklahoma

History of evolution and the 'Theory of Textual Criticism' in common—they are both 'theories.' For a real eye-opener, read his book **The Revision Revised**. We have heard from the Westcott-Horts; why be satisfied with one side of this textual issue? Turn yourself to hear both sides on relating to the text of the Bible. The preacher ought to add **The Revision Revised** to his library."

W. P. Sapulpa, Oklahoma

'Unanswered and unanswerable' was the title of a previous work from the pen of John W. Burgon. These are equally appropriate for Burgon's **REVISION REVISED**.

The heart and core of today's version of the Greek text used as a basis for the new versions. Burgon's **REVISION REVISED** aptly deals with, and answers the defense offered on the text.

"I strongly recommend this book."

W. P. Risener — Blackfoot, Idaho

Dear Brother Hobbs:

"I have just finished reading every word of **The Revision Revised**, by J. W. Burgon.

"The only change I would make to the book is in the title. I would change it to read, 'The Revision Demolished.'

"I am converted. Thank you so much for directing me to this book. I suspected there was something wrong with the American Standard, but I didn't know what. Now I know what."

Garell L. Forehand — Cleburne, Texas

"Since Westcott and Hort came public with their theory of textual criticism the world has needed this book. John W. Burgon destroyed completely the foundation upon which most modern textual criticism has been based. The overwhelming arguments extended by Burgon have NEVER been answered by a single scholar anywhere. There are no answers for them today. It is time that we stop parroting 'scholars' who parrot other 'scholars' that have no real understanding of the facts. The reprint of Burgon's **REVISION REVISED** is like a long-needed breath of fresh air. It will silence the theorists. It will uphold the word of God. We owe A. G. Hobbs a great debt for making this masterpiece available again."

Tommy J. Hicks — Fort Worth, Texas

"John W. Burgon has been called 'The Greatest Christian* Scholar In All of England's History.' During his life of seventy-five years Burgon's analytical mind consumed vast sums of information, including mastery over several languages. Prolific as a writer, Burgon produced many

*Burgon was a scholar all right but not a Christian. IYR.Jr.

volumes of high scholastic quality. A collection of four of his great essays bound together called **The Revision Revised**, has been referred to as Burgon's 'Monumental Work' by those who know and appreciate Burgon's efforts. Truly, **The Revision Revised** is one of the most (if not the most) illuminating works available on the subject of versions/texts of the Bible.

"Before any man speaks or writes on the versions/texts he ought to have thoroughly studied The Revision Revised.

"I want to thank brother A. G. Hobbs for republishing this great book. His efforts will go far to enlighten those who will have their eyes opened."

Ben F. Vick, Jr. — Indianapolis, Indiana

"**The Revision Revised** by Dean John William Burgon, a textual criticism of the theories of the Greek text of Westcott and Hort, is being reprinted. No man living or dead has answered his devastating arguments. Every elder and preacher ought to study this book."

Foreword by A. G. Hobbs

(Limited Number Printed)

Deluxe Binding, over 600 Pages

Per Copy \$22.95

(Prepaid if money sent with order)

ORDER FROM: **CONTENDING FOR THE FAITH**
2956 Allshore, Memphis, TN 38118

PLEASE SEND _____ COPIES TO:

Name _____

Street _____

City _____

State _____

Zip _____

"*MANNA IN THE MORNING*", re: "Quiet Time", which Mitchell had copied word-for-word exactly as **Stephen F. Olford**, the author of this Pentecostal booklet, had written it! *Question*: Where did Mitch Mitchell come up with such an unlikely practice and teaching as "Quiet Time" in the first place? He was *trained* that way by Wyndham Shaw, who got his training directly at Crossroads! It comes from Page 41 of their **CAMPUS ADVANCE MANUAL**, which, as cited earlier in this article, under "Qualification for Vanguard Training Class" lists "b. Submit to weekly requirements: *Quiet time, Bible study . . .*" and several more items. And where did *Crossroads* get "Quiet Time"? From Olford's Pentecostal book "*Manna in the Morning*" — the same book Mitchell used, said he repented of, then kept right on using!

Proof that this was not just some unintentional lapse, next, in the March 1979 issue of *CAROLINA CHRISTIAN*, Mitch Mitchell further placed an article on *PERSONAL SPIRITUAL DEVELOPMENT* (page 6 and 7), the first few lines of paragraph 4 of which were taken from "*Manna in the Morning*" — the very book which he said he repented of using five months earlier, but which he continued to teach publicly unabated. The offending lines were as follows:

"One of the most needed and most neglected areas of personal spiritual development for the Christian is a daily quiet time with God."

Had Mitchell repented? All the evidence is to the contrary. First, as the five preachers pointed out, he had failed to say that it was his *Crossroads* training, according to the *Campus Advance Manual*, which had *caused* him to teach "Quiet Time" to begin with, and, second, because he went back to the same book that he already had publicly agreed was error.

By January 1979 the Augusta Road congregation had been led into Crossroadism so deeply that Mitch Mitchell had them as co-sponsors with *known* Crossroads churches, as evinced by their bulletin of January 14, 1979. One item reads as follows:

UP COMING EVENTS

There will be a retreat in Columbia at the Shandon Church of Christ. This retreat is sponsored by Augusta Rd., Oconee, Shandon, and Athens Church of Christ. Please be Planning to go. Ask off of work ahead of time. No one should miss this time to learn and to grow spiritually and to have great fellowship.

In Augusta Road's bulletin for April 1, 1979, Mitchell went so far as to announce the Crossroads-oriented *Evangelism Seminar* at Shandon, South Carolina, a congregation with a Crossroads minister, as follows:

The South Carolina Evangelism Seminar will be held April 20-22. The theme is "Christ's Love Compels Us" II Cor. 5. It will be in Columbia S.C. at the Shandon congregation. Everyone is encouraged to go to this life changing learning experience. Prepare to go now so you will not miss it.

On May 20, 1979, Mitchell used the Augusta Road bulletin to quote four lengthy paragraphs from Robert Coleman's "*THE MASTER PLAN OF EVANGELISM*", the principal book that Crossroads used to train their Campus Ministers.

By this time, the divisions and offences contrary to the doctrine of Christ had grown so great at Augusta Road through Mitch Mitchell's introduction of Crossroads doctrine that it was decided that he should leave. If anyone

thought this would be the end of Crossroadism at Augusta Road, however, he was surely mistaken. A truism about Crossroads is that when one Crossroads man is forced to leave they move heaven and earth to make sure that he is replaced by another Crossroads man. He was replaced by **James Drake**, of Tampa, Florida — and the *Sunrise* church in Tampa, as noted in Crossroads' earlier-cited report on Crossroads-trained ministers, is one of the churches they named.

Augusta Roads' bulletin for June 3, 1979, said:

Welcome

We welcome James Drake to our congregation here. James will be working for Lockwood & Green as an electrical engineer. He moves here from Tampa, Fla. His wife and daughter will be coming soon.

After Mitch Mitchell left and before Augusta Roads' present minister **Randy Lawless** (one of the five preachers who signed the document that we have been studying) took the place of **W. G. Gantt**, their local preacher, who recently had died, there was a great effort on the part of some to make it look as if there never had been any connection between Augusta Road and Crossroads at all. However, the division it had caused was there — and they could not deny their *own bulletins*, which we have abundantly cited.

The seeds of offence had been sown by Mitch Mitchell so that the conflict continued even with brother Lawless (definitely not a Crossroader) as minister. An effort was made to put the "Campus Advance" program on Greenville's Technical College campus. Randy Lawless, knowing that "Campus Advance" was the movement that emanated from Crossroads (see page 4), would not let them begin this movement in the name of the Augusta Road congregation.

By the date of March 9, 1980, the contrary Crossroads doctrines which Mitch Mitchell had brought with him from *Brooks Avenue*/Raleigh, North Carolina, had had their deadly work. Open division no longer could be avoided. The group that had followed Mitch Mitchell and his Crossroadism sent out the letter quoted below. Note carefully the date — March 9, 1980 — and the name of **James Drake**, who had come from Tampa:

March 9, 1980

Jesus said "and if I be lifted up from the earth I will draw all me unto me."

Plain New Testament Christianity has been drawing men from every nation under heaven. The privilege of worshipping the Father in spirit and truth, without being governed by human law or opinion, continues to draw men to Jesus.

However, when a few men try to press their opinions on others and resort to the creation and expansion of lies, gossip, and slander to achieve their aims, we not only suffer but so does our Lord.

We look at what is going on at Augusta Road, and it causes us great sorrow and pain when Christians can't work together and handle their differences of opinions in a biblical manner. We haven't been able to do this because of a few creating, expanding and spreading lies about what others are doing and for the reason they are worshipping at Augusta Road. These few have been talked to, but we have not been able to resolve these differences.

It is our feeling that the only way we will be able to worship the Father in truth and love is to leave this congregation.

As much as this personally hurts us, we must inform you that we are leaving in deep and abiding sorrow, but determined to follow our Lord.

In Abiding Christian Love,

(Signed)

Jerry R. Wilson
 Michael E. ...
 Janet Earl Moore
 Joe R. ...
 Curtis ...
 Robert ...
 Jacob ...
 Kevin ...
 John ... ←
 Kenneth P. Jones
 David ...
 Dr. R. ...
 James ...

Greenville TEC Campus Advance Organization

Purpose: The purpose of this organization is to provide activities such as films, seminars, Bible discussion groups, and retreats through which its members will find incentive for Christian living, opportunity for spiritual growth, and the opportunity to share their faith in Christ with others. Membership is open to all interested students and staff.

(Dated)

March 13, 1980

All of this is confirmed by the people at Greenville Technical College as is attested by the following official letter from Stan Thompson, Dean of Students, Greenville Technical College, addressed to Randy Lawless, present minister at Augusta Road, in response to his specific inquiry. Dean Thompson's reply reads as follows:

GREENVILLE TECHNICAL COLLEGE

May 25, 1983

Mr. Randal Lawless
 Route 5, Box 367A
 Piedmont, SC 29673

Dear Mr. Lawless:

With reference to your recent inquiry concerning whether or not there was an organization by the name of "Campus Advance" at Greenville Technical College, this is to verify that to the best of my knowledge there is no such organization at the present time.

A review of our files on inactive organizations reveals that there was some activity in the name of "Campus Advance" during the period March - September, 1980. A "Request To Organize" was approved by the Student Government Committee on Clubs and Organizations, the Executive Board of the Student Government Association, the Coordinator of Students Activities, and finally by the Vice President for the Student Affairs on May 5, 1980.

The stated purpose of the organization was as follows:

"The purpose of this organization is to provide activities such as films, seminars, Bible discussion groups, and retreats through which its members will find incentive for Christian living, opportunity for spiritual growth, and the opportunity to share their faith in Christ with others. Membership is open to all interested students and staff."

Ms. Phyllis Brown was listed as the advisor for the organization. Ms. Brown was at TEC for about one year in an internship capacity in connection with her pursuit of a Doctorate degree at the University of Texas. I am not sure, but I believe Ms. Brown joined the Augusta Road Church of Christ during the time she lived in the Greenville area. She has been gone from Greenville TEC for quite some time now.

I personally do not recall that "Campus Advance" ever really got "off the ground." I am not aware of any projects that they sponsored, or even of any meetings that they might have held. I can only assume that the few students who indicated an early interest either lost interest, graduated, transferred, went to work, or otherwise left TEC.

In view of various recent court rulings, it is highly unlikely that we would again approve of any student organization that indicates in its purpose that it is religion-oriented. While this could possibly pose a disadvantage for some, it is my feeling that to approve of such an organization would violate the rulings which have been made concerning the use of public college and school facilities.

Sincerely,
 (Signed)
 Stan Thompson
 Dean of Students

(NOTE: It needs to be pointed out that the Phyllis Brown, alluded to in Dean Thompson's letter, immediately above, who was to be the advisor for the Campus Advance Organi-

Just four days after making this open break with the Augusta Road congregation, further proving that this faction that left had been "Crossroads" all along, they were petitioning Greenville Technical College for permission to introduce Crossroads' "CAMPUS ADVANCE ORGANIZATION" on campus. Note carefully the date. The faction that left Augusta Road on March 9, 1980, just four days later on March 13, 1980, were making this petition. If you will focus attention on the third paragraph of their foregoing March 9 letter, you will see that they had accused those who had withstood them for their Crossroadism back at Augusta Road with having resorted to "lies, gossip, and slander to achieve their aims." Yet here they were, just four days after leaving Augusta Road, proving that what they had been charged with — *Crossroadism* — was NOT "lies, gossip and slander" but SOBER TRUTH. As attested abundantly via their bulletins, previously cited, while they still were at Augusta Road, the cause of the division and offence had been their injection of Crossroads doctrine from start to finish. It just won't do for those who left and formed Ray Road to deny the division was over the Crossroads Philosophy. You do not attempt to put a "Campus Advance" program on a campus unless you are following the "Campus Advance" program, which, in turn, is the *foundation doctrine* of the whole CROSSROADS MOVEMENT!

Following is how the now-called-Ray Road group worded the purpose of the organization they tried to put on campus at Greenville Technical College:

zation, was indeed a member at Augusta Road and one of those who left to begin what was originally referred to as the "Moonville" group, or what now is known as the Ray Road church. IYR Jr.)

One general characteristic which great numbers of faithful brethren have observed about those who divide the older, long-established churches which they infiltrate with their Crossroads doctrine is the studied effort they make to deceive — even to the point of denying that they have any connection whatever with Crossroads. Such was the case in this instance. While Clayton (Mitch) Mitchell was at Augusta Road, he produced bulletin after bulletin — at least 20 or more of them — that showed clear connection with Crossroads, the pertinent parts of most of which we have included already in this article. He and others tried to establish the Campus Advance program at Augusta Road. After Mitchell left, those still following his Crossroads doctrine walked out of the Augusta Road services on March 9, 1980 — yet still have continued to deny any relationship with the Crossroads doctrine, though the bulletins prove otherwise and, after going out, they even tried to put Crossroads' "Campus Advance" on the TEC campus, as attested by Dean of Students Stan Thompson's letter!

As the five gospel preachers who gathered all this evidence together expressed it, a scriptural church must withdraw from those who remain in error and split the Lord's church. For this reason the following letter was sent out by the Augusta Road congregation the very next day after the Crossroaders (who still deny they ever were Crossroaders) left:

March 10, 1980

To whom it may concern:

We the members of the church of Christ who meet at 5515 Old Augusta Road, Greenville, South Carolina, do make the following declarations:

Those who departed from the church on the night of March 9, 1980, and those who support this action are marked as causing divisions and occasions of stumbling contrary to the doctrine of the Bible and not following the wholesome words handed down by the apostles of the Lord. We do, therefore, turn away and avoid you as Romans 16:17-20 teaches. We declare this division has been caused by some who are holding to and insisting on practices in the church that is called the "Crossroads Philosophy." Among the erroneous and sinful doctrines of this philosophy are: 1) the Spiritual class or rank system which includes spiritual fathers and mothers, as incorrectly taught by the N.I.V. in I Cor. 4:15-16, 2) Specific spiritually superior prayer partners which includes "Catholic" type confessionals taught is a perversion of James 5:16-10, and 3) The proud exaltation of the "Ministers of Reconciliation" which produces the "Clergy" over "laity" doctrine of all denominations as incorrectly taught in the N.I.V. in II Cor. 5:11-12.

We in Christian love solemnly charge you and beseech you to REPENT of this error and return to the bosom of Christ, the church, that you might be saved. We hope to see you Sunday with a proper Christian attitude and changed way of teaching and life, so we can worship God together in Spirit and in truth.

In Christian love and concern,

(Signed)

Olen E. Willingham	Marion O. Moon
Albert P. Martin	O. W. Hicks
Robert S. Barnett	Harold Hicks
James A. Gilliam	Marvin F. Low
Randall J. Lawless	Noel A. Bellman
Ray A. Gilliam	Bill Tripp
Walton G. Maddox	The brethren of the Church of Christ at
Joseph C. Tripp	5515 Old Augusta Road

Even with all the evidence, per foregoing, that Crossroadism was in fact the central cause of the division that

occurred at Augusta Road/Greenville, the members who split off and formed the Ray Road faction continued to insist that the "Crossroads Philosophy" had nothing to do with their actions.

As the five Carolina preachers expressed it, "The whole 'Crossroads Philosophy' is in a book printed at the Crossroads church called 'Campus Advance Program' — the very program they (those who formed Ray Road, IYR Jr.) tried to get on the TEC campus after Clayton Mitchell left . . . The Crossroads doctrine has been in print and well defined since 1967, and it is the same one they tried to put on the campus."

Nevertheless, the Ray Road members, who then met at Moonville, a suburb, the very next month after trying to introduce "Campus Advance" onto the TEC campus, signed the following letter, under date of April 8, 1980, denying any such connection existed!

April 8, 1980

Brother and Sister

We the members of the Church of Christ that meet at Moonville, wish to clarify our reasons for leaving the Augusta Road congregation on March 9, 1980. We wish to make it known that we have in no way left the wholesome words of the apostles and the doctrine of our Lord Jesus, but in the interest of peace and harmony we felt it necessary for us to part company. (Acts 15:39). The decision to leave Augusta Road was not the cause of division as indicated by the brethren who continue to worship there. The causes of division were at work several months prior to our departure, as is indicated by the enclosed statement that we were denied the right to present to the congregation as a final attempt at reconciliation.

We have been repeatedly accused of holding to, and promoting "Crossroads Philosophy." At no time has this "philosophy" ever been defined. Brother Keith Tripp, who met with the congregation during July and August of 1979, reported to the business meeting that there was no evidence of anyone practicing "Crossroads Philosophy", or any other perversion of scripture. At this same business meeting opportunity was given to anyone who would be able to present evidence of unscriptural conduct by those purported to be practicing "Crossroads Philosophy", yet no one presented any evidence of unscriptural conduct by any member of the Augusta Road congregation. It was then agreed to place this matter behind the congregation and anyone who returned to it was to be marked for causing division. I Tim. 3:3-5. As is evidenced by the statement we were prepared to make, some men failed to abide by the decision of the business meetings and returned to the creation and spreading of gossip and slander, not only from member to member, but congregation to congregation. These same men refused to be subject to the biblical procedure for the settling of differences between brethren as outlined by our Lord Jesus in Matt. 18:15-17.

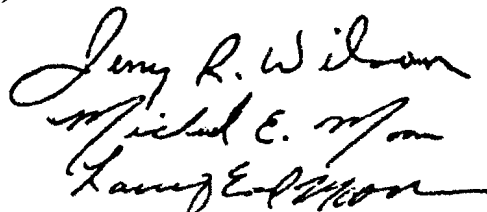
We categorically deny believing or practicing or encouraging any of the following accusations made against us by Augusta Road:

- 1) A Spiritual class or rank system.
- 2) Specific spiritually superior prayer partners and Catholic type confessionals.
- 3) The exaltation of clergy over laity.

We do believe that the gospel is the power of God for salvation to all who believe as stated by the apostle Paul in Rom. 1:16-17.

Brethren we pray that you will examine us and test us as John teaches in I John 4:1. We believe that you will find that we have not failed the test. II Cor. 13:5-8

(Signed)



Robert Wood
 J. H. Gray
 Curtis Harbuck
 Kevin Strickland
 Jack Hicks
 Jon R. Oake ←
 Kenneth P. Jones
 David A. Darley
 Lon R. O'Neal
 James H. Haly

If you now will study the signatures of those who signed the foregoing letter, please note that the *ninth* signature is that of **James Drake** (see arrow). He also signed two other statements that he had nothing to do with Crossroads. However, in Crossroads' OWN BULLETIN — *At the Crossroads* — for July 27, 1980, the Crossroads church, in Gainesville, Florida, announced *the birth of his son*, as follows:

New Arrival

JAMES & LYNELL DRAKE announce the birth of a son, **DAVID ROSS**, born on July 17, in Greenville, S.C.

As the five Carolina preachers pointed out, "Just 4 months after signing statements that he had nothing to do with Crossroads he tells them of the birth of his son, and they knew him well enough to print it in their bulletin. This group, now Ray Road, was Crossroads even after Mitch Mitchell left. Their own words prove it . . . We have proven by their own bulletins and letters that those that call themselves the Ray Road church are involved in the Crossroads doctrine."

Since July, 1983, **Gary Roberson** has been the minister with the Ray Road congregation. Well, is *he* involved with Crossroads? If you will go back now to the April 30, 1978, bulletin of Augusta Road (cited on page 7), you will see the name of Gary Roberson together with the name of Sonny Sessions, who, in turn, was listed in the Crossroads bulletin, from Gainesville, Florida. This is the same Gary Roberson who wrote the following letter to the men of the church at Uniontown, Pennsylvania, which completely outlines the controls of the Crossroads program — even to the point of a *daily schedule!* There is no way that Gary Roberson can deny teaching the Crossroads doctrine! Please read what he said and see if you agree:

July 23, 1980

Dear Brothers,

Here are some more questions I would like for you to discuss among yourselves. They came to me since I got back from my last visit. I know that we cannot know everything about one another or agree on everything before I come. Yet, there are some basic things I would like to be in pretty much agreement with you on before I get there. I believe that will "head off" any possible conflicts we could have.

(1) Do any of you have any problems with the Crossroads Church in Gainesville, Fla., and would you let us bring in men from there to speak at our gospel meetings, seminars, etc.?

If you do have problems w/them, what are they?

(2) Do you believe it's all right to encourage people to pray with one another and ask for help on personal sin-problems from one another?

Do you have any problems with me encouraging brothers and sisters in Christ to have these types of relationships with one another?

(3) Do you understand that if we have soul talks and other similar activities like they have at Morgantown and Gainesville that we will come under criticism from other area congregations (and people in the community) who might believe that sort of thing is wrong?

If we are criticized would you be more willing to give up the soul talks rather than keep them and endure the criticism? or would we maintain what we are doing and forget the criticism?

(4) Are you opposed to my counseling people *before* baptism to see if they have understood and have counted the cost of discipleship before obeying the gospel (Luke 9:57-62; Luke 14:25-33)?

Would you be opposed to my not baptizing a person who had requested such if it was evident that he was not willing to do what God commanded after he was baptized? [e.g., a man wants to be baptized but says he will worship at the Baptist church after his baptism. Should I baptize him or teach him more before his baptism?]

(5) Please look at the following schedule and offer any suggestions or deletions you feel are necessary:

This is just a suggestion and would be subject to change once I'm there and can be closer to the situation.

Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
	8:00 p.m. Soul talk for men	Wed-night Services	6:30 p.m. **Acts class for new Christians	7:00 p.m. devotional for congregation (every other week)		Sun. morning services
	*Soul talk for women		*Soul talk (women)			Sun. evening services

* These are ones you are already having, if you plan to keep on having them.

** I know this conflicts w/the one on Sunday morning. Maybe, instead of this, we could have a spiritual training class for those who have been thru the Acts class.

I hope I'm clear with my questions.

I'll call Jim after Sunday to see how you've responded and any suggestions or questions you might have. By the way, Jim's is the only phone number I have so I'll probably just keep sending my messages through him until I get there.

I love you all and look forward to being there. Take care of yourselves and keep pressing on toward the prize in Christ Jesus.

Your Brother,
Gary

Now look back to page 7 and re-read the letter from Sonny Sessions and Mike Leatherwood as recorded in the Crossroads bulletin for July 25, 1982. The five Carolina preachers pointed out that "this same Sonny Sessions held the 1982 fall meeting at Uniontown, Pa., with Gary Roberson, the present minister at Ray Road." In evidence of this, they quoted from the Uniontown bulletin for October 10, 1982, as follows:

There are two special events in October that each of us needs to be praying about and planning to attend. On October 17th, each of us needs to be planning to bring at least one visitor with us to worship that Sunday morning. This is a great opportunity to see God's power working among us. But, it is more important to think that someone we know may start to have a relationship with God on that day. Let each of us be asking now and sharing our faith. Also, on October 22-24, we will be having our fall retreat with Sonny Sessions of Louisville, Kentucky. The theme is "The Heart of the Christian." All lessons will be taken from Matthew 5-7. The thrust of Sonny's teaching will be on those attitudes of the heart that are crucial to our growth in Christ. I'm looking forward to having Sonny with us since he is a great brother and one of my closest friends. But, I also look forward to the really spiritual time that we always have at our retreats, banquets, etc. The body here is always so much closer as a result of our retreats. Please plan to be here on both October 17th and 22-24th.

Keep in mind that the above was written by Ray Road's present minister, Gary Roberson, while he was minister at Uniontown, Pennsylvania, less than two years ago!

CROSSROADS DIVIDES HOMES, CHURCHES

The splitting up of homes and churches, perhaps more than any other outward manifestation, has marked Crossroadism from the beginning. In the following quotation from Gary Roberson's Uniontown, Pennsylvania bulletin for December 6, 1981, it is clear that he thinks, as do all Crossroads teachers, that loyalty to parents is a sin. Such doctrine will destroy homes. Read:

Christians have, for the most part, been known as those who trusted God and His word as the final authority in their lives. We have begged people to rid themselves of creed books, allegiance to parents and other "false" authorities. I believe it is past time that we apply this "back to the Bible plea" to our own lives. Our relationships with, and reaction to others, should be dependent upon how others are standing in the "light of God." We should view them as God would. We should not base our opinion upon what the latest brotherhood publication said about them. We should not reject them because a preacher somewhere else said to "watch out" for them. Our standard is God . . . not the opinions of others! If people do not love God and are rebellious, we will find it out soon enough, as long as we keep looking at God's word. We do not need gossip to "help" us decide the faithfulness of others.

One of the strangest contradictions among Crossroaders (of the many such contradictions they espouse) is that although they insist on using the *New International Version*, yet the *NIV* specifically condemns their doctrine and practice relative to parents. If you will read carefully the part we have marked, in Gary Roberson's bulletin statement (*above*),

you will note his classification of "allegiance to parents" as among "other 'false' authorities." Webster describes "ALLEGIANCE" as follows: "2. Devotion, or loyalty to a person, group, or cause."

As the five Carolina preachers emphasized, "Being loyal to, and devoted to one's parents does not mean accepting any false doctrine they may believe." Then they quoted from the *NIV*, proving from *their own version* that Crossroaders' position, *re: allegiance to parents*, is in error:

I Timothy 5:8 (NIV): "If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever."

Ephesians 6:1,2 (NIV): "Children, obey your parents in the Lord, for this is right. Honor your father and mother, which is the first commandment with promise."

The claim is made that parents who have not accepted the "Crossroads" doctrine are not "in the Lord", hence they are not due honor. The five Carolina preachers declared, "This is the same error of the Pharisees, who were not in Christ but still sinned by not caring for their parents." Still using their *NIV* against them, they quoted from it, as follows:

Mark 7:10-13 (NIV): "For Moses said, 'Honor your father and mother', and 'anyone who curses his father or mother must be put to death.' But you say that if a man says to his father or mother: 'Whatsoever help you might otherwise have received from me is Corban' (that is a gift devoted to God), then you no longer let him do anything for his father or mother. Thus you nullify the word of God by your tradition that you have handed down."

It is clear that under the law, before Christ, one had to honor his parents. Now let us go even *before* the law, still using Crossroads' perversion, the *NIV*, as follows:

Job 29:11-14 (NIV): "Whoever heard me spoke well of me, and those who saw me commended me, because I rescued the poor who cried for help, and the fatherless who had none to assist him. The man who was dying blessed me; I made the widow's heart sing. I put on righteousness as my clothing; justice was my robe and my turban."

Thus we see that caring for the poor, widows, orphans, and general need was a duty both *before* the law, *during* the law, and *even now!* Aged parents, no matter their belief, must have the loyalty of their children. This is (and always has been) a part of God's plan.

* * * * *

From all the mass of information that brethren Wagner, Lawless, Jones, Crisp and Ferrell thus have put together, per foregoing, they have proved beyond reasonable question or doubt that the congregation that split off from *Augusta Road/Greenville*, South Carolina, which now is known as the *Ray Road Church of Christ*, is and has been just another Crossroads heresy and faction from its earliest inception to the present time.

They made it plain from the bulletins produced by Mitch Mitchell, while he was working at *Augusta Road*, that he was the one who *introduced* the Crossroads doctrine into that congregation, leading to its ultimate division over that doctrine.

Later, after Mitchell had returned to the "Crossroads" *Brooks Avenue* church, in Raleigh, North Carolina, his talk during the 1982 Carolina Lectures, in Statesville, North Carolina (which was recorded) proved that he *still* taught the Crossroads doctrine. In the talk he quoted from the "Crossroads" *Campus Advance Manual*, page 42; from Crossroaders Robert H. Nelson's *Understanding The Crossroads*



Winfred Clark



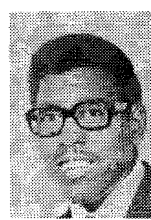
Harold W. Gray



Willard Collins



E.L. Whitaker



Wesley Crews



Rex A. Turner, Sr.



Lois McCord



J. F. Camp



W. Clay Ross



Gilbert Gough



Robert L. Brown



Winford Claiborne



B.C. Carr



Bobby Duncan



Walker Crossno



Glenn M. Lee



Dab McClish



Dewey Medlin



Robert R. Taylor, Jr.



Roy Deaver



W.B. West, Jr.



Frank D. Young



Garland Elkins



Jimmy Moffett



Hugo McCord



Guy Hester



Wm. S. Cline



Virgil L. Hale



Glenn Hitchcock

EIGHTEENTH ANNUAL LECTURESHIP

MARCH 25-29, 1984

Memphis School of Preaching

4400 Knight Arnold Road

Memphis, TN 38118

THEME:

Challenges of First Century Christianity - Acts 1-11

SCHEDULE OF LECTURES

Sunday, March 25, 1984

10:30-11:30 a.m. E. L. Whitaker "Who Is This Jesus?" (Acts 1:11)
Franklin Camp "The Challenge of First Century Christianity - Its Purity and Ethics"

Monday, March 26, 1984

9:00- 9:50 a.m. Franklin Camp "Introduction and Overview of the Book of Acts"
10:00-10:50 a.m. Harold Gray "Ascension and Awaiting the Promise of the Father" (Acts 1:1-26)
10:00-10:50 a.m. Mrs. Lois McCord "Principles of Christian Womanhood as Seen in the Lives of Women in the Book of Acts"
11:00-11:50 a.m. Gilbert Gough "The Baptism of the Holy Spirit - Its Recipients, Nature, and Consequences (Acts 2:1-21)"
11:50- 1:10 p.m. INTERMISSION FOR LUNCH
1:10- 2:00 p.m. Franklin Camp "Acts on the Warpath - Its Refutation of Sabbatarianism and Legalism"
2:10- 3:00 p.m. Glenn Hitchcock "Peter Proclaims the Christ - His Resurrection, Exaltation, and Invitation (Acts 2:22-41)"
3:10- 4:00 p.m. Robert Taylor "The HUB of the Bible - Pentecost (A.D. 29) or Destruction of Jerusalem (A.D. 70), Which? - Refutation of Max Kingism"
4:10- 4:30 p.m. Hugo McCord "Word Studies - Acts"
4:30- 7:00 p.m. INTERMISSION FOR DINNER
7:00- 7:30 p.m. CONGREGATIONAL SINGING
7:30- 8:30 p.m. Willard Collins "The Challenge of First Century Christianity - Its Unity"

Tuesday, March 27, 1984

9:00- 9:50 a.m. Roy Deaver "Establishing Bible Authority - Is the Apostles' Doctrine Authoritative? (Acts 2:42)"
10:00-10:50 a.m. Glenn Lee "With One Accord - God's Plan for Unity; Does It Include Fellowshiping the Sectarians? (Acts 2:43-47)"
10:00-10:50 a.m. Mrs. Lois McCord "Principles of Christian Womanhood as Seen in the Lives of Women in the Book of Acts"
11:00-11:50 a.m. William Cline "The Lame Man Healed; Peter's Sermon on Solomon's Porch - Have Miracles Ceased? (Acts 3:1-26)"
11:50- 1:10 p.m. INTERMISSION FOR LUNCH (FIRM FOUNDATION LUNCHEON)
1:10- 2:00 p.m. Frank D. Young "Acts on the Warpath - Its Refutation of Pentecostalism and Gimmickery"
2:10- 3:00 p.m. Rex A. Turner, Sr. "The Gift of the Holy Spirit - What Is It? (Acts 2:38,39)"
3:10- 4:00 p.m. B.C. Carr "The Restoration of an Erring Child of God"
4:10- 4:30 p.m. Hugo McCord "Word Studies - Acts"
4:30- 7:00 p.m. INTERMISSION FOR DINNER (ALUMNI MEETING)

Wednesday, March 28, 1984

7:00- 7:25 p.m. CONGREGATIONAL SINGING
7:30- 8:30 p.m. Garland Elkins "The Challenge of First Century Christianity - Its Personal Evangelism"
9:00- 9:50 a.m. Robert Brown "Peter and John Arrested - The Church Reacts to Persecution (Acts 4:1-31)"
10:00-10:50 a.m. Walker Crossno "Barnabas, Ananias and Sapphira - Benevolence of the Church, Church Discipline (Acts 4:32 -5:11)"
10:00-10:50 a.m. Mrs. Lois McCord "Principles of Christian Womanhood as Seen in the Lives of Women in the Book of Acts"
11:00-11:50 a.m. Wesley Crews "The Church Prospers; The Twelve Before the Sanhedrin (Acts 5:12-42)"
11:50- 1:10 p.m. INTERMISSION FOR LUNCH
1:10- 2:00 p.m. Dub McClish "Acts on the Warpath - Its Refutation of Premillennialism and Crossroadsism"
2:10- 3:00 p.m. Jimmy Moffett "Unity Jeopardized and the Problem Arrested - How Does the Church Handle Internal Strife? (Acts 6:1-7)"
3:10- 4:00 p.m. Dewey Medlin "Can Churches Cooperate, Help Non-Saints, Orphans?"
4:10- 4:00 p.m. Hugo McCord "Word Studies - Acts"
4:30- 7:00 p.m. INTERMISSION FOR DINNER
7:00- 7:25 p.m. CONGREGATIONAL SINGING
7:30- 8:30 p.m. Hugo McCord "The Challenge of First Century Christianity - Its World Evangelism"

Thursday, March 29, 1984

9:00- 9:50 a.m. Winford Claiborne "Stephen Seized and Falsely Accused, Delivers Address and Is Stoned (Acts 6:8 -7:60)"
10:00-10:50 a.m. Winfred Clark "The Church Dispersed; the Gospel Moves to Samaria; Peter and John in Samaria (Acts 8:1-25)"
10:00-10:50 a.m. Mrs. Lois McCord "Principles of Christian Womanhood as Seen in the Lives of Women in the Book of Acts"
11:00-11:50 a.m. Virgil Hale "The Conversion of the Ethiopian Nobleman (Acts 8:26-40)"
11:50- 1:10 p.m. INTERMISSION FOR LUNCH
1:10- 2:00 p.m. Guy Hester "Acts on the Warpath - Its Refutation of Denominationalism and Evangelistic Oversight"
2:10- 3:00 p.m. Clay Ross "The Gospel Moves to the Uncircumcized (Acts 10:11 - 11:18)"
3:10- 4:00 p.m. Bobby Duncan "Admonitions from Antioch - What Is a Christian? Question of 'Christians Only But Not the Only Christians' (Acts 11:19-30)"
4:10- 4:30 p.m. Hugo McCord "Word Studies - Acts"
4:30- 7:00 p.m. INTERMISSION FOR DINNER
7:00- 7:25 p.m. CONGREGATIONAL SINGING
7:30- 8:30 p.m. W.B. West, Jr. "The Challenge of First Century Christianity - Its Hope"

Controversy, chapter 4; and from *The 'One Another' Way* — all in an effort to explain his present ministry. You just cannot use Crossroads books and not teach Crossroads doctrine, no more than you can use the *Book of Mormon* and not teach *Mormonism!*

These five preachers proved irrefutably that those who left Augusta Road and who now make up the Ray Road church *continued* the Crossroads doctrine *even after Mitchell left*; that they tried to put it on the TEC campus; and that the Crossroads bulletin — *At The Crossroads* — showed they had a good relationship with James Drake, a Ray Road member.

As the five preachers emphasized, "The papers produced by their *present* minister, Gary Roberson, prove that he also is a Crossroads minister. He has so stated, so let's believe him."

The purpose of the five Carolina preachers in publishing their well-documented report, was 1) that readers might understand what happened to the Augusta Road congregation as a "fruit" of Crossroadism, 2) that we might know that they took the proper action by withdrawing from the ones who now make up the Ray Road group; 3) that II John 9-11 makes it plain that true followers of Christ are not to have fellowship with those who bring such false doctrines; and 4) in hope that those who caused the division will repent of their error, correct their offences and heal the damage done to the Lord's church and even to their own families.

II John 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."

By their own words, the Ray Road faction is abiding in the Crossroads doctrine, not in the gospel. The duty of all true Christians is found in the next verses.

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."

(EDITORIAL NOTE: *In addition to the reasons that the five Carolina preachers set forth for publishing the original document from which the above article is a condensation and synthesis, we have one additional reason of our own for*

its publication: to help enable brethren and churches to know how to identify and also to document any Crossroadism which may have infiltrated the church where you attend.

Inasmuch as Crossroaders in general have demonstrated no genuine concern for truth — whether doctrinally or factually — it will require more than their own denial to establish whether or not they are, in fact, devotees of the "Crossroads Philosophy."

On the other hand, as opposed to the Crossroads heresy as we are, Contending for the Faith would not intentionally misrepresent them or anyone else. In a recent issue of this paper it was erroneously reported that a division at Pearl Street in Denton, Texas, was caused by the "Crossroads Philosophy." Brother Dub McClish, Pearl Street's preacher, wrote, "While it is fairly common knowledge that a grievous division occurred here a little over four years ago, the cause of the division was not Crossroads, per se. So far as I know we do not have any open advocates of this divisive philosophy in Denton and with the proper precautions, perhaps we will not."

Contending for the Faith regrets having erred in this point of fact and is happy to make correction. — Ira Y. Rice, Jr., Editor)

**13 "CROSSROADS" ISSUES NOW IN PRINT:
SPECIAL REDUCED RATES ARE AVAILABLE**

With the current issue, this makes 13 special editions of *Contending for the Faith* that have been devoted specifically to exposing the "Crossroads" heresy among churches of Christ.

Such phenomenal interest has greeted these "Crossroads" issues from the beginning that we have had to reprint several of them to keep them available.

Beginning with this issue, we are REDUCING the charge for sets of these 13 issues from \$6.50 down to \$5.00 — \$1.95 being added for postage and packaging, of course — for a total of \$6.95 per set. When ordering "Crossroads" issues IN SETS, we now can supply you at this rate with as many sets as you may need.

Any particular issue that you wish to order in bundles of 12, 25, 40, 60 or 100 for general distribution where you are, you will find the charges listed under "BUNDLE RATES" in our masthead on Page 2. Please address all orders either for "sets" or "bundles" to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226.

(REVEALING QUOTATIONS PHOTO-REPRODUCED FROM CHUCK LUCAS' "MINISTER'S MEMO. . ." IN "At the CROSSROADS", OFFICIAL BULLETIN OF CROSSROADS/GAINESVILLE, FLORIDA)

From Dallas we came to Jackson, Mississippi, and spent two enjoyable days with Katherine and Alonzo Welch at Sunnybrook Children's Home —(Quotation from *At the CROSSROADS* for January 8, 1984)

We will be taking a large group to the Midwest Evangelism Seminar to be held February 9-11 at the beautiful Hyatt Regency in Chicago. The theme of the program is "Be Strong and Courageous". From this congregation Mark and Connie Mancini, Marty Wooten, Kenny Guidroz, Ann and I will be speaking and teaching. Others on the program include Kip McKean, Reuel Lemmons, Jerry Jones and more. Brochures are available in the church office. —(Quotation from *At the CROSSROADS* for January 15, 1984)

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

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Smooth And Fair Speech

Alan E. Highers

It has ever been a characteristic of false teachers that "by their smooth and fair speech they beguile the hearts of the innocent." (Romans 16:18). In recent years we have seen a number of brethren who made utterance with "an uncertain voice" (I Corinthians 14:8), so that it was difficult to ascertain their meaning. If we charge them with teaching what their words import, they characteristically reply that they have been misunderstood, misinterpreted, and misrepresented. In some cases it appears that the higher the education, the more obfuscated the communication. While their words at times seem clear enough, they deny at other times that they meant what they seemed to say. If one says enough different things about the same issue, almost anyone can be misled into accepting the explanation.

The wavering tendency on the part of false teachers was noted in the 1970 FHC lectures by **Rubel Shelly**, who compared the tactics of the liberals and the antis. Of the liberals, he said:

"He is careful to appear humble, pious and genuinely concerned for the welfare of the church. By such an appealing approach, he is able to win people to himself . . .

He continues his insidious work from within! He uses pulpits,

magazines, journals and every other known tool of influence among us to win people to himself and his false doctrines . . .

"But it now seems that we have developed a 'new breed of preachers' who can show only contempt and disgust for what faithful brethren have said and done in the past. These same men are speaking and writing in such a way as to create doubt and confusion in the minds of our brethren. We must not be silent while this is going on around us. We must run the risk of being labeled as 'witch-hunters' or 'keepers of orthodoxy' in order to obey the Biblical command to 'prove the spirits, whether they are of God.' (I John 4:1)."

The significant, but unfortunate fact is that the foregoing words appear to be something of a self-fulfilling prophecy. Many brethren feel that Rubel now is "speaking and writing in such a way as to create doubt and confusion in the minds of our brethren," and that he is indeed the man who is showing "contempt and disgust for what faithful brethren have said and done in the past."

In order to evaluate the nature of his teaching, your attention is called to the following array of direct quotations showing, in parallel columns, what Rubel is *now* saying to audiences as compared to that which he *once* taught:

RUBEL SHELLY (PRESENT)

RUBEL SHELLY (PAST)

On the nature of the church:

The restoration movement started out as an appeal for unity of Christians. Somewhere along the line, maybe fifty years ago, we abandoned that theme; and we crystalized and we became, to a large measure, what we set out to oppose. (Centerville speech).

I am more than tired of hearing the statement made in pulpits, college classrooms and in brotherhood papers that the church of Christ is just one denomination among many denominations. The Lord's church is not a denomination. It is not a sect or party in Christendom. (FHC 1970).

On passing judgment:

God forbid that any human being presume to sit in judgment on the eternal destiny of another! . . . It is an arrogant thing for any sinner to think himself fit to pass judgment on any other sinner! (Ashwood bulletin).

Most people would be terribly shocked if anyone suggested that many sincere religious people are going to be lost eternally. They would likely cry, "Only God knows who is going to be saved or lost! You are judging and trying to play God when you suggest
 (Continued on Page 3)

Contending FOR THE Faith

ISSN-0744-7906

Volume XV, No. 3

March/1984

Ira Y. Rice, Jr. Editor
EDITORIAL STAFF

Linwood E. Bishop	W. N. Jackson
James W. Boyd	Dan Jenkins
Tom L. Bright	Mark K. Lewis
Franklin Camp	Archie W. Luper
B. C. Carr	Pat McGee
W. F. Caywer	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
Roy J. Hearn	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, every thing 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

Is Rubel Shelly Double Minded?

Several years ago prior to the death of the late, lamented **B. C. Goodpasture** — I was approached personally relative to my recommendation of a possible replacement as editor of the *Gospel Advocate* in the likely event of brother Goodpasture's death, since he already was growing old.

My *first* choice — and I *said* so — was the present incumbent, brother **Guy N. Woods**. In addition to him, I also named five others. My *sixth* choice — then — was **Rubel Shelly**. Whomever I was talking to exploded, "Oh, no! B. C. says that Rubel is unstable!"

Evidently — even then — brother Goodpasture must have observed something in brother Shelly that was not as yet apparent to others.

SHELLY BEGAN DRIFTING AT FHC

It was not until shortly after brother Rubel left Memphis to begin teaching at Freed-Hardeman College, back in the '70's, that some of us first started noticing how unstable and undependable he really was.

One of the early evidences was his championing some of these unreliable modern versions — the *Revised Standard Version*, in particular. Trying to protect him and others in this regard, the administration protested that the *only* use being made of those new versions was for "comparative study."

Some of us knew better. While at Freed-Hardeman College brother Shelly pushed the *RSV* with a zeal beyond comprehension. As a result numbers of young Christians graduating since that time were misled into thinking that practically *any* modern version — the *RSV* included — was just as good, even better, than the older translations such as the *King James Version* and the *American Standard Version*.

I personally listened carefully to a tape recording of a lecture Rubel delivered contending for "young woman" equally with "virgin" as a possible translation of Isaiah 7:14. Jesus said "virgin"!

INSTABILITY INCREASINGLY APPARENT

However, if some of us thought that this young would-be scholar was headed out into left field *then*, it was *nothing* compared to his teaching soon to follow.

By the time he wrote his article "Shall We Divide", it was clear that he thought *marriage/divorce/and remarriage* was not a matter for disfellowship. *Premillennialism* or *instrumental music* either, for that matter!

When he spoke on "Is Unity Possible?" sometime in March, 1983, at Centerville, Tennessee, great numbers of us were appalled at his clear departure from the Restoration principle toward a modified form of *inter-denominationalism*.

But the statements which put the "capper" on his now-clear apostasy were those he made on February 9, 1984 in response to what **Alan Highers** had said the previous day in the Open Forum at the Freed-Hardeman Lectures, just last month. That brethren generally may be informed enough to mark and avoid this outspoken heretic, in this issue we are including enough of what these two brethren said at FHC that there can be no doubt of Rubel Shelly's *true* position.

Please read this issue carefully and prayerfully — then remember that "**a double minded man is unstable in all his ways.**" (James 1:8)—Ira Y. Rice, Jr., *Editor*

SMOOTH & FAIR SPEECH

(Continued from Page 1)

that you can know who is right and who is wrong in religion!" But is it the case that God alone knows who is going to be saved or lost? *Not at all!* The reasons for His having revealed His will to men through the Bible is so that *we too can know* what constitutes a saved state before Him. (Tract).

On whether we can say anyone is lost:

"I don't know whether she was immersed or not. Are you saying my mother will go to hell if she wasn't baptized?" *God forbid that any human being presume to sit in judgment on the eternal destiny of another!* . . . It is an arrogant thing for any sinner to think himself fit to pass judgment on any other sinner! . . . My response to the man's question was to the effect that I had no judgment to make about his mother, him, or any other person. (Ashwood bulletin).

Those outside the body of Christ are lost! . . . *First, all men still outside the spiritual body of Christ are lost.* They have no hope and are without God in the world. (Simple Studies — Church).

The New Testament teaches that the body of Christ is a singular entity, that all saved people have been added to that one body by the Lord and that there is no salvation for accountable persons outside that body. (Tract).

On knowledgeable, devout Christians in all denominations:

There are sincere, knowledgeable, devout Christians scattered among all the various denominations. (Centerville speech).

Denominationalism is inherently sinful and exists in opposition to the will of Jesus Christ. The body of Christ and human denominations are not the same and, in fact, have no fellowship between them. It is not true that there are saved people in all denominations who, when considered collectively, constitute the "invisible body of Christ." . . . According to the New Testament, the church of Christ had a separate and distinct existence. *It was not composed of various people who were members of rival sects, but was composed of people with common beliefs, worship and practices . . . The Lord does not pick a few good people out of all the different denominations and count them as his body. He has one separate and distinct group of faithful people — people who are completely separate from denominationalism and who have no fellowship with denominationalism's unholy state of affairs — whom he recognizes as his true church.* (Tract).

On whether the use of instrumental music must be confessed as sin:

I think of a brother of mine, for example, he preaches for a group that calls itself the Christian Church. *I have fellowship with him in the upper-case sense* because we both obeyed the same gospel. He is my brother. I think he's wrong on that issue of the instrument. We do not have fellowship, in the lower case f, *on that.* And that instrument is a wedge that comes between our working together. A while back he came to the conclusion that he was willing to give up that instrument, *not because he believed it was wrong.* He wasn't convinced of that yet, but for the body of Christ in that area where he was working — he could give that up. He even talked to the elders of his church about it — they could give it up. Went to the preachers' meeting in that town and five preachers in town — four of the five said that wasn't good enough. *He had to renounce it as wrong and sinful.* Giving it up for the sake of unity wouldn't be enough. They wouldn't allow that, so he's right back where he was, and still worshipping with it, and the body of Christ is still fragmented in that town. Maybe the four handled it correctly. *I don't think so!* (Memphis speech).

The use of mechanical instruments of music in worship to God is unauthorized in the new Testament and *must be regarded as sin* . . . Following the final night of the debate, three persons present indicated that they had come to see the error of instrumental music in worship as unauthorized and sinful. On the following Lord's day, they acted upon their knowledge of the word of God. A husband and wife *confessed their sin and were restored to fellowship* . . . If we walk in the light of the truth of the word of God, if we walk in uprightness before him, then we can have fellowship with one another, *then and only then.* . .

But in order for that unity to exist between the two of us, or between larger groups of brethren divided over this issue, *there must be, first of all, a coming to, understanding of, and submission to the truth, which is the word of God.* (Dunning debate).

There is no escaping the fact that *one is committing sin* when he offers an act of worship to God which is not authorized in the Word. (FHC 1977).

BRETHREN MAY TAKE THEIR PICK

It would appear from the foregoing that brother Shelly is able to speak or write equally well on either side of an issue. He is apparently capable of making tracks on both sides of the creek. The tragedy is that he seems to be able to speak from either column — past or present — depending upon the occasion, the audience, and the demands of the hour.

On the one hand, although we opposed sectarianism, we "became, to a large measure, what we set out to oppose." On

the other hand, the Lord's church is "not a denomination. it is not a sect or party in Christendom."

On the one hand, no human being can "sit in judgment on the eternal destiny of another"; but on the other hand, God is not alone in knowing who will be saved or lost in that "we too can know what constitutes a saved state before Him."

On the one hand, he will not even say that one who was not baptized is lost; but on the other hand, "all men still outside

the spiritual body of Christ are lost. They have no hope and are without God in the world."

On the one hand, there are "sincere, knowledgeable, devout Christians scattered among all the various denominations", but on the other hand, the true church consists of "people who are completely separate from denominationalism and who have no fellowship with denominationalism's unholy state of affairs."

On the one hand, we ought to accept a Christian Church preacher for the sake of unity if he agrees not to use the instrument, even though he does not "renounce it as wrong and sinful"; but on the other hand, the use of the instrument "must be regarded as sin", and a husband and wife who recognized this "confessed their sin and were restored to fellowship" because "then and only then" can we have fellowship as people walk in the light and come to, understand, and submit the truth!

Brethren may presumably take their pick. There is something here for everyone.

THE CHURCH, UNITY AND COMPROMISE

We are told that there are two levels of fellowship — upper case "F" and lower case "f". Upper case Fellowship is based upon the seven "ones" enumerated in Ephesians 4:4-6 — one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God. Brother Shelly, however, has his *own definitions* of these words. For example: "There is one faith. The faith, when that term is used in the New Testament, doesn't have to do with orphan homes; doesn't have to do with instrumental music; doesn't have to do with the millennium. The one faith in the New Testament sense is the doctrine of the atonement, the gospel. (*Memphis speech*).

Upper case Fellowship, therefore, is not affected by instrumental music or premillennialism; we simply do not extend lower case fellowship, which implies endorsement, on those points. If one doubts this is the effect of this teaching, take note: "If a person has a different view of the millennium, **be in Fellowship with him** (upper case F). But I may not **endorse** and agree with (lower case f) his view." (*Memphis speech*).

There is very little difference, if any, in this upper case, lower case bifurcation of fellowship and the **Ketchersidian** platform of "unity in diversity" and "fellowship without endorsement." In fact, there is an interesting if not alarming number of duplications in argument, phraseology, reasoning, and rhetoric between the two. As a case in point, look at **Robert Meyers'** usage of Mark 9:38-39 in the ultra-liberal book *Voices of Concern* (published by Ketcherside), and compare it to brother Shelly's application of the same passage! These striking similarities are neither accidental nor coincidental; instead, they reflect a fundamental attitude shared in common by these concomitant philosophies.

CONTRADICTION AND INCONSISTENCY

Truth is consistent with itself, and if we are teaching the truth our statements will be consistent from one occasion to another. We cannot adapt our proclamations to the situation, and shift with the wind, so as to curry favor with whatever group we are addressing at the time; but where truth is concerned, we must stand like the Rock of Gibraltar and be willing to take the consequences. President Truman said, "If you can't stand the heat, stay out of the kitchen." Jesus said, "**Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.**" (Matthew 5:11). It is a defect in character to compromise on conviction or to capitulate on principle in the face of opposition, antagonism, or mere unpopularity.

At the FHC *Open Forum*, brother Shelly was asked about the extent of God's grace to one who has never obeyed the gospel. The following exchange occurred:

HIGHERS: What about the ignorant or gullible person that's never obeyed the gospel?

SHELLY: The person has no covenant relationship with God and the covenant of grace is not extended to those outside the family of God.

At home in Nashville, however, in the *Ashwood bulletin*, he responded to this question: "Are you saying my mother will go to hell if she wasn't baptized?" He wrote: "It is an arrogant thing for any sinner to think himself fit to pass judgment on any other sinner! . . . Some will surely find mercy in their 'ignorance and unbelief' which may not be extended to others of us because of our increased opportunity to learn and do God's will." Bear in mind that the question related to one who *was not baptized*. One wonders how that grace could be extended to such a one in Nashville, but not in Henderson!

Further, those who were present at FHC will recall that a concentrated effort was made to ascertain Brother Shelly's position regarding baptism "for the remission of sins." He was repeatedly asked whether it was necessary for baptism to be "for the remission of sins," and for the person being baptized so to understand, in order for it to be *valid scriptural baptism*. He was finally pressed to the following conclusion:

HIGHERS: It would not be your position, then, that a person who had been immersed merely because he wanted to please God, but if he thought he was already saved, regardless of whether he'd made some confession that God for Christ's sake had pardoned his sins, you wouldn't believe that he'd been scripturally baptized?

SHELLY: I would not.

HIGHERS: I'm glad to hear you say that, and I'm glad to have it on record.

SHELLY: It has been on record in any number of sermons I've preached over twenty-five years.

Now, having heard or read the preceding exchange would any person entertain any doubt about brother Shelly's position? It would seem perfectly plain, and I believe the impression was left with the audience, that baptism merely to please God and not in order to be saved *would not be scriptural baptism*. Further, this initial comment was made of the assembly: "Only a person who was believed in Jesus Christ, turned away from every sin of which he's conscious in his life, and has been immersed in Jesus's name *unto the remission of his sins* is, so far as I understand the New Testament, a Christian. *I have never said that any other such person is a Christian or should be recognized as such or extended fellowship in one of our local bodies.*" Again: "One is not a Christian who has not submitted himself to the New Testament requirement of *baptism unto the remission of his sins.*" (*Moore Debate*).

Language either means what it says, or it does not. A proposition is not both true and false at the same time. Either one must be immersed for or unto the remission of sins to be a Christian, or not. Which is it? In the foregoing statements made to the Forum audience at FHC, and one statement made in debate with a denominational preacher (which should be reflective of "twenty-five years" of preaching), it is uniformly indicated that the baptism must be administered "for the remission of sins" in order to be scriptural baptism!

As it happens, however, things are cast in an entirely different light in Nashville behind the typewriter than they

are in Henderson before an inquiring multitude. Unknown to me, and unknown to the host of sincere brethren assembled at FHC, Brother Shelly had written an article for his bulletin entitled, "WHAT ARE THEY SAYING ABOUT BAPTISM?" Here is what Brother Shelly was saying about it:

Before baptizing anyone, I try to be sure he or she understands as much as possible about the significance of the deed. I do not administer exams, however, or require the regurgitation of any particular baptismal creed.

Lately I have been bothered by *two false teachings about baptism which are being circulated within our fellowship*. False doctrine #1; "Unless one expressly understands that baptism is 'for (i.e., unto) the remission of sins,' he has not been baptized for the right reason, is still in his sins, and needs to be baptized again."

Now we know. Now we learn not only that baptism need not be "for the remission of sins," but to require such an understanding is, of all things, a "false doctrine" about baptism! Pity Peter on Pentecost. (Acts 2:38). Furthermore, brother Shelly informs us that he does not require the regurgitation (look it up) of "any particular baptismal creed." I wonder if some brethren who were "taken in" by brother Shelly's platitudes at the forum might not feel they have been betrayed. The day he offered his "clarification" at the forum was February 9, 1984; the date of the foregoing article is February 1, 1984. In other words, it was already written when he traveled to FHC to assure us that it was not scriptural baptism if one was baptized thinking he was already saved!

*"O what a tangled web we weave,
When first we practice to deceive!"*

Brother Shelly tells us, "I beg to be excused from both

false doctrines!" He was not so direct when we were earnestly seeking to discover his position at the *Open Forum!* (The second doctrine he discusses is not pertinent here).

To continue with his article dated February 1, 1984:

"Several years ago I spent a couple of hours studying with an elderly man about his spiritual needs. The subject of baptism arose, and he was hopelessly confused about certain aspects of the topic — especially about its relationship to salvation. He didn't know whether he thought somebody 'just had to be baptized' to go to heaven. 'Did Jesus command baptism?' I asked, and will one who wants to follow Christ obey his commands?' He said, 'Of course!' He was baptized that very hour."

If this illustration is not a direct contradiction to what brother Shelly said at the Forum, and to the entire impression which he conveyed, then language means only what we want it to mean and words are no longer rational expressions of ideas. Here you have a man who obviously did not think baptism was essential to salvation, and he was baptized only to obey God in the generic sense that baptism is a command. *Brother Shelly knew* that this was his position *at the very time* that we were pressing him for an answer about his position on baptism. Why, why, why did he not answer forthrightly?

He himself said it well: "I have more respect for the 'anti' who flies his true colors and leaves our fellowship than for the liberal who is deceitfully leading brethren astray!" (FHC 1970). Yea, verily!

NOTES

1. All statements from Rubel Shelly are exact quotations either from books, tracts, or tapes; emphasis has been added in some cases for clarity.
2. Sources are: Speech at Centerville, Tennessee, 1983; speech at Memphis, Tennessee, 1984; comments at FHC Open Forum, 1984; FHC Lectures; Shelly-Dunning Debate; Shelly-Moore Debate; Simple Studies About Christ's Church; Ashwood church bulletin, and Tracts — "Is the Church of Christ Just Another Denomination?" "Did Christ Establish One or Many Churches?"

Word-For-Word Transcription Of The Highers-Shelly Confrontation During The "Open Forum" Of The Freed-Hardeman College Lectureship Thursday Afternoon, February 9, 1984, At Henderson, Tennessee

(EDITORIAL NOTE: Now that you have read Alan E. Highers' devastating charge concerning Rubel Shelly's heresy, in the foregoing article, it seems good to let brother Shelly be heard in his own behalf, as was done during the Open Forum the Thursday afternoon of February 9, 1984, at the Freed-Hardeman College lectureship at Henderson, Tennessee.

If space permitted, we also should have liked to include what brother Highers said in the Open Forum the preceding afternoon which triggered the following confrontation between him and brother Shelly. We simply cannot spare that much space in this issue. Anyone desiring to hear what was said in its entirety should write to Freed-Hardeman

College and request the "Open Forum" tapes for both Wednesday and Thursday, February 8 and 9, 1984. I personally have listened carefully to both tapes — and if ever a brother sought to deal fairly with another, brother Highers surely did so re: brother Shelly on both occasions. Rubel, in some of the following word-for-word transcription, tried to characterize what was said on Wednesday as a "roasting" and having his "guts laid bare." Any fair-minded person who will take the time and trouble to sit down and listen to what was said will come to just the opposite conclusion.

However, for the actual confrontation, just as it happened on Thursday afternoon following brother Higher's necessary introductory remarks, as moderator of the Open Forum, please read on. — Ira Y. Rice, Jr., Editor)

HIGHERS: Now this afternoon, brother Rubel Shelly is present and has indicated to me that he would like a few minutes in order to make a statement; and I have indicated to him that I would be happy to grant him that opportunity; and I'm going to stand at this microphone, however, because I may have some questions that I may want to ask *him* when he finishes. But if he will step down here to the front and one of the young men will come and bring him a microphone, be glad for him to have the opportunity to make whatever statement he cares to make. He's

indicated to me that he would like an opportunity to make an uninterrupted statement; and I have pledged to him that I would not interrupt him — and that I will allow him in the neighborhood of ten minutes to make whatever statement he wants to make. Brother Shelly . . .

SHELLY: I thank Alan for the courtesy extended of allowing me to make a statement without interruption. The purpose of the statement is clear enough. Most of you know that the attention given yesterday to "a certain brother" was attention devoted to me and especially atten-

tion given to a piece that I wrote about a year ago, entitled, *Christians Only: A Plea For Unity In Christ*. I believe every word that I wrote in that piece. I am committed to it as true and I have no apology to make for having written it. On the other hand, I don't believe what some people have wanted to read into my words. I do not believe the statement is vague or ambiguous or unclear. I do not believe the tract is compromising of the gospel. I do not believe it obscures the plea traditionally known as the Restoration plea. I am committed to Christ. I preach the gospel without apology or embarrassment. I exalt the church. I serve in a local church. One of my elders is with me today. I make no apology for what I said. But I do want to be dissociated from some of the charges that have echoed back and things that I have been accused of saying, implications that people have thought they found in my words that I did not place within them. Perhaps I bear the full responsibility for the misunderstanding. Perhaps I communicate that poorly. I'd be willing to bear that full responsibility. I do think the words have been misunderstood under circumstances not entirely my own fault.

I do not believe, for example, that people are Christians who have not obeyed the gospel. Only a person who has believed in Jesus Christ, turned away from every sin of which he is conscious in his life and has been immersed in Jesus' name unto the remission of his sins is, so far as I understand the New Testament, a Christian. I have never said that any other such person is a Christian or should be recognized as such or extended fellowship in one of our local bodies.

I do not believe that one who has obeyed the gospel — that is, who has been scripturally baptized into Christ — can continue in a denominational body without sin. I believe that it *is* possible — I know that I have *known* individuals who, if their integrity is to be trusted, have told me that in a certain denominational context, they have learned from their own study while in the context perhaps of being taught wrong, to learn correctly from their own study what one needs to do to be saved and they have obeyed the gospel in that context. In such instances where I have contacted such people, I have called them out, as the tract does itself — to call people to come out of denominationalism — because I believe denominationalism is sinful in and of itself.

I do not believe, I have never advocated, nor does the tract in question advocate open fellowship with denominations. I know of no sort of fellowship upper or lower case "F", that I would extend to any denominational body or any person who is actively supporting the tenets and principles of denominationalism.

I have never used Mark 9 to say that there is any sort of endorsement of denominationalism that comes through the scripture. I used Mark 9 to introduce the piece *Christians Only* to say this and only this: that it is possible for a person to be moving in a camp other than our own (as this man was outside the camp of Jesus and his apostles) who could in fact be believing and practicing something that is true. Against the context of that passage the proper application is to say that one today, who outside of my group or those people with whom I am in direct association, who believes and practices truth, I can be grateful for that and begin from that point to teach him more perfectly the way of the Lord, if I understand it more perfectly than he does.

I do not believe that people identified in denominations, even if they have been baptized scripturally, are without sin while remaining in those denominations. To what degree or

for how long a period of time the grace of God will bear with that person in whatever complicity in denominational error he has beyond his scriptural baptism, I do not know nor would I set the time limit any more than the person we baptize at Ashwood who is struggling with an alcohol problem or any other particular sin that may be ethical as opposed to doctrinal or for that matter some doctrinal view that he may hold that is erroneous.

I do not believe **Carl Ketcherside's** doctrine of open fellowship. And my notion of capital "F" and lower case "f" fellowship is simply to state what all of us practice in an implicit way that there are some we recognize as being in the body. That's all upper case "F" means. These people have accepted the fundamentals of the gospel. They have become Christians. It is not to say that one is in open and full fellowship, lower case "f", endorsement with those persons, for example, people who are of anti-institutional persuasion, people who are premillennial in views, the independent Christian Church (or so called "church of Christ — instrumental"). I regard them as being in the body, but I regard them as being in error.

I have made the statement that I believe there are sincere, devout, and knowledgeable Christians scattered among all the denominations. The word "all" there is certainly not to be understood in the way some have wanted to take that — that in every particular religious body there are some, perhaps even many, who are believing and practicing the truth. All Judea went out to be baptized of John. The word "all" sometimes has that distributive sense. But among all these bodies, there are some (and I do believe that there are people and that I know some of them) who having come from that background accepted what they did in sincerity, not hypocrisy — devoutly, not in rejection of God — and knowledgeably. They gained the knowledge under a circumstance I admire even as they may have been taught incorrectly by the public teachers in that context.

We are "Christians only" — but I do not believe that we are the "only Christians." That statement, taken at face value, means nothing more nor less than it was explained to me from this podium yesterday. And to try to read into that statement any sort of open endorsement on my part of denominationalism or all those people who are in denominationalism is a misunderstanding or a misrepresentation. To say that we are "Christians only" is simply to say that our goal is to follow Christ after a very simple New Testament pattern unfettered by denominationalism because denominationalism is sinful.

HIGHERS: About two more minutes.

SHELLY: There is no person in any denomination, baptized scripturally or not, that I am content to leave in that denominational body. If he has not been baptized scripturally, I want to teach him the fundamentals of the gospel and baptize him and bring him out. If he has learned that much, I want to begin from there and to bring him out.

I hope the statement clarifies and I hope that people will quit doing such things as writing or saying, "Now his words taken at face value would be quite all right, but if one realizes that what he *really* means is . . ." Brethren, I'm the one who knows what I really mean, and the issue at that point is not whether one understands correctly but whether or not one trusts the integrity of another person. I thank Alan and you for the opportunity of making a statement.

HIGHERS: Rubel, keep the microphone just a moment.

Brethren are concerned; and a great deal of concern has been expressed here. And although you've

made a statement here that may be helpful, I think there may be one or two specific things that all of us would like for you to address. Let me put it specifically. Could a Christian join a denomination — assume someone has obeyed the gospel and has become a Christian — remain in that denomination, work all of his life to build up and advance that denomination, stay in it until he dies, and be saved?

SHELLY: I would have no idea that a person can do the sort of thing that you have described and do so in ignorance or gullibility — so that so far as I understand the doctrine of the grace of God there would be hope for the grace of God covering such sin.

HIGHERS: If he is ignorant or gullible, what would the situation be?

SHELLY: In the case of a person who believed something to be in error, or who even upholds and practices that in good conscience, I believe there is always the possibility that the grace of God knowing the heart of that person can extend to him mercy. Otherwise, I think I have no hope at all of heaven, nor does anyone of us. No one of us, as far as I know, claims to have his theology perfect to the gnat's whisker of his life to a gnat's whisker.

HIGHERS: What about the ignorant or gullible person that has never obeyed the gospel?

SHELLY: The person has no covenant relationship with God and the covenant of grace is not extended to those outside the family of God.

HIGHERS: Now, I want to ask you this about baptism because this is something some of us are concerned about: Is it possible for one to be immersed merely to please God or to obey God but at the time, believing himself to be already saved and therefore his baptism not to be for the remission of sins, does he thereby or could he thereby become a Christian, child of God, a member of the body of Christ?

SHELLY: My presumption would be that he is not. I believe a person . . . (Highers interrupts.)

HIGHERS: I want to know what your *position* is. I don't know what you mean by *presumption*. Do you believe that a person has to understand . . . (Shelly interrupts.)

SHELLY: My studied conclusion would be . . . (Highers interrupts.)

HIGHERS: Does a person have to understand that baptism is for the remission of sins in order for his baptism to be valid?

SHELLY: No! To make an understanding of "the" remission of sins "the" right reason for baptism I believe is to misunderstand the New Testament. One must be baptized for "a" scriptural reason. If one is baptized, for example, to obey God, to go to heaven, to please the Lord, *so long as* (and this is an important *so long as*) — so long as he is not at that time also *repudiating* some other clear New Testament teaching on the subject, I believe his baptism is scriptural. That's simply to say that if he's been taught by an evangelist to repudiate the doctrine of baptism for the remission of sins, and he confesses I've been saved for Christ's sake and I'm being baptized to obey Jesus, my position would be that I would want to teach that person to be baptized scripturally.

HIGHERS: Well, I understand that, but I'm not sure . . . I thought you said it both ways there . . . so let me . . . (Shelly interrupts.)

SHELLY: No, I didn't.

HIGHERS: . . . see if I can clarify . . . oh, I know you didn't think you did, but, you know, since you've taken this position you're so much harder to understand than you used to be. (*audience laughter*) So, if you'll let me help you just a little bit . . . (Shelly interrupts.)

SHELLY: I think since I have raised some questions that require us to think rather than simply spouting certain views and saluting certain flags, it may be the case that we have to listen more closely. I . . . I don't think . . . (Highers interrupts.)

HIGHERS: And all this time you've been saying that you haven't changed. Now then, you are saying you've raised something new. Let me ask you this: I understood you to say that a person did not have to know and did not have to believe that he was being baptized for the remission of sins in order to be saved in order for that baptism to be valid. Being specific, someone joins the Baptist church, he's baptized, he thinks he's *already* saved, but certainly he does it because he wants to please God — is it possible under those circumstances or is such a person scripturally baptized and do you consider him a brother in Christ?

SHELLY: I've already answered your question. No.

HIGHERS: Well, answer it for me again.

SHELLY: No. A person can be baptized for "a" scriptural reason *other* than a full understanding (or *any* understanding for that matter) of the phrase "for the remission of sins." And so long as he is not as the person in the case you've described who has confessed for Christ's sake his sins have already been pardoned (and in so doing is repudiating New Testament truth) that person would be invalidating by the espousing of error in the act. I believe, for example, Alan, that a person who had nothing more than the book of Mark could become a Christian. "For the remission of sins" is not explained in connection with Christian baptism in the book of Mark. "He that believes and is baptized shall be saved." I believe a person could read the book of Mark and be baptized scripturally.

HIGHERS: Well now, I think it is because the word "saved" in Mark 16:16 is the equivalent of the "remission of sins" in Acts 2:38. I don't see a bit of difference in that at all.

SHELLY: It *is* equivalent! Your question was, must he understand expressly, which I understand to mean *these words* . . . (Highers interrupts.)

HIGHERS: Oh no! I don't mean that he has to understand the particular words "for remission of sins." I'm talking about the purpose of baptism.

SHELLY: He must understand a Biblical purpose for baptism, that it is an act of faith to put him in a right relationship with God through Christ.

HIGHERS: It would not be your position then that a person who has been immersed merely because he wanted to please God, but if he thought he was already saved, regardless whether he had made some confession that God for Christ's sake had pardoned his sins, you wouldn't believe that he had been scripturally baptized?

SHELLY: I would not.

HIGHERS: I am glad to hear you say that, and I am glad to have it on record.

SHELLY: It has been on record in any number of sermons I've preached over 25 years. That's the same position I've always taken on the subject.

HIGHERS: All right.

SHELLY: Anyone else have a question? I'm fair game to anybody.

HIGHERS: Gary Workman, right there in front of you.

WORKMAN: Rubel, my question is, if you've been preaching that for 25 years, and if you're now merely re-explaining what you've always believed and taught, what were you so embarrassed about, ashamed of and have repented of?

SHELLY: The spirit and manner in which I bore and advocated such. I, for example, deserved exactly what I got here yesterday and am getting today, because I have sat out here and have reveled in seeing people have their guts laid bare. And I thought it was marvelous. I now think it is a disgusting thing, not because it's happening to me. I deserve it — I believe you reap what you sow and deserve to. But I watched it happen once with **W. B. West** when I was a student here. You honored him with a dinner here this week. Maybe I have something to look forward to . . . (*audience laughter*) . . . When I was teaching here it happened with **Batsell Baxter** . . . (*audience responds with applause*) . . . When it happened with brother Baxter, I said I would never come back to (word unintelligible) . . .

HIGHERS: Let me make this request. (*Higers interrupts Shelly to speak to the audience.*) I think we develop a partisan spirit when we start applauding statements back and forth. Now I'm . . . (*Shelly interrupts.*)

SHELLY: . . . Now, I did not ask for that . . .

HIGHERS: You said you asked for something but it wasn't that. But I'm talking to the audience. I think it's better for us not to indicate approval or disapproval. We listen, you weigh what is said, but if you start doing that then somebody else makes a statement to the contrary and the other side feels like they have got to applaud. So, let's hold that down and just listen and weigh the statements that are made.

SHELLY: I agree. Rationality goes much farther than emotional heat to answer questions and to arrive at truth. More light and less heat allows the truth. I know of no doctrinal position on which I have changed my views. I think I have a *clearer* concept of what the notion of the church is than I had. I think I once had a sectarian concept of the church, Gary. Me and mine were it. I now believe it is the Lord and his. That is to say that the yellow pages and the churches — the churches of Christ in the yellow pages may not always be co-extensive with the church of Christ in the mind of God. When we talk about our brotherhood, I don't think we include, for example, the people we call the *antis* or the *instrumental* people. I really did not consider those people members of the church because they were not a part of our brotherhood. My concept of the church was narrow and sectarian to the point of our brotherhood. I believe that view is wrong. They are in the fellowship. They are Christians — in error. I misunderstood that; and I treated them

deplorably. And many times in dealing with people who had no knowledge of the gospel, I did it with a chip on my shoulder, with a meanness, a steeliness to my voice, and eye, and manner that I know drove some away. And I pray the forgiveness of God for that; and I hope we'll have lecture-ships where we are dealing with the fundamentals of the faith and, among other things, we talk about love for God and neighbor and a faith like that of a little child and the gentleness and the meekness and so on that are the fruits of the Spirit.

HIGHERS: I'm trying to grant every concession I can but
a . . .

SHELLY: You've been very kind. Thank you.

HIGHERS: . . . not a fireside chat. And I have some things . . . (*Shelly interrupts.*)

SHELLY: Yesterday it was a roasting. But someone else . . .

HIGHERS: I have some things I want to cover here just a moment. If you will just have a seat and that maybe you want to say something else at a later time. Let me make a comment here, and then I'm going to give others an opportunity to make some observations. Let me say first, however, that I'm glad to hear some of these statements. I'm glad to have some clarifications that I think some of us have had a hard time getting in the past, notwithstanding that Rubel has said that some of these things he's preached in pulpits for some 25 years. I think there are some things he's said in recent days that he *hasn't* been saying for 25 years. And there are some things he said that have left a lot of brethren in doubt who were not (I hesitate to use his terminology) but who were not looking to rip or to tear anyone. Brethren are concerned about what has been said. Brethren are concerned about the truth. And I frankly don't think that we have to apologize for that kind of concern. And I want to say this: I endeavored to be very careful and very cautious in the manner in which this matter was discussed yesterday. And I have to confess that it comes to me as somewhat of a surprise to hear it characterized in the way that it was today. I think it was entirely out of order. I think it was a statement that was on the low side. And I do not think it is properly representative of the kind of meeting that we had yesterday or the attitude that was manifested. And it always comes as a surprise to me (and I cannot fail to say so) that those sometimes who criticize most loudly other brethren and talk about *their* attitude and *their* sectarianism and *their* right-wing-ism and all of these phrases descriptive of other brethren and who picture themselves as being so loving and so generous in their remarks appear to me to be quite self-contradictory. And I think that's true of some of the things that have been said here today.

SHELLY: (*He says something from the audience that is not discernable on the tape.*)

HIGHERS: Now . . . very well, accepted (*replying to Shelly*). Now while we're on this though, I want us to get a little more specific. And I've asked some questions here and I'm not sure that I fully understand everything that has been said about the purpose of baptism. I thought I understood Rubel to say that you don't have to know that you're being baptized for the remission of sins — and then, when he gets through talking, I'm not sure what he *has* said. He said you have to understand "a" scriptural purpose of baptism. Presumably that all you're being baptized for is to please God. I don't know fully what is involved

in the answer (and I trust that at some time there will be some further articulation of what is meant by that) as to whether a person has to know why he is being baptized—that he has to understand that baptism is for the remission of sins, or, to word it another way, for the forgiveness of sins or for salvation from sins. But I do think that there are a number of problems presented by this that we have not really been able to deal with fully at this point. I have a statement here that I want to read (and we didn't personify anyone in our discussion yesterday, but I think it's proper (since Rubel is here and has spoken) for me to say that this is a direct quote from him in a speech recently given). It's talking about fellowship. Now today he made two or three statements here that I think I ought to comment on. One is he talked about how that we responded to his tract. I know that he has a tract out, but I'll say this: the statements in his tract are not nearly so explicit as some of the statements that he has made in oral presentations. And the remarks that were made here yesterday were not directed simply and solely to that tract but also to some of the lectures and addresses that he has given on this in which I think he has spoken a good deal more definitively than he has in anything that he has put into print.

He also said a while ago that he recognized that we are not the only Christians but that we are Christians only. Talked about the church of Christ "as it is in the yellow pages." I want to reiterate something that I said yesterday that when we talk about the church of Christ, if we're going to be scriptural, we need to talk about that body of which every saved person is a member. I think it is a grave mistake, in fact, that it lends itself to a sectarian view, to talk about the church of Christ "in the New Testament sense" and then to distinguish that and talk about the church of Christ, "our brotherhood." The latter expression has to be a sectarian reference. It tends to denominationalize the church. And these brethren who made this statement in years past "we are not the only Christians" defined who they meant by "we." They did not leave anybody hanging about who was under consideration. And they never identified that as being the church. They always identified that as being those of us who are not affiliated with any denomination. They made that very clear. Not "we" the church of Christ, not "we" the members of the church, not "we" who are in the New Testament body, but we who have never affiliated with any denomination are not the only Christians. Why? Because there may be some that have affiliated with denominationalism. We are Christians only. And I think it a grave mistake and a grievous error to get up and to quote that statement without identifying *positively* and *specifically* and in *unmistakable terms* who is comprehended by the expression "we."

Then, also, the statement was made here a while ago that "I believe that the Christian Church is in error in the use of instrumental music." But I think we have to bear in mind this question as well. In order for them to make that error right must they confess it? Must they renounce it? Now here's a statement. I'm quoting:

I think of a brother of mine, for example. He preaches for a group that calls itself the Christian Church. I have fellowship with him in the upper case sense because we both obeyed the same gospel. He is my brother. I think he's wrong on that issue of the instrument. We do not have fellowship in the lower case "f" on that. And that instrument is a wedge that comes between our working together. A while back he came to the conclusion that he was willing to give up that instrument. Not because he believed it was wrong. He wasn't convinced of that. But, for the sake of unity so that the body of Christ in that area where he was

working, he could give that up. He even talked to the elders of his church about it. They could give it up. Went to the preacher's meeting in that town and five preachers in town; four of the five said that wasn't good enough. He had to renounce it as wrong and sinful. Giving it up for the sake of unity wouldn't be enough. They wouldn't allow that. So he's right back where he was and still worshipping with it — and the body of Christ is still fragmented in that town. Maybe the four handled it correctly. I don't think so.

Now I'm very plain to say I don't agree with that. I don't agree with it at all. And I think it is one thing to get up here and to say this afternoon that we recognize that the Christian Church is in error, and they're in error in having instruments of music, but then, in other contexts, to suggest that even though they're in error, that error does not require any confession, it does not require any acknowledgement, and all in the world that the Christian Church would have to do in order to come into fellowship with us is simply to quit using the instrument. No acknowledgement of division of the church. No acknowledgement of the practice of error. No statement whatsoever about all of the years of practice in that regard. Just so long as they do not utilize it, that is all that is necessary in order to have unity. And this was highly critical of brethren that suggested that it was necessary for them to not only *quit* using the instrument but also that they had to *renounce* it as sinful and to *make some statement* about whether or not it was right.

Now here's another statement. Talking to a friend — I'm quoting Rubel further. The friend said to him,

"I ought to be a member of the church of Christ." I said, "you're right." He said, "I'm serious." I said, "So am I." He said, "And I would be if they'd let anybody else go to heaven." (Now I want you to observe the only ones mentioned in this context are the church of Christ . . . "if they'd let anyone else go to heaven . . ." — AH) I said, "I'm sorry that you live in the corner of West Tennessee . . ." (Now Rubel, we're glad to have you down here in West Tennessee today, because he's made a number of disparaging remarks about our part of the state. He's not too keen on West Tennessee and — maybe the corner of it. I'll presume maybe that's the corner — AH) . . .

(Tape ends on Side I . . . resumes on Side II)
. . . where the people who call themselves the churches of Christ are so sectarian that the impression you have of us is that we are trying to sit in judgment on the souls of men and bar people from heaven. And with genuine tears in my eyes I said, "I apologize if some of us have given you that impression as to what we're about."

Now the only reference here is that the **church of Christ** believes that one must be a member of the **church of Christ** in order to go to heaven. Well, I believe that — and I'm speaking about the church in the *New Testament* sense. I don't think it is doing good for the cause of Christ to go around the country making speeches — and let me tell you this, brethren, there are plenty of brethren who are hearing Rubel say what he says he's not saying. Now I know he's never had any trouble making himself heard before, but I say to you there are plenty of brethren who think he is saying what he says he's not saying. He's certainly leaving that impression with some. And statements of this kind lend themselves to that construction in which it is said. "I ought to be a member of the church of Christ and I would be if 'they' would let anybody else go to heaven. I'm sorry that you live in the corner of West Tennessee where the people who call themselves the church of Christ are so sectarian that the impression you have of us is that we're trying to sit in judgment on the souls of men." Now he's written an article in which he says, "God forbid that we should be so arrogant

as to sit in judgment on the soul of any person at all." But now here is a tract that he wrote some years ago, entitled, "Did Christ Establish One or Many Churches?", in which there is a heading "Do Men Have The Right To Judge?" And here's his statement:

But is it the case that God alone knows who is going to be saved or lost? Not at all. The reason for his having revealed his will to men through the Bible is so that we, too, can know what constitutes a saved state before him."

Now, Rubel, I believe those are two different Rubels. Now I'm going to call this one the *lower* case Rubel and the more recent one the *upper* case Rubel. There certainly is a difference in the statements that are made in this regard.

Now with regard to the matter of fellowship about the lower case "f" and the upper case "F." What is being said here is that as long as a person subscribes to the "seven ones" of Ephesians 4 he comes into the upper case fellowship — and he has his own description of what is meant by those "seven ones." I think he makes the statement that if your creed contains eight items, it has one too many; six, one too few. It must have seven — and exactly seven — and those are the seven ones of Ephesians 4. But then he defines them — and if they were not so defined I do not know that I'd have so much difficulty with that statement, because I think those are very encompassing in Ephesians 4. But, for example, when he comes to faith, There is one faith, he says. The faith, when that term is used in the New Testament, doesn't have to do with *orphan homes*, doesn't have to do with *instrumental music*, doesn't have to do with the *millennium*. The one faith in the New Testament sense is the doctrine of the *atonement*. I wonder if it has to do with the *peace* and *unity* of the church of the Lord which has been ripped asunder by some of these matters which now then all a person has to do is to cease to practice? I wonder if the same thing would be true in the *moral* realm that is allegedly true in the *doctrinal* realm? But all a person has to do is to cease the practice and thereby to receive fellowship, not necessary to confess that it was wrong, not necessary to acknowledge the sin in which one has been engaged and which one has been openly practicing. Now bear in mind there's a distinction here between the fact that some might erroneously believe and hold as a private opinion some view and the fact that some are openly practicing to the division of the body of Christ as I believe to be the case in regard to these statements that are made about the Christian Church. Here is a man that is a preacher for the Christian Church (and probably more is involved than instrumental music, although we don't know that from the statement of the case). Yet brethren are castigated because they do not with open arms receive a man who said, "I believe in instrumental music. I believe it is right. I preach that it is right. I practice with it. We know that it has contributed to the division of the church, but if I just let the piano sit in the corner and don't use it, then I should be accepted into full fellowship." Now that's what I understand this statement to mean. In fact, that's what it does say. And so there are statements that I think ought to be called to the attention of the audience that are considerably more encompassing than anything you're going to read in any tract or than anything that you heard in the remarks that were made here a little while ago.

Now I think it's only fair that some others be given an opportunity to make statements — and I saw some that desired to do so. And so at this time we'll allow others to make whatever statements you care to make. Believe I . . . all right . . .

SOMEONE FROM THE AUDIENCE: I have intended to direct this to brother Shelly, but since he's sitting down maybe you can comment on it. But a few months ago I understood him to say that you did not need to know that baptism was for the remission of sins. I wonder how he would respond or would you respond to Romans 6:17, "Obey from the heart that form of doctrine?"

HIGHERS: Let me say this so that we don't get into a situation where the Forum is utterly capitulated. Let's not direct questions directly to him other than what has already been done because then that puts him into the position of having to moderate the forum; and I'm not willing for him to do that. So, I think at this time we'll just make statements about what one believes to be the truth or not to be the truth. Ask whatever question you want to ask and we'll proceed with it on that basis. I think I see brother **John Harris**. In fact, it's hard to *miss* you brother Harris . . . Give that man a microphone . . .

HARRIS: This will be a help to me. I want to know this. In holding gospel meetings—sometimes one week, two weeks, three weeks — wouldn't it be wise on my part to continue on like I'm going and never use the expression "we are Christians only but not the only Christians" (I've never used it), and just go on and preach like I'm doing and baptize people and keep on keeping on for the Lord?

HIGHERS: Brother Harris, I wish that all of us could have had the success in gospel meetings that I know you've had. I've always believed in the saying that says, "If it ain't broke, don't fix it." . . . Brother Elkins . . .

GARLAND ELKINS: I certainly agree with all that's been said that we must have a proper Christian attitude always, but it is true, as Rubel said, that we must take words at their face value. I certainly agree with that. But then taking words at face value, a statement he made some time ago about the Restoration movement, or theme, when he said words like this, "Somewhere along the line, maybe 50 years ago, we abandoned the theme, and we crystalized and we became to a large measure what we set out to oppose." I do not believe that we in large measure abandoned the theme of the Restoration movement, therefore, New Testament Christianity. I do not believe that we became what we set out to oppose — and that 50 years ago, or ever. Now these kinds of statement are very serious statements of very serious implications, and I believe anybody taking words at face value should be able to see that they pose real error when stated as they were.

HIGHERS: Well, language has to mean *something*, and, of course, we have to be able to take it as it is spoken. I want to make this suggestion — and it's certainly no criticism of the remarks just made, of which I happen to be in full agreement — but I do think this: Rubel's been given an opportunity to speak — his name was not mentioned yesterday at all (and, incidentally, he's not the *only* one who's under consideration). He's not the only one who takes the position he does; and there are some that take the view that go much farther than he does. So I want to make very clear that this was not a "Roast Rubel" session yesterday afternoon, contrary to his statement a little while ago. But I do think this: We've quoted him. I've said what I think about what he said. I think his statement this afternoon was good. My criticism of it, which I have already made, is that I do not think that what he said here this afternoon embraces

all that he said at other places and on the other occasions, and I've given examples of that. But I don't think that we should continue to cite statements that he has made without his having further opportunity to respond to them. And I want to be perfectly fair and to keep the matter in perspective all the way through. So, I feel like if we quote something he says that raises the issues again — what I want us to do from this point on is not to be quoting *him* or what *he* said. I want us to deal with the principles that are involved. He thought that was an invitation to speak, but it wasn't . . . (*audience laughter*) . . . We'll give him an opportunity. Please keep it brief.

SHELLY: I thank you for the chance to respond to the three other quotations. You'll notice that in the statement quoted, I said, "I would like for you to be a member of the church of Christ, and I'm sorry that you're in that part of the country where what some *call* the church of Christ . . ." Maybe that was nothing more than a personal confession of what I in West Tennessee called it . . . (*Highers interrupts.*)

HIGHERS: You said ". . . in the corner of West Tennessee."

SHELLY: In the corner of West Tennessee. The church that I one time held in a sectarian view. Can we judge others? No. Not in a *personal* sense — only in a *categorical* sense. God has told us what a saved *state* constitutes. I do not know whether you're in that saved state or not. I can make certain presumptive assumptions — but they're only presumptive. And you may not have been baptized scripturally for all I know. Instrumental music? I've never preached for a church that didn't have one or more persons in that church who believed that instrumental music was all right and who had one time or another or even while they were in fellowship there would in certain instances in their homes or in public situations worship with it. But for the sake of the unity of the body, even though they were not convinced it was wrong, we held them in fellowship. This man was willing to admit that it was divisive to the body — that was a misrepresentation. He admitted it was divisive to the body; and though he was not convinced it was wrong, he was willing to give it up. I consider that admirable and do not regard him as having to . . . (*Highers interrupts.*)

HIGHERS: Well now, don't say anything was a misrepresentation, because this is a direct quote.

SHELLY: No, it was a misrepresentation later for you to add, which you did, that he made no confession of the division that that had created in the body. He did — in the context — say that though he was not convinced it was wrong because it was divisive to the body, he would give it up for the sake of unity.

HIGHERS: Well I don't know whether he made any confession or not about that. I'm going by what you said here. You said that he didn't believe it was wrong. If he didn't believe it was wrong, I'd like to know how in the world it was divisive? If that's true, then we're divisive in having Bible classes because there are some brethren that oppose them. That doesn't follow at all. But, at any rate, that's the statement that has been made, and all I'm endeavoring to say (and I certainly believe it to be so) is that while I appreciate the statements that have been made here this afternoon, these statements are not as full and they do not encompass everything that has been on this subject said at other places and other times. And that's the reason why that I have cited some of these statements — to indicate that

you'd better look at this thing rather closely because everything that's being said here today is not as full as that which has been said at other places. And certainly it has been said that the man gave up instrumental music; he didn't believe there was anything wrong with it, that he didn't believe it was a sin, and that our brethren did wrong in not extending fellowship to him even though he was unwilling to make any confession or acknowledgement that it was wrong and sinful. Now that is the statement that is made here — and it's a direct quote. There's not any question about that whatsoever; and I'll state again, as I did before, I don't believe that's right; I don't agree with it, and I don't believe our brethren generally are going to agree with it. Our time is almost gone, and I have done everything I could both yesterday and today to be as fair as I could; but fairness does not mean compromise. And even though I've wanted to be fair and I've endeavored to treat this matter as gently and as considerately as I could and (and I hope I've succeeded in that), that still doesn't mean that I concede that these statements are correct. I do not believe they are. Rubel and I have been friends for many years. We've talked about this matter privately before today. He knows how I feel about it and I know how he feels about it. My earnest hope is that he will reconsider some of the statements that he's making. All right, if he thinks he's being misrepresented, then he'll clarify some of these statements because I certainly believe that some of them as stated at the present time are erroneous and that they will be productive of much harm in the body of Christ.

I want to refer to one matter that some of the students here asked me to touch upon and then I think our time will be gone. Several of the students have indicated that they have had a discussion of late about what one must know in order to have scriptural baptism. I don't think we can make a checklist. In other words, you can't say A, B, C, D, you have to know this, but you don't have to know E, F, G, and so on. But there are certain principles that we may observe and follow that will help us to know whether baptism is in fact valid. What did they know in Acts 2? Number one, they knew they were lost. They cried out and said, "Men and brethren, what shall we do?" They didn't think they were saved. They didn't come to baptism with the view in mind that they had already been saved from their sins. They did not come for "a" scriptural reason simply to please God or obey God but believing they were already saved. They knew they were lost and they cried out, pricked in their hearts and stricken in their souls, "Men and brethren, what shall we do?" In the second place, they knew that repentance preceded baptism and by implication that faith likewise preceded baptism. Further, they knew that it had to be by the authority of Jesus Christ. Acts 2:38: "Be baptized in the name of Jesus Christ." I think that precludes one depending and relying upon Joseph Smith rather than Jesus Christ, notwithstanding, that it may be said that the baptism is for the remission of sins. Further, they knew the purpose of it: for the remission of sins or salvation, salvation from past sins. In Acts 8, they knew something of the authority of Christ because they heard the name of Christ and the kingdom of God, and thus knew at least something about the church. While we may not make a checklist in regard to all of those things that are necessary to understand in order to be scripturally baptized, it certainly seems to me clear that there are some prerequisites that these passages set out that would be necessary in order for us to consider one as a Christian, a child of God, and a member of the body of Christ.

We're grateful to you for your interest in the Forum, the wonderful spirit that has prevailed about which I have already commented earlier. We're glad for this session this afternoon and for what good and clarification it may have accomplished. And it is our earnest desire and prayer that only good may come as a result of it but that all of us at all times will recognize, aside from any personalities who are involved, the ultimate goal and aspiration is that we abide in the truth of the gospel of Christ. Thank you!

(NOTE: At the time that Alan Highers was confronting Rubel Shelly at the Freed-Hardeman Lectures Open Forum, per foregoing, he did not know that brother Shelly already had written an article for his Ashwood bulletin, some eight days earlier, in Nashville, saying things quite different from what he (Rubel) said in Henderson at the Forum.

Brother Tommy J. Hicks, minister to the Handley congregation, in Fort Worth, Texas, published the pertinent paragraphs from that article in *The Handley Herald*, for February 29, 1984, on Page 1, and immediately replied to it on Page 2. What appeared in *The Handley Herald* is here being re-printed as follows. IYR Jr.)

EDITOR'S NOTE: The following article contains doctrinal error. It is being printed: 1) to reveal what brother Rubel Shelly is teaching on a fundamental matter (baptism); and, 2) to prevent some from claiming that I am misrepresenting his views. (See page

two.) Brother Shelly's article has been edited to fit the available space. Two entire paragraphs (which are not pertinent to our disagreement) were omitted. — Tommy J. Hicks

What Are They Saying About Baptism?

Rubel Shelly

The "one baptism" associated with New Testament Christianity involves the immersion of believing, penitent adults in water for the remission of sins. It is a confession of and an identification with the death, burial, and resurrection of Christ. It was commanded by Jesus and is necessary for entrance into his spiritual body.

Baptism is integral to the new birth, prerequisite unto salvation from sins, and prior to one's reception of the gift of the Holy Spirit. It is a declaration of one's faith in God and the point of beginning for one's newness of life in Jesus Christ. It gives one the right to wear the name "Christian" with legitimacy.

Immersion in water effects a spiritual cleansing of one's soul by the power of the blood of Christ — not water — and is an act of faith in response to the grace of God which justifies sinners. One who has received such baptism is an heir of the hope of eternal life.

These and other facts about Christian baptism may be gleaned from Matthew 28:18-20, John 3:1-5, Acts 2:37-38, Romans 6:1-14, I Corinthians 1:13-17, Galatians 3:26-28, Colossians 2:9-12, Titus 3:5, and I Peter 3:18-22.

How many of these facts must one understand before he is a candidate for New Testament baptism? All? Half? What if he or she understood some of them and misunderstood others?

How much do you think the people on Pentecost understood

THE PHILLIPS STREET CHURCH OF CHRIST

Lectureship:

912 PHILLIPS STREET, DYERSBURG, TN

"The Problems The Church Must Prepare To Face"

Schedule of Lectures

WEDNESDAY: APRIL 18, 1984

7:00 - 7:30 Congregational Singing — Doty Johnston

7:30 - 8:30 First Speaker — BERT THOMPSON — *Can The Age Of The Earth Be Determined By The Bible?*

THURSDAY: APRIL 19, 1984

9:00 - 10:00 First Speaker — NOEL MEREDITH — *When Will The Division In The Church Stop?*

10:00 - 11:00 Second Speaker — VIRGIL HALE — *Why Is Church Discipline (Among Some) The Forgotten Commandment?*

11:00 - 1:00 LUNCH

1:00 - 2:00 Third Speaker — BERT THOMPSON — *The Challenge Before Us.*

2:00 - 3:00 Fourth Speaker — GILBERT GOUGH — *What Is Going To Happen To The Faithful Gospel Preacher?*

3:00 - 4:00 PREACHERS PANEL

4:00 - 7:00 SUPPER

7:00 - 7:30 Congregational Singing — Doty Johnston

7:30 - 8:30 Fifth Speaker — GARY COLLEY — *Are We Playing Church?*

FRIDAY: APRIL 20, 1984

9:00 - 10:00 First Speaker — JAMES BOYD — *Is The Wisdom Of God Evident In The New Translations?*

10:00 - 11:00 Second Speaker — FRED HOUSE — *Is There A Denominational Spirit In The Church?*

11:00 - 1:00 LUNCH

1:00 - 2:00 Third Speaker — ROBERT TAYLOR — *Did The Second Coming Of Christ Occur In The First Century?*

2:00 - 3:00 Fourth Speaker — GARY COLLEY — *The Problems Of Elders.*

3:00 - 4:00 PREACHERS PANEL

4:00 - 7:00 SUPPER

7:00 - 7:30 Congregational Singing — Todd Walker

7:30 - 8:30 Fifth Speaker — NOEL MEREDITH — *Things That Threaten The Welfare Of The Church.*

SATURDAY: APRIL 21, 1984

9:00 - 10:00 First Speaker — WAYNE COATS — *What Are The Different Theories Of Divorce And Remarriage?*

10:00 - 11:00 Second Speaker — VIRGIL HALE — *Restoring The Biblical Principles Of Church Growth.*

11:00 - 1:00 LUNCH

1:00 - 2:00 Third Speaker — GARLAND ELKINS — *What Is The Spirit Of Pharisaism? Is It In The Church?*

2:00 - 3:00 Fourth Speaker — JAMES BOYD — *Why Gospel Preaching Is Not Accepted Today.*

3:00 - 4:00 PREACHERS PANEL

4:00 - 7:00 SUPPER

7:00 - 7:30 Congregational Singing — WAYNE COATS

7:30 - 8:30 Fifth Speaker — JAMES BOYD — *The Danger Of Being Neutral.*

SUNDAY: APRIL 22, 1984

10:00 - 11:00 First Speaker — WAYNE COATS — *Why Marriages Fail.*

11:00 - 12:00 Second Speaker — WAYNE COATS — *Are There Christians In The Denominations?*

12:00 - 2:00 CHURCH FELLOWSHIP DINNER
Area Wide Congregational Singing.
Directed by — WAYNE COATS

2:00 - 3:00 Third Speaker — CURTIS CATES — *What Produces Strong Churches?*

3:00 - 4:00 SUPPER

4:00 - 7:00 Congregational Singing — WAYNE COATS

7:00 - 7:30 Fourth Speaker — CURTIS CATES — *Uplifting Christ And His Church.*

about baptism? Suppose someone had only the Gospel of Matthew. Could he be baptized scripturally? What if he had Romans?

Before baptizing anyone, I try to be sure he or she understands as much as possible about the significance of the deed. I do not administer exams, however, or require the regurgitation of a particular baptismal creed.

Lately I have been bothered by two false teachings about baptism which are being circulated within our fellowship. False doctrine #1: "Unless one expressly understands that baptism is 'for (i.e., unto) the remission of sins,' he has not been baptized for the right reason, is still in his sins, and needs to be baptized again." False doctrine #2: "If one does not evidence the total commitment of his life to Jesus in every respect from the time of baptism forward his baptism was not scriptural, he is still in his sins, and he needs to be baptized again."

False doctrine #1 makes a scriptural reason for baptism into the scriptural reason for it. It exalts one doctrinal tenet into cardinal importance, makes others subservient to that tenet, and turns New Testament baptism into a partisan fetish. It does not allow adequately for one's growth in knowledge of God's truth.

Shall we prove the denominationalists correct in their charge that we make baptism rather than the death of Christ the heart of the message we preach and call "gospel"? I beg to be excused from both false doctrines!

Several years ago I spent a couple of hours studying with an elderly man about his spiritual needs. The subject of baptism arose, and he was hopelessly confused about certain aspects of the topic — especially about its relationship to salvation. He didn't know whether he thought somebody "just had to be baptized" to go to heaven. "Did Jesus command baptism?" I asked, "and will one who wants to follow Christ obey his commands?" He said, "Of course!" He was baptized that very hour. Was it scriptural?

Some are wanting to hang too much on baptism. A few who are unskilled in the Word of God but artistic in provincial rhetoric would exalt baptism — or one fact about it — to schismatic proportions.

With sincere love for Christ and truth, let us avoid the mistake of making either too little or too much of one biblical theme. It makes too little of baptism to deny or minimize its place in salvation; it makes too much of baptism to exalt it to prime importance or to insist on one scriptural formulation (to the exclusion of others equally scriptural) of its purpose.

On the very next page of that same issue of *The Handley Herald*, brother Hicks published the following:

Bellview Preacher Training School

Overseen by Elders

Directed by Max R. Miller

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 Annual Southwest Lectures

April 12-15, 1984

WELCOME!

"THE CHURCH—CHALLENGED BY CURRENT ISSUES"

Wednesday, April 11th

7:30 p.m. The Authority of the Bible Jerry Moffitt

Thursday, April 12th

1:30 p.m. The Challenge of Personal Evangelism Jack Grimes

2:30 p.m. The Challenge of Mormonism Wendell Winkler

3:30 p.m. Thrust Hour: The Challenge of Premillennialism Oran Rhodes

7:30 p.m. The Challenge of Worldliness in the Kingdom Johnny Ramsey

8:15 p.m. The Challenge and Problem of Liberalism Andrew Connally

Friday, April 13th

9:00 a.m. The Challenge of Anti-ism Bill Jackson

10:00 a.m. The Challenge of Jehovah's Witnesses Dub McClish

11:00 a.m. The Challenge of Church Discipline W. R. Craig

1:30 p.m. The Challenge of Theistic Evolution Paul Sain

2:30 p.m. The Challenge of Seventh-Day Adventism Goebel Music

3:30 p.m. Thrust Hour: The Challenge of the Max King Doctrine Gary Workman

Challenges to the Home Today (Ladies) Irene Taylor

7:30 p.m. The Challenge of Humanism Robert Taylor

8:15 p.m. Jesus Christ—The Son of God Hugo McCord

Saturday, April 14th

9:00 a.m. Challenges to our Spirituality Frank Dunn

10:00 a.m. The Challenge of the Bible School Mark Lewis

11:00 a.m. The Challenge of Modern Versions Robert Taylor

Challenges to the Home Today (Ladies) Irene Taylor

— OPEN TIME —

2:30 p.m. "The Generation Gap"—a lesson to area young people Hugo McCord

7:30 p.m. The Challenge to Elders' Authority Hugo McCord

8:15 p.m. The Geology of the Church Guy N. Woods

Sunday, April 15th

9:30 a.m. (Combined Classes)—The Challenge to PREACH THE WORD! Perry Cotham

10:30 a.m. Dogmatism of Modern Science Guy N. Woods

— CONGREGATIONAL MEAL —

2:00 p.m. Questions and Answers Guy N. Woods

6:00 p.m. A Heart-Written Covenant Hugo McCord

7:00 p.m. The Challenge to God's Marriage Law Chuck Horner



SOUTHWEST CHURCH OF CHRIST

8900 Manchaca Road

Austin, Texas 78748

282-2486

282-2438

An Open Letter To Rubel Shelly

Dear Rubel:

There is no poison in my pen. No one regrets the necessity for such a letter more than I. My heart is breaking. Rubel Shelly, you are my friend and I love you. The difficulty of writing these lines is almost unbearable. If you read them and misjudge my motives I will be devastated. Whatever anyone may think, my concern is for you, Rubel. However, my greatest concern is for Christ and His gospel. It is my sincere conviction that you are teaching things contrary to the doctrine of Christ and therefore may lead others astray. In addition to that, I am persuaded beyond a reasonable doubt that you are being knowingly dishonest with us, your brethren. I am not alone in holding these sad views, Rubel, as you well know.

Over the last five years or so many of your closest friends (among them, Robert Taylor, Tom Warren, and Wayne Jackson) have been noting changes in your Biblical stance. At first, Rubel, the changes appeared to be in the areas of *judgment*. Then, questionable changes began to be noticed (two examples: your use and defense of the *NIV* and your defense of fellowshipping false teachers (*i.e.*, James Bales on marriage, divorce, and remarriage issue). Now, Rubel, you are teaching and practicing doctrinal error. Within the last few months your heresy has become blatantly obvious. Rubel, you spoke error in the speech in Centerville, Tennessee, when you said, "there are sincere, knowledgeable, devout Christians scattered among all the various denominations." I have read a copy of that speech and I remember what you told me on the telephone, but in its context in that speech that statement cannot be defended. In a recent bulletin article, Rubel, you related how a man you were teaching about baptism asked, "Are you saying my mother will go to hell if she wasn't baptized?" In connection with that question you wrote, "Some will surely find mercy in their 'ignorance and unbelief' which may not be extended to others of us . . ." Rubel, how can God's saving grace be extended to those outside of Christ?

Rubel, the latest revelation of your departure from the truth came in your February 1, 1984, bulletin article entitled, "What Are They Saying About Baptism?" The first four paragraphs of that article were excellent. But in paragraph five problems develop. Rubel, you say, "How many of these facts must one understand before he is a candidate for New Testament baptism? All? Half? What if he or she understood some of them and misunderstood others?" Rubel, you know such remarks as these do not clarify, they create doubt. You give us no answers. *Rubel, I want to know:* 1) Which facts do I have to know and which facts do I not have to know about baptism in order for it to be valid? and 2) If it is not

essential for me to know some *facts in particular* about baptism in order for it to be valid, why would I have to know *anything* about baptism in order for it to be valid? Rubel, if you insist that a man know certain things about baptism are you not guilty of making "a scriptural reason for baptism into *the* scriptural reason for it"? Based on paragraph five of your article, I called my fellow Fort Worthian, *Jimmy Draper*, and asked him a series of fifteen questions that I formulated from the first four paragraphs of your article. Rubel, *Jimmy Draper*, in his present understanding of what the Bible teaches about baptism accepts 66-2/3% of the facts about baptism you said the Bible contained. *Rubel, would you baptize him and expect his baptism to be valid?* He does not understand that the Bible teaches one must be baptized for the *remission of sins*; however, from your article, you do not feel he has to know that anyway. Oh yes, Rubel, *Jimmy Draper* is the president of the Southern Baptist Convention.

Rubel, paragraph six of your article is fallacious. Contrary to your implication, those people knew a great deal about baptism. Many of them had heard John the baptist and Christ preach on baptism. Although *Matthew* had not yet been written, the people on Pentecost had an understanding of the things *Matthew* recorded. They lived *Matthew* with *Matthew* and Christ. They did not just read about it. Rubel, you asked, "How much do you think the people on Pentecost understood about baptism?" The answer is obvious. Up through Acts 2:37 they did not understand enough. After what Peter said in Acts 2:38 they knew they had to be *baptized for the remission of sins*. Those on Pentecost were told what they needed to know. *Rubel, suppose those people on Pentecost had only your article "What Are They Saying About Baptism?" Would not many of them be baptized without accepting baptism as an essential to salvation?*

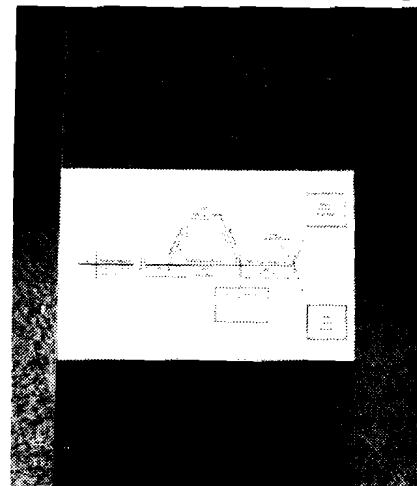
After reading your February 1 bulletin and then hearing your remarks from a tape recording of the February 9 "Open Forum" in the Freed-Hardeman Lectures, I had to reach the conclusion that you are not being honest. How could you write on February 1, "Lately I have been bothered by two false teachings about baptism which are being circulated within our fellowship. False doctrine #1: "Unless one expressly understands that baptism is 'for (*i.e.*, unto) the remission of sins,' he has not been baptized for the right reason, is still in his sins, and needs to be baptized again." and, then stand before the brethren at Freed-Hardeman on February 9 and say, "I do not believe, for example, that people are Christians who have not obeyed the gospel. Only a person who has believed in Jesus Christ, turned away from every sin of which he is conscious in his life, and has been immersed in Jesus' name *unto the remission of*

A Study Of Premillennialism

- * 128 page perfect bound book.
- * Sixteen lessons covering every major tenet of millennial theories.
- * Excellent for class study.
- * Churches are already ordering this book.
- * Highly recommended by many able Bible teachers.

PRICE: \$3.95 (plus 80¢ postage)

Order From: **CONTENDING FOR THE FAITH**, 2956 Allshore, Memphis, Tennessee 38118



his sins (emphasis mine, T.J.H.) is, so far as I understand the New Testament, a Christian." In your very next breath you said, "I have never said that any other such person is a Christian or should be recognized as such or extended fellowship in one of our local bodies." Rubel, how could you tell the brethren that knowing you had eight days earlier said such is a false doctrine? The only thing worse and harder to deal with than a false teacher is a dishonest false teacher. (Signed) Tommy J. Hicks

BROTHER SHELLY'S REPENTANCE

L. W. Mayo

I listened with much interest to the tape of a speech by brother Rubel Shelly that he delivered at a Preacher's Forum at Centerville, Tennessee. In that speech he confessed, saying,

"I am trying to think my way out of a sectarian attitude. I grew up in the context of one. I learned a sectarian spirit. I breathed a sectarian spirit and I taught a sectarian spirit. I am embarrassed. I am ashamed. I have repented."

According to brother Shelly, the rankest sectarian who ever lived was no more a sectarian than was he. A man who grew up in, learned the spirit of, breathed the spirit of, exhibited the spirit of, and taught the spirit of sectarianism certainly was a "dyed-in-the-wool", rank sectarian. But now he is embarrassed about his former attitude and ashamed of it. He has repented of his former position. Yet he is TRYING to THINK his way out of it. This sounds quite strange to me. Even Saul of Tarsus, the chief of sinners, did not have to TRY to think his way out of being the chief of sinners. He made the abrupt change without so much as batting an eye. One day he was the worst of sinners (by his own admission); and the next day he was all the way a Christian.

I have met 45 sectarians in debate in my more than 50 years as a preacher. I have had my opponents to make prejudicial statements in their speeches; but I have never had one to make a more prejudicial shaft at brethren who stand firm for the old paths and for the restoration plea. He wants to make it appear that the brethren who are still pleading for unity upon the Bible and the Bible alone have *abandoned* the restoration plea. He wants to draw a distinction between the preaching of the doctrine of Christ and the preaching of "church-of-Christ-ism." It is quite interesting that he does not cite one paragraph from any man's preaching or writing where he was preaching "church-of-Christ-ism." Such preaching is purely a figment of his imagination. He has to *construct* a "church-of-Christ-ism" *strawman*, and then attack it.

DOES HE THINK WE ARE STUPID?

It seems that brother Shelly is presuming against the intelligence of those of us who have stood where we still stand for more than a half of a century. Does he think we are too stupid to see what he was doing?

Space forbids that I review *all* of brother Shelly's speech (it was fully an hour long). So I shall work only on the premise on which he largely based what he had to say. I cease not to be amazed at what men will do to justify what they are doing. They will select a passage of scripture that does not touch their case in any respect and use it as a text to justify their actions. The passage that brother Shelly used as his *main* text was only a *pretext* for his actions rather than a *text*. He based his argument on the occasion referred to on

Mark 9:38-40 and Luke 9:49, 50. (There is a similar story in Numbers 11:24-30 about two men who were prophets by the name of Eldad and Medad. They remained behind and prophesied in the camp. One of Joshua's young men asked Moses to "forbid them." Moses answered, "Enviest thou for my sake? Would to God that all the Lord's people were prophets, and that the Lord would put his spirit upon them.") Those prophets were doing exactly the same thing that the other 68 prophets were doing. The same thing was true of the man who was casting out devils in Mark 9:38-40 and Luke 9:49-50. Jesus made this point clear, and assured the apostle John that such was the case. There was no difference whatever in what John and the other apostles were doing and what the man that they "forbade" was doing.

Let it be granted that John and the other apostles were mistaken. But Jesus explained to them that if one were performing miracles "in my name" (by his authority) he could not lightly speak evil of him. This settled the matter. So, what this man was doing was exactly the same thing that the apostles were doing (namely, casting out devils) — and he was doing it in the name of (by the authority of) Christ. Also, the apostles were casting out devils; and they were doing it in the name of (by the authority of) Christ. **THERE WAS ABSOLUTELY NO DIFFERENCE AT ALL IN WHAT THE APOSTLES WERE DOING AND WHAT THAT MAN WAS DOING.** This is where Brother Shelly's use of this incident falls flat.

INCIDENT CITED IS NOT PARALLEL

Brother Shelly tries to make that incident to be a parallel with what the sectarian denominations are doing. He says that there are Christians in all of the sectarian denominations. They have at one time obeyed the gospel after the New Testament pattern; but now they are in the error of a sectar-

"THE PARABLES OF OUR SAVIOUR"

Edited by Fred Davis

This book is made up of lessons presented at the Second Annual Lectureship of the Garfield Heights church of Christ—Indianapolis, Indiana in November, 1983. There are 33 chapters which detail the parables of Jesus. These are written by: John Priola, Ira Rice, Jr., Mac Deaver, Roy Deaver, Melvin Elliott, James Davis, Fred Davis, Bob Jent, Virgil Hale, Garland Elkins, Bill Cline, Tom Bright, Ben Vick, Dean Buchanan, Harry Darrow, Lindsey Warren, Thomas B. Warren, Dan Jenkins, Wally Kirby, Jimmy Thompson, Walter Pigg, Jefferey Stevenson, Charles Pugh, Joe Gilmore, H. A. Dobbs, Garland Robinson, Leon Cole, Terry Varner, Phil Dunn, Grady Miller, Max Miller, Andrew Connally. These men are all faithful gospel preachers.

You will want this book for your library because there is no other book dealing with this subject matter available in the brotherhood!

Cloth bound, 340 pages, \$13.95 (plus \$1.25 postage).

Order from

CONTENDING FOR THE FAITH

2956 Allshore

Memphis, Tennessee 38118

ian denomination. Is Brother Shelly ready to say that those who have at one time obeyed the gospel, but are now working in a sectarian denomination (Baptist, Methodist, Presbyterian, Lutheran, Catholic, Mormon, Jehovah's Witnesses, Adventist and the like) are doing EXACTLY what a child of God is doing in the true church? If they are not doing *exactly the same thing* or things that the Lord has *authorized* them to do, then it is clear that the occasion of Mark 9:38-40 and Luke 9:49, 50 does not fit as a parallel. Keep in mind that man who was casting out devils was doing *exactly the same thing* — and by the *same authority* — and it also met the approval of Christ which was also true of the work that the apostles were doing. Will brother Shelly say that those who have *gone off* into sectarianism, and are *working to promote* their respective sectarian bodies are acting "in the name of Christ" or by the authority of Christ? If not (and surely he will not), then he must admit that this passage does not fit the application he has made of it, even in one detail.

There is yet another view that needs to be observed with regard to the man who was casting out devils in Mark 9 and Luke 9. There were several religious bodies that existed during those days — Pharisees, Sadducees, Herodians and other religious bodies of people. But that man who was casting out devils had not joined any of them, nor was he working within the framework of either one of those religious groups. However, the children of God who are working within the framework of denominationalism nowadays have joined themselves to one of those sectarian bodies. There is a vast difference in a man who was doing the *very same thing* that Jesus and His disciples were doing *on his own*, and doing it *by the authority of Christ* — and people who have left the true church and have joined hands with denominationalism. The man of Mark 9 and Luke 9 was doing the will of the Lord; but sectarianism is not. This is where brother Shelly's application of these two passages falls on its face.

WHAT IF THESE HAD JOINED SOME JEWISH SECT?

We have a record of where "many of his disciples went back, and walked no more with him." (John 6:66). But not one of them is said to have gone off and joined hands with the sectarian bodies of that day — the Pharisees, Sadducees, Herodians or such like. This is what brother Shelly needs to find. Let our brother tell us: If some of those disciples, mentioned in John 6, should have gone away and joined one of the Jewish sectarian bodies of their day, would Jesus have said concerning them, "Forbid them not: for there is no man

which shall do a miracle in my name, that can lightly speak evil of me" or words to the effect of their approval such as he did the man that John and the other apostles forbade?

There are those of whom Paul spoke that would "depart from the faith" (I Timothy 4:1) and would "forsake the right way." (II Peter 2:15 and many other such references). It is stated that those who did such things went back into a sinful life. Thus there would be children of God who were "giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron: forbidding to marry, and commanding to abstain from meats" and the like (I Timothy 4:1-3) — and those who were "gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness." This would mean that there were children of God who were doing those things — but they would be in error.

Brother Shelly admits that the children of God who are working in denominationalism are working in error. What brother Shelly must do now is to show that there is a difference in the sight of God in the people who are working in religious error and in those who work error from a moral or doctrinal viewpoint. I wonder if our brother would fellowship those who have "departed from the faith" or those who have "forsaken the right way" as pictured in I Timothy 4:1 and II Peter 2:15? Does he think of such apostates as Christians? Why then should he speak of those who have left the church and have gone into modern-day sectarianism as Christians? The word "Christian" means "a follower of Christ." (Thayer, page 672). Can brother Shelly say that the people who have left the church and have gone into sectarianism or into worldly living are "following Christ?"

In brother Shelly's speech he endorsed the restoration plea, but accused us of having abandoned that plea. We deny the charge and call for proof. But let him tell us who is closer to the restoration plea. Evidently he thinks that those who have left the church and have joined into some sectarian body are closer to the restoration plea than are we who plead for the Bible and the Bible only as our only rule of faith and practice. Let Rubel produce a religious denomination that issues constantly the plea for Christian unity of the Bible and the Bible only. Such a denomination does not exist — and our brother knows it.

His sermon had some good things in it; but the main thrust of his speech at Centerville, Tennessee, was fraught with error after error and fallacy after fallacy.

— Post Office Box 791
Wagoner, Okla. 74477-0791

Contending ^{FOR} Faith

POST OFFICE BOX 26247
BIRMINGHAM, ALABAMA 35226

(ISSN-0744-7906)

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Holy Spirit Baptism In The Church Today?

Pat McGee

This article will be a review and refutation of an article that appeared in the *Restoration Quarterly*, Fourth Quarter, 1978, by **Bruce Terry**. The article was titled, "Baptized in One Spirit" and set forth the view of a non-miraculous baptism of the Holy Spirit for all Christians today. The error(s) contained therein are of no little consequence and if carried to their logical conclusion will turn the Lord's church into another neo-Pentecostal sect.

This novel and fanciful idea has arisen among us dating back at least to an article written by **Moses E. Lard** in *Lard's Quarterly*, Volume I, 1864. If the reader desires to read a devastating answer to this grievous error, brother **J. W. McGarvey** immediately and irrefutably answered brother Lard's article in the very next issue (*Lard's Quarterly*, June 1864, pp. 428-442). It was wrong when brother Lard set it forth and wrong it still is! For some reason this weird, twisting view of the doctrine of the baptism of the Holy Spirit is experiencing a resurgence among us being taught by a number of influential men and women in the church today. (The reader may note the following sources: **Richard Rogers** from the Sunset School of Preaching in his book *A Study of the Holy Spirit of God* and also class notes of students who have studied under him; **Lena Rea** in her books *Now Concerning Spiritual Gifts* and *The Gift of Promises*; **Reuel Lemmons** on cassette tapes of sermons preached on the Holy Spirit in Grandview and Abilene, Texas in 1978; **Richard Oster** of the Harding Graduate School in Memphis, Tennessee from cassette tapes of four lessons he taught on the subject of the Holy Spirit (the reader may want to order a tape by brother **Winfred Clark** dealing with brother Oster's error which brother Clark gave at the 1984 Florida School of Preaching Lectureship in Lakeland, Florida — order the tape "Ancient Landmarks #2", tape number 13, at Florida School of Preaching, 1807 South Florida Ave., Lakeland, Florida 33803); **Charles Dorsey**, "The Role of the Spirit in Baptism", *Firm Foundation*, July 12, 1983, p. 474). Suffice it to say, this view is gaining wide circulation among the brotherhood today and a great deal of fundamental teaching needs to be done on the mission, medium and work of the Holy Spirit. Mysticism and superstition, long prevailing attitudes within sectarian borders

pertaining to the office and work of the Holy Spirit are too frequently plaguing the church today. The influences of Romantic Philosophy, Calvinism, and Neo-Pentecostalism are flooding the church at present and the condition is urgent. John wrote, "**Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.**" (I John 4:1). In accordance with this admonition we are proposing to "try" the article by Bruce Terry, "Baptized in One Spirit," and to demonstrate its falsity.

In the beginning it must be noted that what is now being taught by many of our brethren relative to the baptism of the Holy Spirit is the same doctrine taught by those in the United Pentecostal Church and maintained by them in numerous debates with our brethren who were defending the truth. It would be a sad experience to witness our brethren who believe that all Christians are baptized in the Holy Ghost attempt to meet the Pentecostals in public debate. It would be disastrous! If these teachings on the work and baptism of the Holy Spirit are permitted to continue and prosper among us we won't be any different from the Pentecostals themselves.

TERRY ARTICLE IS CONTRARY TO GOD'S WORD

Now we shall turn our attention more closely to the writing which is the subject of this article. We shall proceed along these lines for the remainder of our time: First, we shall set out in clear terms the plain, positive teaching of the Bible on the matter of the baptism of the Holy Spirit. Second, we shall turn to an examination of the crucial errors of the Bruce Terry article and demonstrate the impossibility of the position espoused. Finally, a few definite and important conclusions will be drawn.

LET THE BIBLE SPEAK: Isaiah said, "**To the law and to the testimony!**" (8:20) — and the New Testament instructs us, "**If any man speak, let him speak as the oracles of God.**" (I Peter 4:11). Therefore it shall be our noble task to direct the reader's attention to the plain and pure teaching of the Lord as to exactly what the baptism of the Holy Spirit *is* and *is not*. The issue is not what has been *traditionally* held or taught or what the *majority* of the books and brethren teach. All that matters is what we can prove *by the Book!*

(Continued on Page 3)

Contending FOR THE Faith

ISSN-0744-7906

Volume XV, No. 4

APRIL/1984

Ira Y. Rice, Jr. Editor

EDITORIAL STAFF

Linwood E. Bishop	W. N. Jackson
James W. Boyd	Dan Jenkins
Tom L. Bright	Mark K. Lewis
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
Roy J. Hearn	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, every thing 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

A Tale Of Three Cities

The cause of truth is ill served, when brethren ignore the scriptures and proceed to walk in their own counsel. Recent events in three cities help to point up what happens when God's word is ignored — and when it isn't.

Within the past couple of years, the *Northside* congregation, in Meridian, Mississippi, had such trouble over doctrinal matters that the elders and the brethren were forced to withdraw from a faction which "went out from" them because they were no longer "of" them.

To the consternation of the *Northside* brethren, in no time at all two of our best known gospel preachers ignored their withdrawal action and proceeded to preach for the faction anyway!

COMING OUT AND BEING SEPARATE

On the other hand, in another congregation some 60 miles away, the situation was just in reverse. In this case (and I personally went to *both* cities to find out the facts), the elders and majority of the brethren in the church that meets on Audubon Drive, in Laurel, Mississippi, so persisted in upholding a false teacher in their midst that *faithful* brethren finally had to exercise II Corinthians 6:14-18, which concludes by saying,

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

As before, they, too, were astonished that brethren usually well reputed for standing for the truth ignored their withdrawal action, sided with those upholding the false teacher and began spreading word that there was "nothing to it." There *was* — and *still* is, in fact — as witness our report elsewhere in this issue of *Contending for the Faith*.

BRETHREN RALLY TO COLLINSVILLE ELDERS

When we consider the harm and confusion resulting from misguided brethren rallying to the *wrong* side of doctrinal issues in both Meridian and Laurel, Mississippi, behold what a difference was experienced by the elders at Collinsville, Oklahoma!

Instead of ignoring Collinsville's withdrawal action against Marian Guinn for the sin of fornication (when sister Guinn refused correction and, instead, sued the elders for \$1.35-million for invasion of privacy), it appeared that the brotherhood almost to a man united in upholding the action of the Collinsville church.

Brethren, what is it that makes some of us rally for the truth in a case like Collinsville, Oklahoma, and yet react *contrary* to truth in such cases as Meridian and Laurel, Mississippi? Never mind that the issue was *fornication* in the one and *false doctrine* in the other two. Truth is still truth whether in doctrine or practice.

If we want the cause of truth to prevail, let us be consistent in upholding it whether it be in word or in deed.

— Ira Y. Rice, Jr., Editor

Holy Spirit Baptism In The Church Today?

(Continued from page 1)

Let us begin by saying that the baptism of the Holy Spirit *never* was intended for anyone in this age. We shall ask the question, "What is the baptism of the Holy Spirit?" First, let us respond in the negative. 1) The baptism of the Holy Spirit is *not* the *pouring out* of the Holy Spirit. (Acts 2:17). 2) The baptism of the Holy Spirit is *not* the *falling on* of the Holy Spirit. (Acts 10:44). 3) The baptism of the Holy Spirit is *not* the *work* of the Holy Spirit *in conversion*, for this is accomplished solely through the taught gospel. (Romans 1:16; Romans 10:17). 4) The baptism of the Holy Spirit is *not* the *gift* of the Holy Spirit. (Acts 2:38).

The baptism of the Holy Spirit is that which is *accomplished* by the pouring out and/or the falling on of the Holy Spirit. That something is being "clothed" or "endued" with power. (Acts 1:8). This clothing with power was an endowment with the miraculous powers of the Holy Spirit enabling the recipient to speak with tongues, raise the dead, write the Bible, and perform many other marvelous signs. (Mark 16:20).

Jesus promised to send the Comforter, the Holy Spirit, to the apostles. The record of this promise is found in John 14, 15, and 16. Jesus said that he would send the Holy Spirit upon the apostles to teach them all things, bring to their remembrance all that he said unto them, to guide them into all the truth, and to declare unto them the things that were to come. From this we see that he who was baptized into the Holy Spirit was clothed with great power. (See Acts 1:4, 5, 8).

What is the baptism of the Holy Spirit in fact? The baptism of the Holy Spirit is a clothing with *power* and that power was to accomplish the promise that Jesus made from the Father to the apostles. (Acts 1:4-5).

We see then that he who has been baptized in the Holy Spirit has been taught all things, is guided into all truth, can declare things to come, and knows all the things that Jesus ever said or taught. Those who were baptized in the Holy Spirit could raise the dead and speak in tongues. *Those who claim to have the Holy Spirit today can do none of these things. No one is baptized in the Holy Spirit as is evidenced by the following facts:* 1) There are no "tongues" today. (I Corinthians 13:8). 2) There are no miracles today. (Ephesians 4:8-13; Hebrews 2:3, 4). 3) All prophecies have ceased. (I Corinthians 13:8). 4) All supernatural knowledge has ceased. (I Corinthians 13:8).

The very *object* of the baptism of the Holy Spirit is proof within itself that it *was* not and *is* not for men today. The Holy Spirit was not given to *save* anyone or to *keep* anyone in the saved condition, for *Jesus Christ* himself is our Savior. The baptism of the Holy Spirit was not given to *convert* anyone, for the *gospel* is God's power to accomplish that salvation. The baptism of the Holy Spirit was not given to purify the heart. (Acts 15:9; I Peter 1:22). The power of the Holy Spirit was sent to the Apostles to *qualify* them for their work. In the apostolic church of the first century the word of God dwelt in the *inspired* men and the *inspired* men gave us the *inspired* book. That book, having been given (I Corinthians 13:10), there is therefore no more need for the signs and wonders.

The baptism of the Holy Spirit (the Bible teaches) was a miracle, a supernatural gift. It does not exist in our day for

miracles do *not now exist* and miracles would have no use if they did exist. Miracles were done by Christ, the apostles, and those upon whom the apostles laid their hands in the first century when they were needed — and suspended when they were not needed. (I Corinthians 13:10). No man can successfully allege that miracles ought to have been continued in the church without alleging that the all-wise God ought to have done what he has not done. Such a view is absurd. The miraculous is unnecessary, unwarranted, and nonexistent in this present age.

It is wrong for any today to claim to have the baptism of the Holy Spirit because the claim is as false and delusive as the claim to be an apostle. Besides all this the Bible teaches (Ephesians 4:5) that there is only one baptism — and Paul says that this *one* baptism has as its element *water*. (Ephesians 5:26). *Water baptism*, the baptism of the great commission, is the *one* baptism. *Holy Spirit baptism*, and outpouring of the power of the Holy Spirit upon the apostles in Acts 2, is a *second* baptism. When the apostle wrote the Ephesian letter he maintained clearly that at that time there was *only one baptism*. We shall let our case rest with the teaching of the great apostle.

BASIC ERRORS OF THE TERRY ARTICLE:

Very quickly let me list the fundamental mistakes made in the article presently under review. 1) The author attempts to prove by poking fun at what he calls the usual or traditional interpretation of verses dealing with the Holy Spirit. 2) The author asserts and makes claims without real or true evidence. 3) The positions taken and verses that the author attempts to use contradict themselves and therefore the position involves itself in a logical fallacy. 4) The author fails to understand that it is *not* the *literal* Holy Spirit into which men were baptized but rather a reception of *power* from the Holy Spirit. (Acts 1:8). 5) The author logically comes up with a view that maintains two baptisms. He attempts to set aside this serious defect but is not at all successful. He does admit that this one point concerning the one baptism is a "major objection" to his view. Yes, indeed! 6) The author involves himself in the language and thought of Neo-Calvinism and Neo-Pentecostalism. He wants the baptism of the Holy Spirit (the Pentecostal *position*) but doesn't want to be called a *Pentecostal!* He attempts to set forth a non-miraculous baptism of the Holy Spirit — and, brethren, that is an incredible position. 7) On top of all these grievous mistakes there is the clear misuse and misinterpretation of a number of verses. His views on these verses are copied from numerous denominational and sectarian sources that he details in a footnote on page 198.

Let us now look at four of the major verses which are used in a novel and erroneous way. 1) **John 3:34**. Terry maintains that this verse does not teach the doctrine of the *measures* of the Holy Spirit. I flatly contradict his contention. John 4:35 makes it clear that Christ is the subject of the context and that the Father has given all things (*i.e.*, without measure) into the Son's hands. As has already been mentioned it is not the actual *essence* of the Spirit that is measured but rather the Spirit's *power*. 2) **Ephesians 4:5**. It is here that the Holy Spirit tells us that there is *one baptism*. Terry maintains that the one baptism is a baptism in water and in the Spirit. His view necessarily makes *two* baptisms — one into water and one into the Holy Spirit. There is no way that he can successfully remove himself from this serious mistake. 3) **John 3:5**. Once again Terry attempts to find two baptisms with two separate, distinct and actual elements involved. In simple and true terms let it be stated that John 3:5 contains the

element of baptism (water) and the agent in baptism that is the one who through his teaching brings about the spiritual begetting, *i.e.*, the Holy Spirit. (I Peter 1:22-23; James 1:18; I Corinthians 4:15; I John 5:1). John 3:5 figuratively states what is literally affirmed in Acts 2:38. To be "born again" is simply to obey the gospel. Since the Holy Spirit revealed the word, therefore, when we are begotten by the word it may in fact be said that we are begotten of the Spirit. John 3:5 is not two baptisms. That is the main point and the final point. 4) **I Corinthians 12:13.** It is concerning this particular verse that Terry maintains that herein we have a scripture which "plainly says that all Christians are baptized in the Holy Spirit." The "arguments" that he advances are borrowed from Lard and various denominational sources. They have not stood up under polemic investigation down through the years and they can not at present successfully be defended. Let this be noted that Paul is discussing the Holy Spirit as the agent and not the Holy Spirit as the element. This is consistent with his use of the preposition "by" in I Corinthians 12:3, 8, and 9. Without exception the word "by" here necessitates agency. If not, according to 12:3, it would necessitate that one be baptized in the Holy Spirit before he could say Jesus is the Lord since Paul says that this is done *en* (by) the Holy Spirit. But before one can become a Christian he must confess that Jesus is Lord so therefore, according to Terry's logic, one would have to be baptized in the Holy Spirit before he could even confess it. Ridiculous! If I Corinthians 12:13 is a reference to Holy Spirit baptism then Paul is contradicting what he himself says in Ephesians 4:5, *i.e.*, "There is . . . one baptism." Also, let it be noted that Paul states that the baptism of I Corinthians 12:13 had put them "into the one body". Repeatedly the New Testament teaches that the one body is the church — but Holy Spirit baptism according to the New Testament is never connected with causing man to enter into the one body. This is brought about by water baptism. (Galatians 3:27). I Corinthians 12:13 does not at all teach what Terry would like it to teach. The position espoused by Terry is therefore shown to be impossible to defend or prove.

TERRY'S VIEWS ARE DIVISIVE

Let it be noted, brethren, that fundamental and basic teaching concerning the work and baptism of the Holy Spirit is an imperative for the church today. Egregious errors are being taught among us today relative to these matters.

The Bible says that we must prove all things. (I Thessalonians 5:21). This we have done, though briefly and simply. The twisting of verses and passages by Terry trying to squeeze from them a doctrine that they do not contain reminds one of an attempt to make a snake stand on its tail and walk. *It is impossible!*

The views that are set forth in the Terry article are dangerous in content, divisive in nature, and to be marked and avoided among faithful brethren. (Romans 16:17, 18). Terry concluded his article with this statement, "When he became a Christian, he was not just baptized in water but also in the Holy Spirit." This contention the Bible flatly denies. This article, written in truth and love, has set forth the truth relative to these matters.

— Church of Christ
201 East Broad Street
Mansfield, Texas 76063

(NOTE: Brother Alan Daniel, who preaches at Cave City, Kentucky, suggested that when possible we try to let "both sides" be heard in the same issue. Because of space limitations, this is not always possible; however, in this case, the article to which brother McGee was replying appears in the very next column. IYRjr.)

Baptized In One Spirit

Bruce Terry
Valley View, Texas

(EDITORIAL NOTE: A principal source of error invading the churches of Christ of recent years is Harding Graduate School of Religion, in Memphis, Tennessee. About the only way one who studies there can prevent having his faith made shipwreck is to know more about the truth of God than HGSR professors do — even before attending a single class! Once a gullible, naive, young student places himself under their "instruction", the probabilities are that upon graduation he no longer will be able to discern between truth and error.

Just within the past 12 months, via one of their graduates, we have had to arise to do battle with error in Southeast Asia. First, it was the false idea that everything we do after baptism is worship. A more erroneous view of Christianity would be hard to conceive. It just isn't so!

Hardly had I made a journey to Singapore last October to lay that astonishing error to rest than almost before I got back to the U.S. yet another false doctrine began to be spread all over Singapore and Malaysia (and from the same source, a graduate of Harding Graduate School) that the baptism of the Holy Spirit did not end in the First Century, after all, but continues now and will continue to the end of time!

What is being spread among the churches in Southeast Asia is an article published without reply in the Fourth Quarter of the so-called Restoration Quarterly for 1978. Written by Bruce Terry, this article, reproduced herewith in full, was being photo-copied and distributed in Singapore and Malaysia until some of us learned of it and put a stop to it. Please read and study most carefully the following article by false teacher Terry — then make sure you re-study Pat McGee's devastating reply, per the foregoing article. — Ira Y. Rice, Jr., Editor

The Measures of the Spirit

A common interpretation of John 3:34 is that God gives different measures of the Holy Spirit. The last part of the passage reads: "for God giveth not the Spirit by measure unto him" (KJV). The line of reasoning has been that if God does not give the Spirit by measure to Christ he must to others. This has produced a fourfold classification of the measures of the Spirit: the unlimited measure (given to Christ), the baptismal measure (given to the apostles and the household of Cornelius), the miraculous measure (given to some first-century Christians), and the indwelling measure (given to all Christians). The result is to draw a distinction between being baptized in the Holy Spirit (the baptismal measure) and receiving the gift of the Holy Spirit (the indwelling measure).

It is quite biblical to talk about measures of faith or of Christ's gift (referring to charismatic gifts and ministries — Rom. 12:3 and Eph. 4:7), but it is not biblical to speak of measures of the Spirit. The words "unto him" in John 3:34 in italics indicate that there are no corresponding words in the Greek original. A literal translation of the phrase would be "for he does not give the Spirit by measure." The passage says plainly that there is no such thing as "measures of the Spirit."

Evidence of Acts

Is there then a distinction between being baptized in the Holy Spirit and receiving the gift of the Holy Spirit? When

we look at the book of Acts, we must answer in the negative. In Acts the expression "be baptized in the Holy Spirit" refers to the same things as the expression "receive the Holy Spirit." In fact, if we take the expressions "be baptized in the Spirit," "pour out the Spirit," "the Spirit came on," "the Spirit fell on," "promise of the Spirit," "gift of the Spirit," "give the Spirit," "receive the Spirit," and "be filled with the Spirit," we find that, with one exception, they all refer to the same events.

This may be shown in several ways. For example, in Acts 1:4,5, being baptized in the Holy Spirit is roughly equivalent to receiving the promise of the Father. That which the Father had promised was the Holy Spirit. In Luke 24:49 Jesus had told his disciples that he would send the promise of His Father upon them and then they would be clothed with power from on high. In Acts 1:8 Jesus clearly told them that they would receive this power when the Holy Spirit came on them. Thus the promise of the Father is the Holy Spirit. This is further seen in Acts 2:33, where it is said that Jesus received from the Father the promise of the Holy Spirit. Here in the expression "the promise of the Holy Spirit," the Holy Spirit is what was promised by the Father, rather than being the One who made the promise. This is made clear by the expression "received from the Father." Thus when Peter says in Acts 2:39, "the promise is to you and to your children and to all that are far off," he is referring to the Holy Spirit. This is clearly shown by the "for" which begins verse 39 and indicates that it is an explanation of the preceding verse where Peter had just said, "you will receive the gift of the Holy Spirit." That the Holy Spirit is the gift and not the giver in this verse will be shown shortly. Thus the promised Holy Spirit which was given to the apostles when they were baptized in the Holy Spirit was also to be given to "every one whom the Lord our God calls to him" (Acts 2:39).

That being baptized in the Holy Spirit is the same thing as receiving the Holy Spirit can also be seen by examining the events described with the word "pour out" (Greek *ekcheō*) as regards the Spirit. On the day of Pentecost when the apostles were baptized in the Holy Spirit, Peter interpreted the events by quoting from Joel 2:28-32. In that passage (found in Acts 2:17-21), God twice says, "I will pour out from my Spirit." Similarly, Peter says in verse 33 that Jesus "poured out this which you see and hear." Thus the baptizing in the Spirit and the pouring out from the Spirit refer to the same event. But as Richard Rogers has noted:

This does not make pouring and baptism synonymous words. Pouring is the event from Jesus' viewpoint. Baptizing is the event from the recipient's viewpoint. A coin placed in a glass is immersed after water is poured upon it. The pouring is not the immersion. It is the water leaving the source. The immersion is not the pouring. It is the result, the covering of the coin. So it is here in this case.¹

The same language is used to describe the event which took place in Acts 10 during the conversion of Cornelius and his household. In Acts 10:44, while Peter was preaching, "the Holy Spirit fell on all who heard the word." This event is described in verse 45 as the gift of the Holy Spirit having been poured out on them. In verse 46 they were said to have received the Holy Spirit. In Acts 11:16 Peter, in later recounting the events at Jerusalem, said that when this happened he remembered the word of the Lord, "you shall be baptized in the Holy Spirit." In the next verse he says, "God gave the same gift to them as he gave to us." Thus the words "baptized," "poured out," "fell on," "gift," "gave," and "received" are all used to describe this event as regards the Holy Spirit.

Now it is sometimes objected that Peter did not directly say that this falling on the gentiles of the Holy Spirit was the baptism in the Spirit; rather, he merely said that he remembered Jesus' words about the apostles being baptized in the Holy Spirit². While this is true, Peter made it quite clear that he considered the events to be the same thing by using such phrases as "the Holy Spirit fell on them just as on us at the beginning" (Acts 11:15). "God gave the same³ gift to them as he gave to us." (Acts 11:17), and later at the Jerusalem conference, "giving them the Holy Spirit just as he did to us" (Acts 15:8). Peter was saying that the words Jesus had spoken about being baptized in the Holy Spirit also applied to the Gentiles.

Having seen that the experience of the household of Cornelius may be described as both being baptized in the Holy Spirit and receiving the Holy Spirit, we need only to look at the expression "gift of the Holy Spirit" in Acts 10:45. It is obvious from the context that it was the Holy Spirit himself which was poured out on the Gentiles. Thus the phrase "the gift of the Holy Spirit" refers to the Holy Spirit. Now when one writer (i.e., Luke) uses the same phrase (i.e., "the gift of the Holy Spirit") in similar conversion account, it is reasonable to expect that phrase to mean the same thing in both passages. Thus "receive the gift of the Holy Spirit" in Acts 2:38 means "receive the gift which is the Holy Spirit." This is both good Greek and good English, as illustrated by the fact that "drink a glass of water" refers to drinking the water. Thus all penitent believers who are baptized are promised the Holy Spirit. This certainly does not mean that they will speak in tongues as Cornelius did, for "speaking in tongues" was a charismatic gift which the Spirit gave. Nowhere is it said that tongues are the sign of the Spirit. Further not only did the household of Cornelius receive the Holy Spirit as a gift promised to all Christians, but Acts 11:17 records that Peter said, "God gave the same gift to them as he gave to us." In other words, when the apostles were baptized in the Holy Spirit, they received the gift of the Holy Spirit. Thus the expressions "be baptized in the Holy Spirit," "pour out the Holy Spirit," "the Holy Spirit fell on," "the Holy Spirit came on," "gift of the Holy Spirit," "promise of the Holy Spirit," "give the Holy Spirit," and "receive the Holy Spirit" are all used to refer to the same events.

Filling Not the Same

One other expression in Acts which is often confused with "be baptized in the Holy Spirit" does not mean the same thing. This expression is "be filled with the Holy Spirit." It is not unusual to hear people talk about the "baptism or infilling of the Holy Spirit" as though these two were the same thing. In reality, however, "being baptized in the Holy Spirit" refers to receiving the Holy Spirit, while "being filled with the Holy Spirit" refers to coming under the influence of the Holy Spirit. The former is a once-in-a-lifetime experience, while the latter may be repeated several times. There are examples in scripture of one receiving the Holy Spirit and being filled with the Holy Spirit at the same time, such as was the case with the apostles on the day of Pentecost in Acts 2:4 and apparently with Paul at this conversion in Acts 9:17. But there are also examples of a person being filled with the Spirit at a later time. The book of Acts records at least three

¹Richard Rogers, *A Study of the Holy Spirit of God* (Lubbock, Texas: World Mission Publishing Co., 1968), p. 23.

²Cf., Foy E. Wallace, Jr., *The Mission and Medium of the Holy Spirit* ([n.p.]: Foy E. Wallace, Jr., Publications, 1967), pp. 100, 101.

³The word translated "same" in this passage is *isos*, which means "equal in number, size, quality." William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: The University of Chicago Press, 1957), p. 381.

occasions on which Peter was filled with the Spirit (Acts 2:4; 4:8, 31). In fact, the Gospel of Luke gives three instances of people being filled with the Spirit who had not ever been baptized in the Spirit (Luke 1:15, 41, 67). While there are cases of the filling with the Holy Spirit being accompanied by prophecy (Luke 1:67) or speaking in tongues (Acts 2:4), there are other cases where it was accompanied by nonmiraculous things, such as boldness (Acts 4:31) and joy (Acts 13:52). In fact, the command for Christians to be continually filled with the Spirit, in Ephesians 5:18, is accompanied by singing, praying, and being subject to fellow Christians.

Evidence Other Than from Acts

There are other passages of scripture which give support to the idea that "be baptized in the Holy Spirit" is a metaphorical way of saying "receive the gift of the Holy Spirit." One is Mark 1:8, where John the baptist says, "I baptized you in water; but he shall baptize you in the Holy Spirit" (ASV). Now it is obvious that the first "you" cannot just be referring to the apostles, or just to the apostles and the household of Cornelius. Now let us take the "you" in the second clause of that verse. As Moses Lard said, "Here is the same word, used by the same speaker, in the same connection, and applied to the same people, without one restricting or limiting circumstance."⁴ Is it not obvious that the promise of being baptized in the Holy Spirit was given to many more than just the apostles?

A second passage to consider is Titus 3:5, 6 which says (1) that God saved us through the bath of regeneration and renewal of the Holy Spirit and (2) that God poured out the Spirit upon us. The "us" cannot be limited to the apostles, for it is the same "us" that were saved (verse 5), justified and became heirs in hope of eternal life (verse 7). It is clear that Paul says that all Christians have experienced the bath and outpouring of the Holy Spirit, which, as we have already seen, is the same thing as saying that all Christians have been baptized in the Spirit.

The One Baptism

The major objection to this view is that Ephesians 4:5 says that there is only "one baptism."⁵ The traditional view within the Restoration movement has been that since there is only one baptism and we know that baptism in water was never done away with, baptism in the Spirit must have ceased before Paul wrote this. I would like to suggest that the scriptures teach that there has always been only one baptism for Christians. There is not a baptism in water and another baptism in the Spirit (even if this last be limited to only a few at the beginning of the church); there is only a baptism in water and in the Spirit; that is, baptism has both a physical and a spiritual aspect.

This agrees with Jesus' statement in John 3:5, where he joins the two by saying, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God." Now if to be born of water refers to baptism in water, then consistency would say that to be born of the Spirit refers to baptism in the Spirit.

In the same way Paul tells the Corinthians in I Corinthians 6:11 that they had themselves bathed (Greek *apolouō*— the word occurs only here and in Acts 22:16 in connection with Paul's baptism) "in the name of the Lord Jesus Christ and in the Spirit of our God." The bathing in the name of the Lord

Jesus Christ would be baptism in water (cf., Acts 10:48), while the bathing in the Spirit of our God would be baptism in the Holy Spirit. That baptism should have dual elements is not strange when it is noted that baptism has several objects: into forgiveness of sins (Acts 2:38), into Christ's death (Rom. 6:3, 4), into the one body (I Cor. 12:13), and into Christ (Gal. 3:27). That one baptism can be in two elements at the same time is clearly shown by I Corinthians 10:2 — "and all were baptized into Moses in the cloud and in the sea."

Baptized in One Spirit

But is there a scripture which says plainly that all Christians are baptized in the Holy Spirit? As a matter of fact, there is. It is I Corinthians 12:13, which says (ASV), "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." Many English translations have "by one Spirit," taking the Greek preposition *en* to have an instrumental force here. While it is true that *en* can have an instrumental force (as it evidently does in I Cor. 12:3, 9), there are three reasons for preferring the locative meaning "in" here.⁶

First, the locative meaning "in," rather than the instrumental meaning "by means of," is the basic meaning of the word. A word is usually taken to have its basic meaning unless the context dictates that a secondary usage is implied, and the verse in question taken in context contains nothing which would require *en* to mean "by means of." J. W. McGarvey, who argued against the locative meaning here, admitted, "If we were to consult the context alone, there would be found nothing in either the grammatical or logical structure of the sentence to forbid the use of in."⁷ Second, in all other passages except Acts 10:48 ("And he commanded them, to be baptized in [*en*] the name of Jesus Christ") the use of *en* with the verb "baptize" (Greek *baptizō*) indicates the location or element in which one is baptized. Consistency would urge the locative meaning here also. And third, the phrase "baptize in Spirit" occurs here in I Corinthians 12:13 as well as in the other six passages generally agreed to refer to "Holy Spirit baptism" (Matt. 3:11, Mark 1:8; Luke 3:16; John 1:33, Acts 1:5; 11:16). It would indeed be strange for Paul to use a phrase such as "baptize in Spirit," a phrase so central to Christianity, with a totally different meaning from the other writers.

Thus I Corinthians 12:13 also refers to "Holy Spirit baptism." But it refers to baptism in water, too, as is seen by the parallel between "into one body" and "into Christ" in Romans 6:3 and Galatians 3:27.⁸ Therefore, there is only "one baptism" — a baptism in water and the Spirit.

Some Consequential Considerations

This conclusion is opposed to many of the popularly held ideas on the subject of baptism in the Holy Spirit. Three consequences need to be considered. First, note that Paul says that we all were baptized in the one Spirit, not just the

⁴On this point cf. Moses E. Lard, pp. 55-58 and "Baptism in one Spirit into one Body," *Lard's Quarterly*, I (March 1864), 272, 273, 282; John R. W. Scott, *The Baptism and Fullness of the Holy Spirit* (Chicago: Inter-Varsity Press, 1964), pp. 14-17; James D. G. Dunn, *Baptism in the Holy Spirit* (London: SCM Press Ltd., 1970), pp. 127-129; Anthony A. Hoekema, *Holy Spirit Baptism* (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1972), pp. 21, 22; and G. R. Beasley-Murray, *Baptism in the New Testament* (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1962), p. 167. Cf. also Frederick Dale Bruner, *A Theology of the Holy Spirit* (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1970), pp. 293, footnote 13, who tries to take it both ways.

⁷J. W. McGarvey, "Immersion in the Holy Spirit" *Lard's Quarterly*, I (June 1864), 433.

⁸Cf. Beasley-Murray, p. 169. But cf. Dunn, pp. 129, 130, who disagrees. Also cf. Rogers, p. 20, who takes it as "only in water."

⁴Moses E. Lard, "Reply to Kappa on Immersion in the Holy Spirit," *Lard's Quarterly*, II (October 1864), 61.

⁵Cf., Gus Nichols, *Lectures on the Holy Spirit* (Plainview, Texas: Nichols Bros. Publishing Co., 1967), pp. 112, 113.

twelve apostles, or just the twelve apostles and the household of Cornelius, or just those who have received a moving experience accompanied by “tongue speaking.” All Christians have received this baptism. Second, note that Paul uses the past tense “were baptized.” This baptism is a past event in the Christian’s life. Nowhere in scripture is a Christian instructed to seek to be baptized in the spirit, but rather he is told that he has already been baptized in the Spirit. When he became a Christian, he was not just baptized in water, but also in the Holy Spirit. And third, note that Christians were baptized into one body. The body is the church (see Eph.

1:22, 23). There are not some in the church who have been baptized in the Spirit and some who have only been saved but are seeking to be baptized in the Spirit. All who are in the body of Christ were baptized in one Spirit into it. And thus we can say with Paul, “In one Spirit we were all baptized into one body.”

(NOTE: Now that you have read the entire article by brother Bruce Terry just as it appeared in the *Restoration Quarterly* almost six years ago, please now return to the front page of this issue of *Contending for the Faith* and read closely, once again, brother Pat McGee’s cogent reply to it. You may want additional copies of this issue for distribution where you are. If so, please find BUNDLE RATES listed in the masthead on Page 2. IYR Jr.)

The Holy And The Profane

Mark K. Lewis

The sins of Jerusalem. So reads the heading in my Bible over Ezekiel 22. These sins forced God to “scatter” his people “among the heathen”, and “disperse thee in the countries” (v. 15). One of the more hideous sins, I fear, is being repeated in many places in the Lord’s church today. Read verse 26 and apply: “Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean . . .” (emphasis mine, MKL). The people did not know the difference between that which was spiritual and ordained by God, and that which was of this world, common and profane. God does not intend for us to make our devices on a level with his commands. That which is spiritual is spiritual; that which is secular is secular. And never the twain should meet. Or we shall no longer be able to recognize the difference between the holy and profane.

What a tragedy it is to see many in the body of Christ today who seemingly are making no distinction between the holy and profane. We now see the church — the *spiritual* institution of God — building gymnasiums, hosting golf tournaments, having diet programs, bowling teams, gymnastics and martial arts, sponsoring volleyball, football, baseball, *ad infinitum, ad nauseum*. It is now common for brethren to be heard to say, “When I come to the services, I want to be made to feel good,” as if the worship of God was intended for the entertainment of man. One brother traverses our brotherhood holding “Feeling Good About Yourself” seminars, as if that’s the purpose of Christianity. Has he never read John 4:34, 6:38, Colossians 1:10, and I Thessalonians 4:1? It seems that some of our preaching brethren are more concerned with Norman Vincent Peale and “positive thinking” than Paul of Tarsus and Bible preaching. Beloved, when we begin to think of fellowship first — as many now do — as potlucks, cookies, and punch instead of spiritual communion with one another and God, we have a problem. And that problem is we have too many people who do not know the difference between the holy and the profane, the unclean and the clean. We are raising a generation that, instead of learning that the responsibility of God’s people is selfless, sacrificial service, believes that the church exists for their selfish entertainment. It’s not surprising to see that churches that *major in entertainment* are large while those who *major in Bible preaching and spiritual service* are small. After all, entertainment is fun; commitment and service are hard. People are going to the churches

“that have more activities” in droves, as if that were the job of the church, and that made them more spiritual. We have equated “involvement” with “commitment” — and that is blindness of the highest order. Put some of our raised-on-potluck brethren in the middle of a society where there was no New Testament church for hundreds of miles, no one to get “involved” with, and they’d wilt like Eskimos in the Sahara. Commitment is a one-on-one relationship with Jesus Christ (Luke 14:26, 22), not a one-on-one match in the church’s gymnasium.

What’s the problem? We’ve made no distinction between the holy and profane. We have taken our secular activities — basketball, golf, gymnastics, and the like — and called them the work of the church. And if those things are the work of the church, then it’s no small wonder why service has suffered. After all, why *serve* people — that’s *hard* — when we can have *fun* doing the Lord’s work — volleyball, basketball, tennis, and such! No, I’m not the least bit surprised to see the churches with the basketball courts as the largest ones. But, we ought to be ashamed of ourselves that such is the case among the people of Jehovah God. I just cannot believe Christ shed his precious blood so that we could spend our time playing basketball — and then call it labor for him!

Yes, brethren, let’s enjoy the pleasures of life. Let’s enjoy recreation and sports when we have need of time to relax. But let’s get the church out of that. Let’s get God’s holy bride back to doing what she ought — working, serving selflessly the needs of mankind. Let’s not follow ancient Israel, who knew no difference between the holy and profane. The church is a *spiritual* institution — let’s *keep* it that way.

— Route 1, Box SE-50
San Marcos, Texas 78666

(NOTE: All this nonsense about everything we do after baptism being worship makes the same mistake today that the Jews were making in Jerusalem back in Ezekiel’s time. Just like any other false doctrine, it will split churches.

For example, four or five years ago brother Lindsay Gorman not only introduced the idea into the Ayers Street congregation, in Corpus Christi, Texas, where he preached at the time, but he actively drove this divisive spike of contention until it split the congregation wide open. It will have the same result wherever it is pushed. IYR Jr.)

How Much Would You Give Up For Your Faith?

Faithful Brethren Need to Rally to Support of Those Sacrificing For the Truth Both at Laurel As Well As at Bay Springs, Mississippi

Ira Y. Rice, Jr.

When the Laurel church of Christ, of Laurel, Mississippi, began to be plagued by a false teacher recently, it was announced that I was being invited to come to the home of their local preacher, brother **Steve Mabry**, and that any and all of the congregation should feel invited and welcome to come for a special study of Crossroadism, Liberalism, the New Versions, and other matters contrary to sound doctrine.

I was not personally acquainted theretofore with the Laurel brethren (although I had known brother Mabry for the past several years and knew him to be a faithful, sound and courageous gospel preacher). Possibly as many as 25 or 30 brothers and sisters in Christ showed up at the Mabrys' that Lord's Day afternoon; and I was honored thus to be able to discuss the vexatious problems which were causing them distress at that time.

The particular brother who was causing offences and divisions over his doctrine and practice was named **Benton Dibrell**, who, as I was told, had taken part in the translation of the so-called "*Easy-to-Read*" Version of the scriptures, which was reviewed by **A. G. Hobbs** in our issue of *Contending for the Faith* for July/1983.

It was not just his defense of that false version that was the problem; however, this did indeed enter into the matter. Other issues included his seeing no sin in forsaking the assembling together of the saints, his seeing no sin in worshipping with the denominations, his compromise with denominationalism, his uncertain sound re: baptism for the remission of sins and the use of instrumental music in worship, and his contention that everything we do after baptism is worship.

When brother Mabry could not in good conscience leave these matters alone, but found that a majority of the members at Laurel would not uphold the truth of the gospel against brother Dibrell, he saw no recourse but to turn in his resignation. In a special meeting of the men of the congregation, one of the brethren moved that the men of the congregation

1. Immediately relieve Steve Mabry of any pulpit and teaching responsibilities with full pay in accordance with his contract. This will allow Steve to devote full time to locating a new work.
2. Read a statement Sunday morning from the pulpit at both the A.M. and P.M. worship services asking anyone who feels false teaching exists in this congregation to present the proof to the men Sunday after the P.M. worship service. If no such proof exists, the talk and the various discussions concerning such should cease. If such proof exists, steps will be taken to correct the false teaching.
3. Meet as a group, as soon as possible, to lay out a realistic program for this congregation to teach the Word of God in this area. The intent will be to develop a program to utilize our strengths, work to improve our weaknesses and make the best of the resources we have available."

The above motion was put to the men of the Laurel congregation on February 15, 1984, and was passed. This, in turn, prompted brother Mabry and others to present their charges and questions on the following Lord's Day night, February 22, 1984. This presentation was made; however,

the majority of those present professed not to be convinced; therefore, those who stood for the truth saw no choice but to "come out from among them" and "be . . . separate" as is taught in II Corinthians 6:17-18. This they did and have been meeting since that time in one of the funeral parlors there in Laurel. It meant, among other things, that as soon as the disfellowshipped congregation completes their financial contract with brother Mabry, he will be without financial support unless it is made up elsewhere.

Since that time, along in March, some 22 men of the disfellowshipped congregation signed and sent out the following statement:

March 1984

Dear Brethren:

Recently, certain members of this congregation chose to leave and to start a new congregation in Laurel. In fact, they elected to disfellowship this congregations for reasons that are without merit.

The accusation was made that one brother was teaching false doctrine and that the leadership of the congregation continued to support this individual.

Proof of the accusation was requested. The men of the congregation, including all the living former elders and deacons, listened to the accusations and answers to the questions asked the individual and the men found no justification to honor the demands made by the dissidents.

If you have received a letter or letters from the dissident members that you wish further clarified, the men of this congregation are anxious to discuss in person the matter and answer any questions you have.

In Christian love,
Men of the Laurel Church of Christ

(NOTE: As aforesated, 22 of the men of the disfellowshipped congregation signed the above document. IYR Jr.)

One of the churches who received a copy of the aforementioned statement was **Bay Springs church of Christ**, of Bay Springs, Mississippi, a congregation that was started by the Laurel church of Christ, who had been sending \$1,000.00 monthly support. Two of the Bay Springs brethren, including **Peter Welch**, the preacher, and **Bruce Moss**, one of the members, were sent to meet with the men of the Laurel church to discuss what had happened. Upon their return to Bay Springs, the following undated letter was sent to them:

MEN OF THE
BAY SPRINGS CHURCH OF CHRIST

DEAR BRETHREN

THIS IS TO INFORM YOU THAT THIS SUPPORT CHECK IS THE LAST YOU WILL RECEIVE UNTIL A DECISION IS MADE BY YOU CONCERNING THE MATTER DISCUSSED AT THE MARCH MEN'S MEETING IN LAUREL. WE HOPE YOU WILL GIVE THIS MATTER ALL OF THE THOUGHT, STUDY AND PRAYER IT DESERVES. WE HELPED THE BAY SPRINGS CONGREGATION FROM THE START AND ARE VERY INTERESTED IN ITS WELFARE. IF ANY OF YOU WOULD LIKE TO DISCUSS THIS MATTER IN FURTHER DETAIL PLEASE CONTACT ANY OF THE MEN OF THE LAUREL CHURCH.

IF OF COURSE YOU DECIDE NOT TO HAVE FELLOW-

SHIP WITH THE LAUREL CHURCH OF CHRIST, YOU WOULD BE UNABLE TO ACCEPT SUPPORT FROM US. IN THAT CASE THIS WOULD BE THE FINAL SUPPORT CHECK YOU WOULD RECEIVE.

MEN OF THE LAUREL CHURCH OF CHRIST

(NOTE: The photo copy that I have of the above letter to the Bay Springs brethren appears to have been neither dated nor signed. Such procedures, at least in my judgment, are incomprehensible. IYR Jr.)

Upon receipt of the foregoing communication from the men of the disfellowshipped Laurel church of Christ, under the date of March 14, 1984, the Bay Springs church of Christ replied, as follows:

Bay Springs Church of Christ
Highway 15 South
P. O. Box 326
Bay Springs, Mississippi 39422
Phone 601/674-3033
March 14, 1984

Laurel Church of Christ
Audubon Dr. at 29th St.
Laurel, MS. 39440

Dear Brethren:

The church in Bay Springs is deeply indebted to the Audubon Drive Church for your many years of faithful financial support. We gratefully acknowledge that your generous sacrifice of the last ten years has been largely responsible for our beginning, the beautiful facilities that we now enjoy and our continued existence through the years. We would certainly be remiss if we did not express to you a sincere thank you for your assistance.

It is always sad to see division in the Lord's body. It is especially painful to see division in a congregation with which we have had a special relationship.

Unity is a precious thing. The Lord prayed for unity, "that the world may believe that you have sent me" (John 17:20-21). Paul exhorted the Ephesians, "Endeavouring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:3). Unity, however, is not to be sought at any price. We cannot agree to disagree on matters of doctrine and remain pleasing to the Lord (Revelation 2:12-17). True unity, then, must be predicated upon our submission to God's will (Acts 2:42; 1 Corinthians 1:10) as it has been revealed in the holy scriptures (2 Timothy 3:16-17).

Division occurs when men deviate from God's will (Galatians 1:6-7). The "divider" or the "troubling" is the one who is espousing error (1 Kings 18:17-18) or one who refuses to repent of sins (1 Corinthians 5:1-8). Thus, it is possible that those guilty of creating division may be those who retain control over a building and financial resources if they are guilty of teaching and/or endorsing error.

On March 3, 1984 we received a letter informing us of a newly formed congregation meeting in Laurel in the Old Thompson Funeral Home building. These brethren, once a part of the Audubon Drive congregation, charged Benton Dibrell as well as the Audubon Drive church with very serious doctrinal error and informed us that they had withdrawn fellowship from you.

The gravity of the situation, as well as the relationship which we have shared, prompted us to carefully and prayerfully investigate the charges of error at the Audubon Drive congregation. To this end Bruce Moss and Peter Welch accepted your invitation to attend your business meeting on Monday night, March 5, 1984. At no time have we sought to infringe upon your autonomy. We have sought out whatever information was available that would help us make an intelligent decision.

After examining the information gathered we looked to the Bible to determine right and wrong. This is as it should be for the Bible is God's final source of authority (Judges 3); whatever we do must be by the authority of God as given in the Bible (2 Timothy 3:16-17; Colossians 3:16). Right and wrong can never be determined by finances, friendships, respect, position, age, feelings or by scholastic degrees.

We certainly recognize the need to "forebear one another in love" (Ephesians 4:2). Forbearance, however, does not mean tolerance of willful sin, an unrepentant heart, doctrinal error and/or false teachers. Note the following commands of the scriptures:

1. We are to be on guard against false doctrine as well as those teaching such doctrines (Acts 20:28-30; Matthew 7:15).
2. We are to "try the spirits whether they are of God" (1 John 4:1).
3. The church is to uphold truth and oppose error in whatever form it appears (Jude 3; Galatians 1:6-11; 2:4-5).
4. Those guilty of teaching error must be marked and withdrawn from (Romans 16:17-18; 2 John 9-11).
5. The purity of the church must be maintained by withdrawing from those who refuse to repent of sins even though they have been instructed in the truth (1 Corinthians 5:1-8).

Men are found to be guilty of teaching error through any one or a combination of the following ways:

1. public oral proclamation (Acts 18:25)
2. house to house teaching (2 Timothy 3:1-7)
3. through the written word (2 Peter 3:14-16)
4. by example (Galatians 2:11-14)

After thoroughly reviewing the charges of error and false doctrine which Benton Dibrell has been accused of holding and teaching, we examined his written response to questions submitted to him on February 19, 1984. These responses clearly show that brother Dibrell is in error on several points and that he refuses to repent of these sins.

1. By his own admission he sees no sin in forsaking the assembling of the saints, a violation of Hebrews 10:25.
2. By his own admission he sees no sin involved in actively worshipping with the denominations, a violation of John 4:24.
3. He effectively endorses denominationalism, even though it is a violation of numerous scriptures, among these being 1 Corinthians 1:10; John 4:24; and Matthew 15:9.
4. He effectively states that baptism is not necessary for the remission of sins even though the Bible clearly states that it is (Acts 2:38; 1 Peter 3:21).
5. He effectively endorses use of instrumental music in praise to God though this violates Ephesians 5:19 and Colossians 3:16.

Other points could be elaborated on but these are used to show that we concur with the charges brought against brother Dibrell.

Further, we find that brother Dibrell is guilty of teaching error through his participation in and whole hearted endorsement of the *Easy To Read Version*. This version, which he helped write, is filled with doctrinal error. This is just one example of how this brother has taught error.

The Audubon Drive congregation has refused to discipline brother Dibrell. This alone makes you a joint participant in his error (2 John 9-11).

However, you have also defended him against those who have sought to fully expose him and you have endorsed his error.

Therefore, we have no recourse than to follow the example of the

newly formed congregation and withdraw our fellowship from the Audubon Drive congregation. We no longer desire to receive nor will we accept future financial support from you.

It grieves us to see the path of religious tolerance and error which you have chosen to follow. Our sincere and earnest prayer is that you will see the error you have currently endorsed and the eternal consequences of such. Further, it is our prayer that Benton Dibrell and the Audubon Drive congregation will repent of the sins committed and once again be joined with the faithful brethren in Laurel.

Sincerely,
(Signed)
Bruce Moss
Peter L. Welch
Marvin A. Kendall, Jr. (Bud)
Daniel Lowery

P. S. Thank you for the check but since our decision was reached before receiving the check we are returning it.

* * * * *

So there you have it, brethren. Not only has Steve Mabry, for the sake of truth and his own conscience, given up the rather sizeable salary he enjoyed while preaching at Audubon Drive, but the Bay Springs brethren also have

*For further documentation, especially re: the doctrine of Benton Dibrell, please address your inquiries to Steve Mabry, Route 13, Box 9, Laurel, Mississippi 39440.

decided they no longer can accept the \$1,000.00 a month that Audubon Drive was sending them by way of support.

It seems to me that faithful brethren in other places need to demonstrate their deep appreciation for the courageous sacrifice for truth that these respective brethren are making. Peter Welch, minister at Bay Springs, having thus lost \$1,000.00 monthly support for standing for the right, needs \$250.00 per week to offset this loss. You may address him % Bay Springs church of Christ, Post Office Box 326, Bay Springs, Mississippi 39422.

As for Steve Mabry, under date of March 24, 1984, he wrote, in part, saying, "Brother Rice, we now have \$125.00 per month committed from East Corinth and \$50.00 per month from Hobbs Street in Athens, Al. Our contribution is averaging about \$550.00 per week. The brethren have committed \$250 per week to my salary. I need another \$250.00 per week to complete my salary, insurance and housing as I had to move from the Audubon Drive home and rent another house . . . Our record attendance has been 56 (with visitors). We are averaging about 35-47 in attendance . . . We appreciate so very much all the encouragement, support and prayers you have given to us." Anyone wishing to have a part in meeting this need, please address either Steve Mabry, Route 13, Box 9, Laurel, Mississippi 39440 (Phone: 601/649-0853) or Al Stanley, Treasurer, 1115 North 8th Avenue, Laurel, Mississippi 39440.

Jury Declares Elders Guilty!

Bill Hamrick, Editor
The Christian Worker

(EDITORIAL NOTE: Although Contending for the Faith will have quite a lot more to say about it, Lord willing, in our issue for May/1984, it seems good to hear from at least one of our gospel preachers, Bill Hamrick, who also edits the Christian Worker, who was able to attend all four days of the trial against the Collinsville (Oklahoma) church of Christ and its elders, resulting from a \$1.35-million lawsuit brought by Marian Guinn, who had been withdrawn from for acts of fornication, unfaithful attendance and refusing to be in submission to the elders. Much appreciation to brother Hamrick for his report. — Ira Y. Rice, Jr., Editor)

The elders of the Collinsville, Oklahoma church of Christ were found guilty in the Tulsa County District Court on Thursday, March 15, 1984 of invasion of privacy and intentional infliction of emotional distress of a member withdrawn from. The plaintiff was awarded \$390,000.00 in actual and punitive damages. The jury's decision has been appealed to the Oklahoma State Supreme Court.

The trial which began Monday, March 12, in the courtroom of District Judge Tony M. Graham caught the attention of the international news media. Overflow crowds of over 200 attended most of the sessions. The suit was filed after the member was withdrawn from for acts of fornication, unfaithful attendance and refusing to be in submission to the elders. The person withdrawn from admitted to acts of fornication but refused to repent. She claimed at the time of the withdrawal that she had resigned her membership from the church of Christ and was not subject to the elders at Collinsville.

The jury, seated the first day of the trial, was made up of

five persons who belonged to no religious body and a majority of the remaining jurors did not attend a church regularly. A high percentage of the jurors were divorced at least once and none were members of the church of Christ.

The attorney for the plaintiff, in opening remarks to the jury, pointed to meetings the elders had with her regarding the rumor that she had caused the divorce of a prominent Collinsville citizen, but refused to identify the informants. In the summer of 1981, she admitted having sexual relations with this person. The attorney claimed that the elders intimidated the plaintiff and her children. On September 21, 1981, the elders wrote of their plans to withdraw from her if she did not repent and make confession before the congregation before September 27. On September 24 she had an attorney write the elders, asking that they not read the letter of withdrawal before the church. She followed with a letter on September 25, "resigning" from the church of Christ. The withdrawal was read on October 4, 1981 before the congregations in the immediate area of Collinsville.

The attorney for the church was Truman Rucker, a member of the Carbondale church of Christ in Tulsa. He argued that the church of Christ is the Lord's family and one does not resign from it since the Lord adds the members. He also noted the difference between "withdrawal" and "resigning." He pointed to the Bible as the only authority in religion and that scriptures compelled the elders to take the action of withdrawal when all else had failed. He cited Ephesians 5:1-3; I Corinthians 5:9; I Thessalonians 4:1-4; Matthew 18:15-17; II Thessalonians 3:6; I Corinthians 5:11 and other passages. He noted that the discipline was done out of love and duty.

During the course of the four-day trial, witnesses for the defense included two of the three elders, **Ron Witten** and **Ted Moody**. Brother **Allen Cash**, the third elder, was not called to the witness stand.

The attorney for the plaintiff often challenged the literal interpretation of the scriptures. He also insisted that any reference to I Corinthians 5 was not valid in this case since it was supposed to deal with incest. He insisted that reading the withdrawal letter invaded the plaintiff's privacy and that the elders singled her out for discipline unfairly.

Brother Rucker pointed out that her conduct was already well known in the community and that the withdrawal action could have been avoided if she had repented. He pointed out that the plaintiff knew her actions were wrong and that she "withdrew" her membership to avoid the discipline.

The jury deliberated for five hours and reached the verdict at 5:12 p.m. on Thursday, March 15.

(NOTE: As brother Hamrick observed, in an aside connected with his article, "the consequences of this lawsuit may indeed be far reaching." Although the jury decision in this initial trial was "for the plaintiff", it simply will not do for Christians and churches of Christ to sit idly by and accept this decision as final. How was it even possible for a panel of 12 non-Christians to render a correct verdict on something involving the doctrine of Christ! Watch our May issue for a much fuller treatment regarding this trial. IYR Jr.)

A Plea For The Church

Dan Goddard

The plea of the churches of Christ is to restore the apostolic church — for men to make a *complete return* to the *original* ground of the New Testament church. This appeal involves going back beyond all human creeds, councils and ecclesiastical authorities to Christ and inspired apostles — and to restore all things wherein there has been an apostasy. It is *not* a plea to *reform* corrupt denominations, but to *restore* the church of Christ to its primitive power and glory.

1. WE PLEAD FOR GREATER CONSECRATION TO CHRIST. In baptism we put on Christ. (Galatians 3:27). This is the beginning point as a child in God's family. Conversion requires a complete surrender of self and substance to Christ. (Luke 9:23; Matthew 10:38). Christianity is more than simply being a member of the church. It involves conforming the *whole life* to that which was exemplified by the Lord. (I Peter 2:21ff), living soberly, righteously and godly in this present world. (Titus 2:11-14).

2. WE PLEAD FOR UNITY IN CHRIST. We are not pleading for "union", as some in the church today would be fond of doing. Some would like to see the church of Christ and the Christian Church (Conservative) unite their efforts and become one force for Christ. If so, there would be *union*, but not *unity*! A merging of denominations is not the unity Christ requested in this prayer. (John 17:20-23). There was unity in the Jerusalem church. When the church was dispersed from that city, new congregations of the same faith and order were established in other cities. Soon there was a church in Samaria, one in Antioch and another in Philippi. All were of the same faith and practice, recognizing one authority. By preaching Christ and his will for us, as revealed in the New Testament, we can have the same unity among believers today. But not among some who profess to be believers and then turn around and add to the church choirs, instrumental music, deaconesses, missionary socie-

ties, congregational voting, acceptance of denominational baptism, women elders, women song leaders, women teaching a mixed Bible class, women leading prayer in the public assembly and such like. (And some among us thought it was "just" the instrumental music question that separated us from the Christian Church!)

3. WE PLEAD FOR THE NEW TESTAMENT CHURCH. One hears so much today about this or that church that he almost forgets that Christ built the church. He said, "I will build my church." (Matthew 16:18). It belongs to him by reason of purchase. (Acts 20:28). I wish that some who are preaching today among us would plead for the New Testament church as much as they plead for us to accept denominational people as Christians and members of Christ's church.

4. WE PLEAD FOR THE AUTHORITY OF CHRIST. The Bible teaches that God delegated all authority to Jesus, and that Jesus delegated authority to his apostles. (Matthew 28:18; John 16:13; 20:21-23). There is no evidence in the Bible that this authority was given to anyone else. That authority certainly has not been given to "church of Christ preachers" to grant entrance into the church whom God has excluded. This is so because they either have never complied with the terms, or, if they have, they now are living in an apostate condition because they have added different elements to the church and its worship that God never has authorized.

5. WE PLEAD FOR THE WORD OF CHRIST. The word of Christ is eternal. (I Peter 1:25). It is sufficient to give us all the instruction we need as Christians. (II Timothy 3:16-17). We are not to use in place of, or instead of the scriptures, our creed books, our favorite theologians, or our man-made traditions. How can we have unity with any religious group on earth that uses these things as authority for what they practice?

6. OUR PLEA FOR THE NAME OF CHRIST. The man that says there is nothing in a name is not familiar with the Bible. Salvation is in the name of Christ. (Acts 4:12). Remission of sins is in his name. (Luke 24:46-47). God's children are to glorify him in the name of Christ. (I Peter 4:16).

Please hear me on this point: The church of Christ is the only group of people on earth today that is pleading for the "name of Christ," the "word of Christ," the "authority of Christ," the "New Testament church," the "unity of Christ," and "greater consecration to Christ." How do I know this to be true? Simply this, if all religious people were making these same please there would be no denominations, no cults, no sects, and no isms. All would be New Testament Christians and members of the Lord's church.

— Phillips Street church of Christ
— 912 Phillips Street
Dyersburg, Tennessee 38024

NOTE: In discussing things with brother Goddard on the telephone one day recently, he reminded me that he himself had come out of the Christian Church, just a few years ago, because he found that the churches of Christ were holding to the original ground as found in the New Testament. "You can just imagine how I feel," he continued, "to find that now many of our preachers are going into the very things that I came out of!"

Brethren, after all the monumental effort on the part of others in former days to call us back to the "old paths", it comes with mighty poor grace indeed that some of us no longer are content with the truth of God and are exchanging it for a lie. I recommend a re-study of brother Goddard's article and that we all let ourselves be actuated thereby. — Ira Y. Rice, Jr., Editor

PERFIDY INCORPORATED

LEMMONS • LOVELL • LUCAS

&

ASSOCIATES

(With Offices In California, Texas, and Florida)

December 5, 1983

Mr. Ira Y. Rice, Jr., Editor
Contending for the Faith
2956 Allshore
Memphis, Tennessee 38118

Dear Fiery Iry:

You cantankerous old codger! We are sick and tired of you and your paper, Contending for the Faith. Don't you know how dearly you have cost us. You ought to go back to China and leave us alone.

Because of you, and others like you, we lost our paper down in Texas. Who are "Duster" Cline and "Buster" Dobbs, anyway? We figure they are twins. Boy, do those silly names ever fit them! They dusted our scooters and busted up our little playhouse. Even though you deny it, we just know you had to have had something to do with that deal. You old goat!

Weren't you causing us enough trouble with your own paper? You have attacked our philosophy and informed so many brethren about it, it is hard to get a decent foothold in an unsuspecting congregation anymore. We are just not getting to divide as many churches as we used to. Why, we've lost one of our very best men at the Sunset School of Preaching and we lost our main man at Harding. Another thing, we are not getting to speak at places all over the country like we used to. And, its all your fault. If we weren't such fine folks we'd sue your pants off of you. You old coot!

Well, we're not giving up. We think we've got Rubel Shelly coming over to our side. He's a big deal, you know. We are sort of regrouping. And, we still have a paper, Action. Nope, we not dead, yet. Yes, we are suffering a little set back. Why not leave us alone for a few months? Go after someone else. Get off our backs! If you will leave us alone for just a little while, we will come back stronger than ever. Then you would have lots to write about. You old crank!

Of course, we love you! You old #%@\$!*φ&! Please take this letter in the fine spirit in which it was written. While we wish you would have a car wreck, get paralyzed, and that Contending for the Faith would burn, we want only what is best for you.

Yours truly

I.R. Sik

CC: Cline, Dobbs, Luper, McClish

(NOTE: Although we do not usually publish anonymous letters, we could not pass this one up IYR Jr.)

Notes & Quotes...

Charlie Nicks, of Huntingdon, Tennessee, enclosed \$30.00 for our contending-for-the-faith fund.

James L. Russell, Garden Grove, California: "Your January/1984 issue of *Contending for the Faith* is a real eye-opener and alarming. As you may know, the Overland Park church of Christ will host the **1984 National Workshop for Christian Workers with the Deaf** this June 18-21. Please send me a bundle of 12 copies of the January/1984 *Contending for the Faith*. Check enclosed (\$6.85).

"I was pleased to see the article by **Sam Roach** in the far East Newsletter about the deaf work and how it started. I am eternally indebted to you for *Contending for the Faith*. Keep up your good work."

(NOTE: "It is astonishing how some of our best works tend to gravitate toward churches who no longer stand for the truth," I replied, in part. "Just because the Overland Park church has grown BIG is not good enough. It has done so at the expense of the gospel. What a shame that the national workshop for Christian workers with the deaf should be involved with brethren who no longer listen to sound doctrine! . . .")

It is of interest that brother Russell is himself deaf. IYR Jr.)

Selby M. Matheny, of Bastrop, Louisiana, in renewing for another three years, added another \$12.65 onto his check, saying, "Keep up the good fight."

Sam Roper, evangelist for the Pike Road congregation, of Pantego, North Carolina: "I have just completed reading your August 83 issue and I find your paper as informative and helpful as anything I have in my library. I started reading *Contending for the Faith* while a student at the Memphis School of Preaching in 1974 and now that I am working in the North Carolina area it is extremely helpful to keep in touch with current news . . .

"These men and those who follow them and support them are trying to spread their doctrines throughout the Carolinas. I for one deeply appreciate what you are doing and pray that others will take up the much needed task of exposing these men. God continue to bless you and the work that you are doing.

"Please assist me in obtaining information about brother **Rubel Shelly** and the direction he is now taking. Several here within our congregation respect him very highly and he has been used at some youth functions in our area. Brother Deaver in his *Biblical Notes* had some interesting comments and I would like to find out more. Thank you for any help."

(NOTE: It distresses us beyond measure that we no longer can recommend brother Shelly as sound in the faith. For those desiring everything that we have published on his "uncertain sounds" to date, please enclose \$2.50 with your order for the three "Rubel Shelly" issues (May/1983, November/1983 and March/1984), which we have published to date. This covers cost not only of the issues themselves but allows an extra \$1.00 for postage and packaging. All such orders should be addressed to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.).

Damie and Roger Elliott Carter, of Chickasha, Oklahoma, in letting us know that their \$10.00 monthly support would continue for *Contending for the Faith* and our Far East-World Evangelism, said, "We also want to thank you and my uncle **Melvin Elliott** for getting us to subscribe to the *Firm Foundation*. We really enjoy it!"

Cliff Wilson, Denton, Texas: "I enjoy *Contending for the Faith* very much and look forward to it each month. Keep up the good work."

Johnnie Williams, Nipomo, California: "*Contending for the Faith* is the best help I am aware of, next to the Bible."

Ed Crawford, Independence, Missouri: "The title of your publication has given me great hope with regard to Jude 3."

Steve Gibson, who formerly preached at Flushing, Michigan, now preaches to the church at Bristow, Oklahoma.

Walter McCoy, Effingham, Illinois: "I appreciate so much the work you are doing searching out error and standing for the truth. As an elder in the Lord's church I find your paper very helpful in learning about things happening around the country and in different congregations. Keep up the good work and may the Lord bless you in your work there and in your preaching around the world."

Mrs. Helen S. Riik, of Jacksonville Beach, Florida, in renewing her subscription for another year of *Contending for the Faith*, said, "And you truly do contend! . . . I appreciate the wonderful work brother Rice is doing to keep the Lord's church pure in this day of apostasy, false doctrine and liberalism. May God continue to bless your work and may you ever stand firm in the truth!"

Robert S. Parsons, Abilene, Texas: "Cancel."

Carroll D. Harris, Greenville, South Carolina: "Having been a reader of *Contending for the Faith* for several years, I am most thankful for the courage you and the brethren have in opposing error in the church. Have used your writings on many occasions to combat Crossroads doctrine and the new perversions of the Bible. I am sending you a subscription for a friend of mine who is also busy in the Lord's vineyard combatting error and recently appointed deacon in the Lord's church."

(NOTE: Brother Harris not only enclosed \$5.00 for the subscription, but added another \$5.00 to "use as you see fit. IYR Jr.)

Freddie C. Shows, Jonesboro, Louisiana: "I am a young gospel preacher. I preach part time (usually driving to various areas, but may I say that I really appreciate the strong stand for God's truth that you brethren take. I am very discouraged and disappointed with the 'brotherhood' of today. We are at a time when we need men of faith such as **Foy E. Wallace, Jr., N. B. Hardeman, Alexander Campbell** — and the list could go on. I am presently educating myself as well as possible through the teachings of men such as these and brethren such as yourselves . . . Only by a strong stand for the 'old paths' can we hope to restore the once pure 'body of Christ' to the road of eternal life . . ."

Donald R. Bain, Lebanon, Tennessee: "Thank God for you and others like you for the work you are doing in mission work and *Contending for the Faith*. I wasn't fully aware of some of the terrible things afflicting the Lord's church until I was handed some back copies of your paper by the preacher where my wife and I have started to attend. Enclosed is \$10.00 for one year's subscription. Use the rest for whatever you need the most."

James W. Berry, former elder, Montgomery, Alabama, renewed for three years, saying, "We enjoy 'Contending for the Faith.' Keep up the good work!"

Joe Sparks, of Norwood, Colorado, is now deceased.

Dub McClish, who preaches to the Pearl Street church, in Denton, Texas, was invited to speak at the Yosemite Family Encampment in 1983. Upon returning, he wrote, in part, "I taught a daily class and preached one night at the Yosemite Family Encampment . . . There were about five or six of us old sore heads out there, and the rest of the teachers were either pretty far to the left or at least with one foot on each side of the fence. It was distressing to hear some of the things that were taught by men like **Paul Faulkner, Jerry Rushford, Charles Beeson** and **Harold Paden**."

"They asked me to speak on gospel preaching the night I preached, and I delivered almost verbatim the material I prepared for our **FIRST ANNUAL DENTON LECTURES** last fall. **Wendell Winkler** presented the very same material on moral purity that he prepared for our lectures. You can imagine that we had a few squeals from those present. In fact, some got up and walked out on Wendell (they were wearing shorts as they walked out). However, there were several who expressed appreciation for this kind of material. There are still some out there who are hungering for a distinctive message, but largely speaking the West Coast churches are starving to death spiritually I fear.

I hope and pray that I was able to do some good. I don't know if I will be invited back or not. At least, a pretty good sized bunch of people were exposed to what I had to say. The crowd that I addressed on Monday night was estimated at 4,000 and contained elders and/or preachers from 75 to 80% of the churches in California.

"I rejoice, as I know you do, that the *Firm Foundation* transaction was completed on schedule. I hope and pray that we can help rebuild this good paper."

J. L. Davidson, preacher, Conroe, Texas: "I recently subscribed to 'Restoration Review' and 'Ensign' so as to confirm what I had heard about our 'liberated brethren' and I learned that the half had not been told me. I regret that these things have come to pass in my lifetime — or anyone else's for that matter! God bless you in **CONTENDING FOR THE FAITH**. I will continue to what I can to help." (NOTE: He enclosed \$25.00 for our contending for the faith fund. IYR Jr.)

Jimmy W. Bates, of Corinth, Mississippi, in submitting two three-year subscriptions, said, "Keep up the good work. May God continue to bless your efforts for truth!"

Juanita Land, Fayetteville, Arkansas: "We are distressed to find that the *NIV* is very popular in this area. If anyone would like to purchase a large supply of *Contending for the Faith* issues which deal with the *NIV*, we would be delighted to distribute them here. We are not in a position financially to buy them ourselves. Our phone number is (501) 442-9012."

Marlin Kilpatrick, of Fruitland Park, Florida, in renewing for three years, said: "Your coverage of **CROSSROADISM** in the August issue was tremendous! Keep up the good work of telling the brotherhood what it needs to hear. Contrary to what many seem to think, **CROSSROADISM** is NOT DEAD. I've personally talked to some Christians right here in Central Florida, who can see nothing wrong with the Crossroads church and her doctrine. As in the days of the apostles, some believe and some do not. (Acts 28:24)."

Mrs. Bobbie Lawrence, of Cape Coral, Florida, in reporting the passing of her late, lamented husband, brother **Guy Lawrence**, said, "He had a long illness, but he fought Liberalism from his bed to the end. Please keep up your good fight for the truth."

David R. Brassfield, writing for the church at Stuart, Oklahoma, said: "I don't know which is the greater threat to the brotherhood today: Crossroadism, or Phariseism. Please remove our name from your mailing list."

RELIGIOUS HARLOTRY

D. Ray Pippin

The beloved apostle Paul gave some very poignant advice to the young preacher Timothy which many so-called preachers of today blatantly overlook. Timothy was told that **"the love of money is the root of all evil . . . but thou, O man of God, flee these things; and follow after righteousness, godliness, faith, patience, meekness. Fight the good fight of faith . . ."** (1 Timothy 6:10).

It is no small wonder why the public is turned against religion when we read in the newspaper and see on television the religious racketeering being carried on today under the guise of Christianity!

While these may be hard economic times for many corporations and individual Americans and we see such old line companies fail such as Penn Central Railroad, Braniff International Airlines and others, it is a paradox that in this climate at least five TV preachers have propelled their 'electronic churches' into the billion-dollar corporation classification. (Tax exempt, of course.)

According to the *Globe Newspaper* interview with **Jeffery Hadden**, co-author of *TV's Prime Time Preachers*, the major video preachers pull in more than 50-million dollars per year. There are at least five of the electronic churches that are now classified in the billion-dollar category! These are listed as follows: **Jimmy Swaggart, Jack Van Impe, Charles Stanley, Kenneth Copeland and Pat Robertson.**

It appears as though the longer-established **Oral Roberts** and **Rex Humbard** have diminished in popularity even though, according to this interview, "both of them radically changed their formats. Roberts has even got entertainment and puppets in his show, but I don't think he's taking off again!"

According to the author, Rex Humbard found himself in trouble with some of his flock when it was learned that he and his sons had bought condominiums valued at \$650,000 — with a down payment of \$177,000 — in the winter resort area of Baynton, Florida.

It appears, however, that the general public is still vulnerable to these apostate hirelings. Oral Roberts has recently announced that God has picked him to cure cancer and that God has so informed him that these "prayer partners" should each send in \$240.00 or at least 10% of their income. The "prayer partners" in return are to receive 48 tapes of Mr. Roberts' commentary on the New Testament plus "14 special blessings"! The response to this is heavy.

The **Kenneth Hagan** ministries recently held a six-day religious rally in downtown Tulsa, Oklahoma, and 16,000 followers jammed the downtown section of the city until cars had to be turned away. The city was forced to arrange for twenty 66-passenger buses to shuttle participants who were gathered together throughout the United States to attend the "healing service" conducted by Hagan. Of course it is understood that an offering will be paid for this service.

We in the churches of Christ would like to think that we are not tainted by such shenanigans as this. However, when we look around the brotherhood today we see some churches with \$60,000 kitchens, multi-million-dollar gymnasiums, and entertainment spectacles, it appears that it is later than we think. The organized "clergy system" in the church today has become streamlined in its quest for large numbers and high contributions. Our "clergy" knows that such shenanigans do pay, so watch out! We must be on our guard.

It is true that Christians cannot control what apostate religious groups do, however, we ourselves cannot lose sight of Christ's admonition that **"the hour cometh and now is, when the true worshiper shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit: and they**

that worship him must worship him in spirit and in truth." (John 4:23, 24).

Sammy D. Cooper, Cookeville, Tennessee: "The news that some brother has ceased preaching the truth as presented in God's word is never a thrill, however it is sometimes necessary to expose some for preaching false doctrine. The sad part of this often is that the brotherhood will 'skin alive' the one having the courage to stand up and be counted whereas the brother teaching error does nothing more than cry about being persecuted. Even if he is terminated at a congregation for teaching error, he simple moves to another congregation without repenting.

"How thankful are we that you along with a few others have the courage to stand for right. I would like to get a tape of **Landon Saunders** in which he is teaching liberalism, and also a copy of the tape in which **Rubel Shelly** makes some statements indicating there are Christians in denominations . . .

"May the Lord bless you in your work both in the United States and in foreign countries."

The Christian Worker, as was announced earlier, was sold to brethren **Bill Hamrick** and **David Brown**. "In the meantime," brother Hamrick informs us, "David made the difficult decision to sell his portion of the Worker to me effective February 1. He has a very heavy schedule and a young family he must spend more time with. We will continue to work side by side at Turley Home and he does plan to contribute articles from time to time. He found out the hard way that one can do only so much . . ."

(NOTE: "I was talking about this very thing last night with my wife," I said in my reply. "The work I do on *Contending for the Faith*, plus my other work trying to find workers and supporters for world evangelism, keeps me away from home approximately 60% of the time. Folks not involved with such have no idea the cost in time and being away from one's family.

"Now that you have it all, you will be making such sacrifices more than you may have realized. I pray the Lord to bless you as you proceed."

Folks interested in subscribing for the *Christian Worker*, please address your inquiries to brother Hamrick, at Post Office Box 6559, Tulsa, Oklahoma 74156.)

Nancy Harris, of Rochester, New York, in sending in her own subscription, said, "I have been reading someone else's paper and have enjoyed it very much."

James M. Coleman, of Oxford, Mississippi, in renewing for another year, said, "I am enclosing an article from the November 23-24, 1983 issue of USA Today. It is about a 'non-sexist' Bible entitled, *Inclusive Language Lectionary*", which is published (or is pushed) by the National Council of Churches. My grandparents were staying with us over the Thanksgiving holidays, and my grandfather, who is an elder in the Lord's church, read this and he didn't like this at all.

"Today the church is being caught in a squeeze play. With Chuck Lucas and his Hell's Angels on one side and a flood of phony Bibles on the other.

"I would like to close with two verses from Psalms — one for Lucas and his clones, and the second for those in the NCC.

"Psalms 2:9: 'Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a Potter's vessel.'

"Psalms 119:2: 'Blessed are they that keep his testimonies, and that seek him with the whole heart.'"

What Do You Do On Sunday Night That Is More Important Than Worshipping God?

Earl Madden, Crossett, Arkansas: I want to commend you for exposing the error that exists in some of the Lord's churches. I love you very much for that. Acts 18:9. Keep up the good work . . ."

(Note: Brother Madden enclosed ten new subscriptions. IYRJR.)

Paul L. Flynn, Victorville, California: "I am enclosing four subscriptions, including my renewal. I am sending a little bit extra to help with the postage. God bless your work. Keep on contending for the faith. The church is in great need of the truth. We have so much dissension and so much self-pride in elders and the preachers. We need you and others like you . . ."

Willie Eubanks, of Wewoka, Oklahoma, enclosed her own renewal and two new ones, saying, "Please let these new subscriptions begin with the August issue. I especially want them to have the August issue on the Crossroads Cult. Also please send me two copies of the August issue. Keep the extra dollar."

Loy Edwards, Aurora, Colorado: "I have recently had opportunity to read three issues of your fine publication. All three were given (loaned) to me by one of our members here in Aurora . . . I'm sure that our exposure may not have been quite as great as it has been in some other places. We have had and are still having some problems with the Crossroads problem.

"I so much appreciate your willingness to speak out through the pages of *Contending for the Faith*, and I want to subscribe immediately . . . Please start a three-year subscription as quickly as possible . . . If they are still available, I would very much like to have two or three copies each of the three issues from last year — March, August and November . . ."

(NOTE: We still can supply these and all the other "Crossroads" issues from 1979 onward. Please look in the left-hand column on Page 2 for how much to send with your bundle orders for these issues. IYRJR.)

Ernest Loomis, minister, Licking, Missouri: "Thank you for your continued contending for the faith. It is generally a thankless job, but so was the Lord's job a thankless one."

(NOTE: Brother Loomis enclosed an order for 25 copies of our July/1981 issue, re: Crossroads, for distribution there. IYRJR.)

Mrs. Alma Martin, of El Paso, Texas, contributed \$25.00 to our *Contending for the Faith* fund.

Mr. & Mrs. Ray Hogan, of West Melbourne, Florida, ordered two extra copies of our July/1981 issue and sent \$9.00 toward our contending for the faith fund, saying, "May God grant you many more years, and the strength to keep up the good work you are doing."

Roy J. Hearn, Memphis, Tennessee: We appreciate the great work that you have done on Crossroads, and other issues, and informing the brotherhood of what's going on."

Hubbard Hill, Dunedin, Florida: "Please remove from mailing list."

Richard Bates, elder, Columbus, Ohio: "Enclosed you will find a check for \$12.00 for a bundle of 40 copies of *Contending for the Faith* . . . Keep up the good work that you are doing. We know that it isn't easy, but we know that truth will prevail, if enough of us will press the battle."

Riverside church of Christ, of Columbia, Tennessee, ordered 100 copies of our "Crossroads" issues both for April as well as for July, 1981.

Bert M. Perry, who formerly preached at Newark, Texas, now is doing the same at Childress, Texas.



**LOOKING FOR A PREACHER?
HAROLD BIGHAM GRADUATES
FROM BELLVIEW THIS JULY**

What a privilege it is for a congregation to take on the services of a new, young preacher thus giving him the opportunity to do his first full time work!

Harold Bigham, the son of faithful members of the Lord's church, from Northport, Alabama, is now 23 years of age, having himself been a Christian for more than ten years. He began part time preaching and teaching at the age of 19.

After preaching on a regular basis at Moundville Alabama in 1981-82, he decided to attend the Bellview Preacher Training School, of Pensacola, Florida, to further his Bible knowledge that he might better proclaim the gospel of Christ. Having entered Bellview the fall of 1982, he finishes his studies there in July of this year.

Having preached already at Northport, Cottondale and Newbern, Alabama; Grange Hall, Algood, Tennessee; and at Bellview, in Pensacola, brother Bigham states, "I want to preach the gospel, never swerving to the right or to the left."

Any congregation looking for such a preacher — preferably in the states of Alabama, Georgia, Tennessee, Mississippi or Florida — please address him at **4828-A Saufley Road, Pensacola, Florida 32506** or call **(904) 456-7668**.

Jerry H. Wilson, Waldorf, Maryland: "Do you have any critical material reviewing the *New King James Version*? If so, could you send a copy?"

NOTE: The only thing we have on this is a tape of a speech by brother Henry McCaghen, which he gave in the 1981 Fort Worth conference on the new versions of the Bible. To order, send \$2.63. IYR Jr.)

Church of Christ, 284 Montgomery Street, Chicopee, Massachusetts 01020: "Please remove the church from your mailing list."

Eldon W. Rogers, Johnson City, Tennessee: "I continue to enjoy the paper 'Contending for the Faith'. The only thing that I see wrong with the fight you are waging is, it ought to have been started 25 years beforehand. Perhaps some of the heart breaks that some have suffered in standing for the truth could have been avoided, and the truth would have had free course . . . We have some in this area who are in sympathy with John Clayton's views, but I believe that if they knew the truth on the matter it would solve the problem."

Mrs. Barney Mitchell, of Summerville, Georgia, sent \$20.00 toward our contending for the faith fund.

Toney L. Smith, Mineral Springs, Arkansas: "I receive your publication and am very pleased that the brotherhood has such material to read. The articles are sound and we do need more of this kind of work . . . I am a 1982 graduate of Brown Trail School of Preaching."

Doyle Gough, long-time member at *Sylvan Lake/Pontiac*, Michigan, now lives at Dresden, Tennessee, where his son Gilbert does the preaching. In sending in their change of address, the Goughs said, "Don't want to miss an issue."

Norman Horwitz, of Phoenix, Arizona, ordered one copy each of our "Crossroads" issues for March, August and November, 1980—and 100 copies of same for April/1981.

Church of Christ, Blanchard, Oklahoma, ordered 25 more copies of one of our "Crossroads" issues.

Earl and Johnnie Gressett, of Bristow, Oklahoma, enclosed \$10.00, saying, "We appreciate the work you are doing. Use this where needed."

**Tenth Annual Lectureship
BELLVIEW PREACHER TRAINING SCHOOL**

May 13-17, 1984

The Preaching Of The Cross

I Corinthians 1: 18-31

SUNDAY, MAY 13

- 9:00 A.M. The Cross: Evidence Of Divine Bill Coss
- 10:00 A.M. The Cross And The Gospel Mitchell Temple
- 7:00 P.M. The Preaching Of The Cross Ernest Underwood
- 8:00 P.M. At The Foot Of The Cross Bill Jackson

MONDAY, MAY 14

- 1:00 P.M. Cursed Is Everyone That Hangeth On a Tree . . . Clifford Dixon
- 2:00 P.M. Obedient Unto Death, Even The Death Of The Cross . Bill Jackson
- 3:00 P.M. Jesus Prepares His Apostles John Priola
- 7:00 P.M. I Will Not Leave You Comfortless Earl Godwin
- 8:00 P.M. The Atonement Of The Cross Bill Cline

TUESDAY, MAY 15

- 8:30 A.M. Enemies Of The Cross Of Christ Jas. C.W. Dixon
- 9:30 A.M. Friends Of The Cross Of Christ Kerwin McKee
- 10:30 A.M. The Joy Of The Cross Kenneth Cook
- 1:00 P.M. Golgotha: The Place Of The Skull Melvin Hampton
- 2:00 P.M. Preparation To Preach The Cross (No. 1) Roy J. Hearn
- 3:00 P.M. The Boldness Of The Preaching Of The Cross . . . Ervin Brantley
- 7:00 P.M. Making The Cross Of None Effect Grady Miller
- 8:00 P.M. The Cross Of Reconciliation M. W. Kiser

WEDNESDAY, MAY 16

- 8:30 A.M. The Offense Of The Cross John Gross
- 9:30 A.M. My Glory In The Cross Glen Wilcutt
- 10:30 A.M. Preparation To Preach The Cross (No. 2) Roy J. Hearn
- 1:00 P.M. The Cross In Restoration Preaching Dennis Gullede
- 2:00 P.M. Persecution For The Cross Of Christ Bill Dillon
- 3:00 P.M. The Cross: The Power Of God Ira Rice
- 7:00 P.M. The Cross And Conflict Of The Ages Howard Allen
- 8:00 P.M. Nailed To The Cross Alan Brown

THURSDAY, MAY 17

- 8:30 A.M. The Malfactors On The Cross Jeff Orr
- 9:30 A.M. It Is Finished Ben Vick
- 10:30 A.M. Why Hast Thou Forsaken Me Bill Irby
- 1:00 P.M. The Preacher Of The Cross Of Christ Charles Blair
- 2:00 P.M. Take Up His Cross Tom Snyder
- 3:00 P.M. Truly This Was The Son Of God Fred Davis
- 7:00 P.M. The Vicarious Suffering Of The Cross Rex Turner
- 8:00 P.M. The Cross Of Christ In Time And Eternity Jim Boyd

BELLVIEW CHURCH OF CHRIST

4850 Saufley Road, Pensacola, Florida 32506-1798

Max R. Miller, Lectureship Director

Wayne Coats, Mt. Juliet, Tennessee: "Send me 25 copies of the issue where you deal with Rubel's "Cube." You know, that cube that one can twist, turn, shape and reshape into anything — but it still is a cube . . ."

**VARNER-JARRETT DEBATE
on
MARRIAGE, DIVORCE AND
REMARRIAGE**

This written discussion on *Marriage, Divorce Remarriage* between **W. Terry Varner**, of Marietta, Ohio, and **Paul E. Jarrett**, of Mentor, Ohio, resulted from a challenge issued by brother Jarrett in the spring of 1979 during the Ohio Valley College. Lectureship in Parkersburg, West Virginia.

Totalling 323 pages in length, and with invaluable charts scattered throughout, it considers two separate propositions, as follows:

- 1) **The Scriptures teach that one must when called discontinue any marriage entered following an unscriptural divorce.**
- 2) **The Scriptures teach that one must con-**

tinue in any marriage that he is in when called whether it be his 1st, 2nd, 3rd, or any number."

Please address all orders (enclosing \$7.00, plus \$1.00 for postage and handling) to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118.**

James Forister, Ash Flat, Arkansas: "I am glad that there is an effort being made by *Contending for the Faith* to try to get all the churches of Christ to hold fast to God's word. In my reading of *Contending for the Faith* I have found very little wrong; however, I would like for you to be *more specific* about how they are breaking up individual homes, how they are breaking up individual churches. Just saying that they are doing so without giving details is not sufficient. What are they teaching in their churches — I mean the *Crossroads* churches.

"There are some members of our church here that don't believe what they are reading (I do believe); however, I believe some things should be more in detail, and you may have been more in detail in some issues which I have not read.

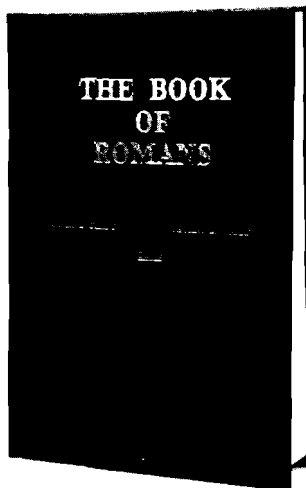
(NOTE: Indeed we have been. In fact, if one

should read ALL 13 ISSUES that we have devoted to the "Crossroads Controversy" thus he probably would have more specifics and details than he could "say grace" over. Anyone wishing to read everything that we have published on this over the past five years, please send \$5.00 (plus \$1.95 for postage and packaging) — \$6.95 in all — with your order to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. Just ask for the "Crossroads" issues, and we'll send you the entire set of 13 issues. IYR Jr.)

M. A. Hammond, of Longwood, Florida, ordered 25 copies of our "Crossroads" issue for August/1980, saying, "Thank God you are standing up and fighting Satan head on." The Hammonds lost their daughter to Crossroadism.

La Vega church of Christ, 2500 Parish Street, Waco, Texas, returned one of our "Crossroads" issues, marked, "Refused."

Church of Christ, of Fitzgerald, Georgia, ordered 25 copies of our "Crossroads" issue for July/1981.



A Great New Commentary on the
Book of Romans
A Homiletic Commentary

Edited by
Garland Elkins and Thomas B. Warren

NOTE THESE FEATURES OF THIS GREAT NEW BOOK:

- Permanent record of the Eighth Annual Spiritual Sword Lectureship, of the Getwell Church of Christ, Memphis, Tennessee.
- Written by 36 Bible scholars—all faithful members of the Lord's church.
- An exposition of the entire book of Romans.
- 367 pages; 37 chapters.
- One chapter deals with introductory matters.
- One chapter sets out an over-all look at Romans.
- Twenty-five chapters set out an exposition of the sixteen chapters of the book of Romans.
- Ten chapters set out an intensive look at a particular doctrine (for example, truth, the covenants, salvation, the Christian life, etc.) which is dealt with in the book of Romans.
- The 36 writers are: C. W. Bradley, Robert Brown, Franklin Camp, Curtis Cates, Winford Claiborne, Gary Colley, Darrell Conley, Andrew Connally, Phil Davis, Mac Deaver, Roy Deaver, Garland Elkins, Ralph Gilmore, Dan Goddard, Virgil Hale, Alan Highers, Terry Hightower, Bill Jackson, Glenn Jobe, Kenneth Jones, Dub McClish, Noel Merideth, Max Miller, Jerry Moffitt, Gobel Music, Flavil Nichols, Charles Pugh, Paul Sain, Billy Smith, Dick Sztanyo, Robert Taylor, Rex Turner, Sr., Thomas B. Warren, Charles Williams, Wendell Winkler, Gary Workman.

\$14⁹⁵

(Plus \$1.25 for postage and Packaging)

FIRST PRINTING SOLD OUT IN TWO WEEKS!
Beautifully bound in blue cloth, with gold lettering

ORDER FROM

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

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

Virgil Leach, Wife, Others At Lancaster, California, Renounce 'Crossroads', Return

Ira Y. Rice, Jr.

According to the old saying, "It's a long road that never turns." With congregations and homes being divided all over the brotherhood because of **Chuck Lucas** and his **Crossroads Philosophy** for so long it appeared that he was some sort of Pied Piper. Large numbers of brethren, many of them well known, seemingly were so mesmerized with his "success" that they were unable to see through the false doctrines upon which his movement is based.

Our readers will recall the "Crossroads" issue in November, 1980, when it was announced that Virgil Leach, one of the elders, and others in the church at Lancaster, California, had accepted the so-called "Crossroads Philosophy." It was a sad day for the church both at Lancaster and throughout that part of the brotherhood — for brother Leach was one of our better-known preachers!

Some time last year, one of the leading brethren in the Lancaster congregation got in touch with us saying that at least a few of those who had left were getting their eyes open to how false Crossroadism really is and were coming back. Our hearts rejoiced.

Then, this year, in Lancaster's bulletin, for January 22, 1984, we noted the following:

Loomis & Irene Arnett, 48303 20th Street, West, Space #126, Lancaster, California, Telephone 945-3908: "My coming forward today along with my good wife Irene, is somewhat unique from others who have come before us. We are strangers to a few of you, but we hope to get to know you better in the future.

"During a recent men's meeting I was asked point blank if I would denounce the 'Crossroads Philosophy'. At that time I said I would not. I was given the courtesy to try to explain my position and the reason for my answer. This explanation was not acceptable to some of the men.

"Since that time I've done some research and diligent study of the subject. I learned that I was not fully aware of the meaning and usage of the word 'philosophy'. In addition to consulting my dictionary and Greek Lexicon for meanings, I

read and digested an expose of a paperback entitled 'The Master Plan of Evangelism' by Coleman.

"From this study I realized that the suggestions in this book were the opinions or the philosophy of the author. These have been translated into rules and regulations for members of the church and have been and still are being used by Crossroads personnel in the Lancaster area as well as others. These are contrary to the Word of God, so therefore I denounce this philosophy.

"I have no intention of ever suggesting this philosophy be used here or any other assembly of the Lord's people.

"We have no ulterior motive in returning to the church here except to worship God, to remember the death of our Lord on the cross and to contribute in some way to the welfare of the church.

"I apologize to the church in general and to individual Christians in particular who have been hurt by my past actions. Please forgive us and especially pray for us. (Signed) Loomis & Irene Arnett"

In Lancaster's bulletin for February 12, 1984, not just *one*, but *two* similar statements appeared, as follows:

Cliff & Barbara Toman, 44234 N. Shad Street, Lancaster, Telephone 942-5883: "Brethren, we are so glad to be back here to worship our Lord at this place. You have all shown us so much love since we have returned.

"We are very sorry that we left. We ask your forgiveness for taking part in the split. At the time we left we felt we were doing the right thing. We now know that it was wrong to leave. If we have said or done anything to hurt anyone, we ask you to forgive us.

"We want to serve the Lord and do his will as we stated. In Christian love, (Signed) Cliff and Barbara Toman."

In that same bulletin, the following statement *also* appeared:

Sandy Richard, 4533 West K-12, Quartz Hill, Telephone 943-1548: "Please forgive me for taking part in the split of this church over a year ago. I know I was wrong to leave. I let my emotions take over, ignoring the Bible's teaching on divisions. Please forgive me if I have hurt you or caused anyone to doubt or stumble. It has been hard to live with all this guilt. I

(Continued on Page 3)

Contending FOR THE Faith

ISSN-0744-7906

Volume XV, No. 5 MAY/1984

Ira Y. Rice, Jr., Editor
EDITORIAL STAFF

Linwood E. Bishop	W. N. Jackson
James W. Boyd	Dan Jenkins
Tom L. Bright	Mark K. Lewis
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
Roy J. Hearn	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, \$5.50 plus \$1.45 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 communication to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.

POSTMASTER: Please send address changes 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

Are We Just A Bunch Of Old Curmudgeons?

One of the most puzzling phenomena in the churches of Christ in this final fifth of the 20th century is the attitude that many seem to have toward those who still are contending "earnestly for the faith as it was once delivered to the saints." (Jude 3)

Rather than giving such any credit at all for conscientious views and right motives for obeying what God told us *all* to do, the impression is left that we are just a bunch of irascible old curmudgeons from a Neanderthal age — and that if they can just hold out long enough, we'll finally die, or, like MacArthur's "old soldiers", just "fade away."

EVEN IF WE DO, THE PROBLEM WON'T

Well, of course, since it is "once appointed unto man to die" (Hebrews 9:27), eventually both we as well as those who oppose us must pass from this life. And even if we, by reason of strength, hold out past four score, it could be that with the passing years our influence slowly will dissipate and diminish.

But whether we die or just fade away, this will not affect the problem of obeying Jude 3 for those who are still alive and able to make themselves felt. It *still* will be in God's word — and such passages as Matthew 4:4 will *continue* to teach that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" or, as Luke 4:4 phrases it, "by every word of God."

NOT AGE OR ATTITUDE — BUT DOCTRINE

Instead of contending for the faith being a matter of age or attitude, careful students of the Word all know that it is a matter of **doctrine**. The apostle Paul had quite a lot to say about it, didn't he?

For instance, consider his words in Philippians 1:7. He commended those brethren, saying, "inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace." Farther down that same passage (*see verse 17*), he said, "I am set for the defence of the gospel."

In I Corinthians 11:1, he further commanded, "Be ye followers of me, even as I also am of Christ." Therefore, brethren, if we are going to be *Christians*, how can we therefore *not* contend!

SO WE CEASE CONTENDING — THEN WHAT?

Let us just suppose that those of us who still are contending for the faith quit doing so? What then?

In his instructions to Titus, regarding the ordaining of an elder, among other things Paul mentioned that he "must be" was "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Why? "For there are many unruly and vain talkers and deceivers . . . whose mouths must be stopped, who subvert whole houses, teaching things which they ought not . . ." (Titus 1:9-11) Evidently, if such exhortation and convincing is *not* done, these unruly, vain talkers and deceivers' mouths will *not* be stopped, and whole houses *will* be subverted!

No, brethren, we dare not hold our peace. As Paul told Timothy, in I Timothy 4:6, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine . . ."

— Ira Y. Rice, Jr., Editor

Leach, Wife, Others Return at Lancaster

(Continued from Page 1)

never believed I was capable of ignoring God's word. It's a terrible burden to bear and I want to be free of it. My family and I wish to worship with you again. Forgive me. (Signed) Sandy Richard."

Then, under date of April 8, 1984, the Lancaster bulletin carried *three* more such statements:

Stan & Karin Hester said: "About a year and one-half ago, Karin and I went with a split from this congregation that is now meeting at Avenue F in Lancaster. We have now come to realize that this was completely wrong for us to take part in this divorce from the brotherhood.

"We are at this time asking for the forgiveness of this congregation. We are especially asking for the forgiveness of those that we hurt during this separation. We are asking for the forgiveness from the brotherhood of the things that we said and implied against them.

"Karin and I wish to replace our membership with the Lancaster church of Christ and ask for the prayers of this congregation."

Ron & Sheryl Johnson's statement said: "We wish to come back home."

On Page 2 of that same bulletin, Lancaster's present preacher **Steven K. Guy** included a wonderful statement from **Virgil and Wilma Leach** as the centerpiece of a short article, as follows:

GOSPEL PREACHER TURNS CROSSROADS—REPENTS

About a year and a half ago the Lancaster Church of Christ experienced a terrible split. Since that time a majority of those who left have returned denouncing the Crossroads philosophy. With each we have rejoiced and no more than with the coming of **Virgil and Wilma Leach**, former minister and wife of the congregation. Below is a statement read by him before the church on April 1, 1984.

"Wilma and I wish to make it known by our coming forward that we deeply regret the grief that we have caused this congregation. The bitter memory of all the hurt, division, and separation of brothers and sisters in Christ, hopefully will soon diminish. Until then please forgive us for our part in that wrong. We covet your prayers.

"Also I wish to make it known that I strongly oppose the work that the Gainesville church does in sending out men to work in the brotherhood churches of Christ. The fruit of this has proven to be terribly destructive and divisive. Furthermore, I would renounce the use and the abuse of the material found in the exposed MASTER PLAN OF EVANGELISM by Coleman. This philosophy as propagated by the Gainesville Church is a perversion of true Christianity — divisive and destructive.

"Please accept our love and best wishes and may God bless you one and all. (Signed) **Virgil and Wilma Leach**"

In closing his article, brother Guy continued by saying,

The Lancaster Church of Christ is enjoying numerical and spiritual growth of which we give God the glory. We pray that this confession of our brother will enjoy a wide circulation among our brotherhood. (Signed) **Steven K. Guy**

* * * * *

Insofar as I recall, this is the first time in the divisive, destructive history of the man-made Crossroads Movement that a preacher and a sizeable number of those who "went out from us" into Crossroadism have now "come back to us" openly and genuinely repenting of this false teaching and its church-and-family-destroying fruit. Now that the Leaches and others at Lancaster have led the way in coming back to the truth it is our deep hope that great numbers of others will follow their example, study their way out of Crossroads' humanly-devised error and "come back home."

In all reality, brethren, many of us may be making a

mistake to continue to refer to Crossroads as a "church of Christ." If anything, they are a church **against** Christ — for Christ prayed for *unity* based on *his* doctrine, whereas Crossroads practices *division* based on the doctrines of **Chuck Lucas, Coleman**, and those other denominational writers that Lucas and the Crossroads church have chosen to follow contrary to the doctrine of Christ. As near as we can tell, by following what has been styled as the "Crossroads Philosophy", the *Crossroads/Gainesville, Florida* church now has become just as much a distinct denomination, separate and apart from the churches of Christ, as the Christian Church ever was! The Christian Church exchanged the truth of God for the lies of instrumental music and the missionary society. Crossroads has exchanged the truth of God for "Soul Talks", "Prayer Partners", "Lordship Baptism", "Quiet Time" and all the rest that they teach and practice not found in God's Word. What's the difference? When you get right down to it, brethren, there *isn't* any real difference! The Christian Church and Crossroads *both* have exchanged the truth of God for a lie. *Both* are in error. *Both* should be looked upon and treated as *human denominations* (not the Lord's church) until those involved in them do as these fine folks at Lancaster, California have done, repenting of their error and coming all the way back to the truth as it is in Christ Jesus.

Garnett Road And Tulsa Workshop Continue Playing 'Footsy' With Crossroads And Christian Church

In a brotherhood which has grown more mesmerized by size rather than truth, it is popular on the part of some just to turn a blind eye to what **Marvin Phillips** and **Garnett Road** actually are doing through their 'big' Tulsa Workshop to the doctrinal detriment of the Restoration.

Instead of paying attention to the doctrinal soundness of those invited to appear as speakers, brethren in general tend to ignore all that in order to have a part in something that pulled more than 14,000 this year from 37 states and six foreign countries.

W. R. Craig, minister to the church at McLoud, Oklahoma, as well as director of the Oklahoma College of the Bible there, is one of the more astute observers of the passing scene in the brotherhood today. We were more than a little impressed with what he wrote in his church bulletin, *The McLoud Messenger*, immediately following the conclusion of the Tulsa Workshop this March. Please study his article thoughtfully, as follows:

TULSA WORKSHOP AND CROSSROADS: SIAMESE TWINS

W. R. Craig

Many of the more than 100 bulletins that cross my desk each week are this week filled with declarations of praise of what they heard and received at the Tulsa Soulwinning Workshop last week. Can it be that these brethren are so ignorant of what is going on in the brotherhood that they cannot see that the Tulsa Workshop is becoming a "Siamese Twin" to the Crossroads crowd and their fast-spreading heresy? Or are these churches desiring to become another Crossroads or Garnett Road?

The workshop this year, as in past years, featured men who are advocates of the "Crossroads Philosophy." Moreover, it also featured men who are advocates of the new "Unity in Diversity" movement that has reared its head among us. **Rubel Shelly**, who is the new leader of the old *Ketcherside* idea that there are Christians

in all denominations, was one of the leading speakers at this year's workshop.

Jerry Jones, who was fired at Harding University because he was involved in the Crossroads philosophy movement, was another of the featured speakers. This Crossroads philosophy advocating "Prayer Partners", "Soul Talks", "Lordship (?) Baptism," cult-like actions, and the like, has been causing trouble in churches all over the land, especially among young adults of college age. Their training school has trained many of the young men who are now directing the "Bible Chairs" in our state colleges over the land. And from these centers the heresy is being spread to the dividing of churches over the land.

Now, in the Tulsa Workshop, they have another center to spread their false doctrine among unsuspecting brethren. Preachers and elders ought to be warning their folk against it, instead of providing buses and vans to take them to Tulsa to be exposed to the devil's doctrines!

Kip McKean, one of **Chuck Lucas's**, the Crossroads leader's, chief men, was also featured on the program this year.

Distributed at the Workshop was a new paper, published by College Press, Joplin, Missouri. This is the publishing house of the *Conservative Digressive Christian Church*. Not surprising was to find among its writers such men as **Reuel Lemmons**, **Marvin Phillips**, **Carl Ketcherside**, and **Leroy Garrett**, as well as men from the digressive camp. The name of the paper? "*The One Body*." There you have it, the old "unity in diversity" error again!

Truly the Tulsa Workshop and the Crossroads Movement are Siamese twins! Truly the time has come when men will not endure sound doctrine.

Another careful observer of brotherhood machinations is **Frank Morgan**, minister to the West Side church of Christ, at Muskogee, Oklahoma, near Tulsa. In his bulletin, *The West Side Story*, for March 15, 1984, brother Morgan made the following comment on page 2:

"Last year, and again this year, I have been asked about the Tulsa Soul-Winning Workshop. Perhaps I need to explain my views about this popular event.

"Although I am sure some of the preaching is very good, and the singing inspiring, I have not, for several years, openly encouraged folks to attend for two reasons. One is due to the closeness the sponsors of the workshop have with the Crossroads movement, which in my judgment has done considerable harm within the brotherhood. The 1984 program lists a number of speakers who were trained at Crossroads in Gainesville, Florida, plus a number of others who are known to be in sympathy with the Crossroads philosophy.

"The second reason I do not urge people to attend the workshop is akin to the first. It is that many of the speakers selected are identified with 'strange' doctrinal positions. Again, on the 1984 program are speakers who have preached that salvation is by grace only, that elders have no authority to make ultimate decisions, that there are Christians in all denominations, to mention three. These men might not say a word about these matters at the workshop. Then again, they may. So, if you go, watch carefully what you hear."

As near as we can judge, it is beside the point as to whether false teachers should be invited to speak *just so they agree not to preach falsely on your* particular program! **Judas Iscariot** would have been the betrayer of our Lord no matter what he taught thereafter; and, except he repent, should never have been used again. (What if he agreed not to betray Christ on *your* program? Would you *still* use him?)

Likewise, false teachers such as **Kip McKean**, **Rubel Shelly** and **Jerry Jones**, so evidently leading disciples away from the truth *elsewhere*, have no justification for being invited to appear on the *Tulsa Workshop* — or *anywhere else* — until they, like **Virgil Leach**, come all the way back to the truth in full repentance, confession of faults and prayer.

The fact that they are invited to appear before 14,000

misguided brethren makes no difference at all. If anything, it but *compounds* the offense.

It has been well documented that **Marvin Phillips**, who directed the workshop, as well as **Chuck Lucas**, of Crossroads/Gainesville, both have appeared in recent years on *Christian Church* events on a basis of *fellowship*. With Phillips continuing to invite such false teachers as McKean, Shelly and Jones to speak on the Workshop, and with him, along with Lemmons, Ketcherside and Garrett now writing for the above-mentioned *Christian Church* paper, what more is it going to take before *faithful* brethren wake up to the direction he is going himself and toward which he is leading those he influences? As **B. C. Goodpasture** used to say, "If you look like a duck, walk like a duck, quack like a duck and are always in the association of ducks, you must pardon me if I mistake you for a duck."

Brotherhood Generally Sympathetic With Collinsville Elders Re: Trial

Within recent weeks, not just our brotherhood church bulletins but also the public media in general, have had quite a lot to say with regard to the lawsuit brought by sister **Marian Guinn** against the elders and church at Collinsville, Oklahoma, for the invasion of her privacy and emotional distress resulting from their public withdrawal from her for fornication.

To the chagrin and astonishment of many, instead of upholding the elders and church in their action, the court and jury found for the plaintiff in this case. We have been fascinated by some of the brotherhood reaction at the outcome.

For instance, under date of April 4, 1984, in *The Bible Voice*, weekly bulletin of the Oliver church of Christ, of Rogersville, Alabama, **Charles B. Kretzer**, local minister, said,

Perhaps by now, many of us have become aware of the situation that has arisen in Collinsville, Oklahoma. The elders of this church have been sued by **Marian Guinn**, 36, of Tulsa, who was withdrawn from because of fornication and then the withdrawal was made public. One source stated that they have awarded in excess of \$300,000.00.

This is a very serious situation, not just for this fine church but also for all religious groups who base their teachings upon the New Testament. Has the day come when withdrawal of fellowship is no longer a church matter but a court matter? Can we not carry out God's order to withdraw fellowship from those who walk disorderly (II Thessalonians 3:6) without having to fear reprisals from our civil courts? This country has long advocated the separation of church and state and that church decisions based upon the Bible were not court decisions, except in extreme cases. In my opinion, this case should be carried to the highest courts in our land if necessary to reverse this decision.

I understand that this church, and particularly the elders, have been under much pressure. They have received supportive mail from Southern Baptists and Catholics, but relatively little encouraging correspondence from Churches of Christ. It would appear that we would be more concerned than this. Let me urge you to write these elders with words of support and encouragement. The address is Church of Christ, 1010 Broadway, Collinsville, Oklahoma 74021.

One week later, under date of April 11, 1984, **Tommy J. Hicks**, who preaches at *Handley*/Fort Worth, Texas, had this to say on the front page of *The Handley Herald*:

The recent news reports centering around the Lord's church in Collinsville, Oklahoma, are sad. It is sad that a sister in Christ would commit fornication/adultery. Sadder still is the fact that she



Tribune photo by Dave Crenshaw

Marian Guinn after jury awards her \$390,000 in suit against Church of Christ.

Verdict 'Lord's will'

Woman gets \$390,000 in church dispute

■ Reaction, page 1F

By NOLAN CLAY
Tribune Writer

It was the Lord's will.

That's what members of the Collinsville Church of Christ said after a unanimous jury verdict against their church and its elders.

"As Bible-believing people, we accept whatever comes our way as what the Lord can use for His purpose," said member Shirley Hunter.

Members also declared they still love Marian Guinn, who came out the victor Thursday night in

Tulsa District Court. A jury awarded her \$390,000 of the \$1.35 million she had sought for invasion of privacy, intrusion on seclusion and emotional distress. The church plans to appeal.

An elated Guinn, 36, thanked the jury and said she felt it had righted a wrong.

The registered nurse and divorced mother of four sued in 1981, when elders disclosed she had committed the "sin of fornication." They made the announcement during an Oct. 4, 1981, church service after Guinn refused to publicly repent.

The church argued elders had a right, outlined in See SUIT, page 4A

Article and photo reprinted by permission of the Tulsa Tribune.

will not repent even after the brethren in Collinsville made effort after effort (following the scriptural plan for corrective discipline) to save her soul. However, the saddest part is her bringing reproach upon the Lord's church by suing the brethren there.

Ever since she brought legal suit the Collinsville brethren have tried to keep the matter out of the courts of the unbelievers. They went so far as to appeal to the Supreme Court of the United States to keep the suit from going to trial. However, the Supreme Court did not even consider the case. Therefore, the trial was unavoidable. Our erring sister sued the little Collinsville church (about 100 members) for \$1.35-million. Unfortunately, the jury and judge

decided in her favor. The judge did not award her the \$1.35-million she wanted, but did award her \$390,000.

Was the church in Collinsville wrong in the matter since the Court sided with the erring sister? No! The unbelieving court and the erring sister were (are) wrong. The Collinsville church was (is) right in this matter. I have personally spoken with a number of Oklahoma preachers who have first-hand knowledge of the case. I have also spoken with the wife of one of the Collinsville elders. Beyond a reasonable doubt, I am absolutely convinced that the church there handled the matter of discipline *exactly* as God would have it done. In fact, *if the Collinsville church had not done as she*

the Bible, to discipline members.

Elders Ron Witten, Allen Cash and Ted Moody say they believe they acted properly and according to the teachings of the Bible. Witten said elders must follow God's law rather than man's law when the two conflict.

They vowed to act the same way under similar circumstances.

"We'll continue to do what the Scriptures teach," Cash said.

Their attorney, Truman Rucker Jr., predicted the verdict could have a "stifling effect" on the use of discipline by religious groups.

Guinn's attorney, Thomas Dee Frasier, countered that the verdict reaffirmed the rights fought for in the American Revolution.

"The issues of this lawsuit were settled when we won the Revolution," he said. "This reaffirms that principle of individual liberties and the right to privacy."

Some members blamed the verdict on the jury's "lack of religious background." Elder Witten's wife, Bobbie, said she was praying for jurors as the verdicts were read.

"Just because 12 people don't understand the teachings of the church doesn't mean we're guilty of harassment," elder Witten said. "It doesn't mean we're guilty of invading her privacy."

Jurors said their decision was based on the law. Elders, they said, went too far.

"What they felt they were doing and what they were doing were two different stories," said juror Jon Patton, a pre-med student. He added the decision was not difficult to reach.

The verdict was especially emotional for Sue Hibbard. She is Guinn's older sister and a member of the Collinsville Church of Christ. Hibbard, who has not talked to her sister since October 1981, testified on the church's behalf during the trial.

"I thought it (the verdict) was totally unfair," she said. "Marian has just taken and taken from all of us and she's still doing it."

Hibbard said she is angry at her sister, whom she still loves.

Although the church lost, Witten said, good has come from the trial because members have grown closer and their faith has been strengthened.

Some members speculated God used the case to spread His teachings.

"I believe the Lord's not finished with this yet," said member Nelda Hudson.

Juror Bondonia Freeman revealed that jurors actually thought they had awarded Guinn \$827,000 in damages.

She said jurors learned as they were signing out after the trial that the law allows Guinn to receive only the largest amount of actual

and punitive damages found on the verdict forms. Guinn, therefore, was awarded \$305,000 for actual damages and \$185,000 in punitive damages for invasion of privacy.

Jurors said they were confused by the instructions. During their five-hour deliberation they sent a note asking District Judge Tony Graham for a clarification.

The jury's verdict went against the elders on all three counts. Under the instructions, a judgment against the elders was also a judgment against the church. Rucker said the church does not have the money to pay Guinn.

Guinn acknowledged during the trial that she had sex with a former mayor of Collinsville.

Elders testified that rumors of the relationship led them to contact Guinn. They told her she must publicly repent, and when she refused, they told the congregation and ordered members to shun her. Guinn said she attempted to resign her membership but was told she could not.

Juror Freeman said the jury agreed Guinn's privacy had been invaded when elders told the congregation she was a fornicator and that she suffered emotional distress.

"It was a public meeting," she said. "The doors weren't closed."

Afterwards, Freeman said, "She was a loner. The whole town was against her. They shunned her."

did, she would have been wrong in God's sight. We should all understand the importance of being right with God, regardless of what men may say. A court condemned Jesus! The Collinsville case is not the first time a court has made the wrong decision.

The case in Collinsville should not have been brought to trial. The judge showed what seems to be lack of respect for the Bible, morality, and the Constitution of the United States when he decided that the case should be tried in the first place. What has happened to the First Amendment of the Constitution? Do we not have "freedom of religion" any more? Brethren, we must be aware of the danger we face if the government and the courts continue to take away our religious freedoms! Believe me, we are seeing our "freedom of religion" vanish before our very eyes. This is the scary part of the whole thing.

Based upon the jury's verdict and the judge's decision, the Collinsville church has been placed in a difficult predicament. If the church accepts the decision of that court she is going to have to raise \$390,000 (no small amount for only 35 or so families). Yet, the church in Collinsville realizes that she cannot accept the decision of that court and that she must appeal the case to a higher court. (No doubt, this case will go all the way to the Supreme Court.) In order to appeal the case, the Collinsville church must either buy a bond from a bonding company or place a cash bond in the amount of \$390,000 into an escrow account. Needless to say, our brethren in Collinsville are facing trying days, weeks, months, years.

We must lift up their hands in this battle for right. The brethren in Collinsville need our support. Handley's elders immediately recognized this! Our elders here at Handley have corresponded with the elders in Collinsville. Our elders want to encourage them, to let them know we are supporting them, and to offer our help

—any help we are able to give. Under the date of March 29, Handley's elders received a reply from the Collinsville brethren. To help meet the needs of our brethren in Collinsville, Handley's elders have decided that we should take up an "extra collection" this coming Sunday, April 15. All of us here at Handley will want to do what we can, financially and otherwise, to help. We are encouraged to come prepared for this "extra offering" by bringing an extra check or cash in an envelope (marked "For Collinsville").

The letter from Collinsville to the Handley brethren, reads as follows:

March 29, 1964

Handley Church of Christ
P. O. Box 8156
Ft. Worth, Tx 76124-0156

Dear Brethren:

To answer in as brief a manner as possible, we must post bond, by buying from a bonding company or placing the cash into an escrow account.

By buying a bond, we will lose this amount even in the event the ruling is overturned. Approximately \$65,000.00.

If we place a cash bond for the amount of judgment (\$390,000.00) plus interest for 4 years (expected period of appeal) which is set by State law at 15% (total approximately \$628,000.00) — and the ruling is overturned, we would get back all that money plus any interest incurred. Should this happen, any money left over after expenses from this lawsuit, would be placed in a special account and used to help any church faced with similar problems. This is what our attorney feels is the best way.



Ron Witten



Ted Moody



Allen Cash

Attorney grills church elder

Another offender wasn't confronted, lawyer suggests

By NOLAN CLAY
Tribune Writer

Marian Guinn's attorney, low-key throughout most of a trial pitting the church member against elders, livened it up Wednesday with a fiery cross-examination of officers of the Collinsville Church of Christ.

Thomas Dee Frasier grilled elder Ted Moody about the difference between treatment of Guinn and of another church member whom Guinn said tried to rape her.

Guinn, 36, said elders were easier on the man because he was married and had four children.

The divorced mother of four sued the church, alleging she was harassed because of her relationship with former Collinsville mayor Pat Sharp.

"Is an act between consenting adults worse

than some lecherous old man taking advantage of a young woman alone?" Frasier asked.

Moody said elders knew Guinn was a fornicator, but they had only allegations against the man she accused of attacking her.

The man, who has not been identified, eventually made a public confession of sin but did not specify its nature, Moody testified.

Guinn sued the church and elders Moody, Ron Witten and Allen Cash for \$1.35 million. She contends elders invaded her privacy and inflicted emotional distress when they told the congregation she had committed the "sin of fornication."

The church's position is that elders have a right to discipline members if they fail publicly to repent of their sins.

A Tulsa District Court jury is expected to

begin deliberations today.

Frasier's cross-examination became so heated that he drew several murmurs of disapproval from the largely pro-church audience and an objection to his style from defense attorney Truman Rucker Jr.

During his cross-examination of Witten, Frasier demanded to know why elders parked 100 feet away from Guinn's home before a final meeting at which her sex life was discussed.

He suggested they wanted to spy on her and Sharp, who had taken Guinn and her sons to a karate lesson.

Steering his wheelchair abruptly to the defense table, Frasier asked loudly: "Why couldn't you come out forward and open, like

Sec TRIAL, page 4A

Photos and article reprinted by permission of the Tulsa Tribune

We must have this bond money, either way, by May 15.

Thank you so very much for your concern and love for the Lord's Word. We appreciate your financial help with the court costs for the lawsuit appeal. We are grateful for your support and especially your prayers.

God bless you in your service to Him!

Thank you,
(Signed)
Ralph Hunter
For the Elders
Collinsville church of Christ

(NOTE: For those interested in having the correct mailing address at Collinsville, it is Church of Christ, 1010 Broadway, Collinsville, Oklahoma 74021. IYR Jr.)

Collinsville Elders, Lawyer Appear Before Special Forum March 24 At Tulsa Workshop

Although we could wish they had not played into the hands of Marvin Phillips and those compromising Garnett Road elders by so doing, nevertheless it is a fact that on

Trial From page 1A

good Christians would?"

Elders Witten and Moody both testified it was their religious duty to "shepherd over the flock" and said they were responsible for the souls of members.

They said their actions, including calling Guinn a fornicator, were demanded by the Bible. Cash did not testify.

Moody said elders wanted Guinn to repent publicly but said she would not have had to stand before the congregation. A preacher or elder could have read a note for her, Moody said.

Saturday, March 24, 1984, at Garnett's invitation, the three Collinsville elders — Allen Cash, Ted Moody and Ron Witten — together with their attorney, brother Truman Rucker, Jr., all appeared before a special forum that was arranged at the Tulsa Workshop to answer questions that any might have. Phillips said that they would appear not only before the Forum, but anywhere, for this purpose.

Church fight figure may s

By **BILL DONALDSON**
Tribune Entertainment Writer

The wages of "sin" are in six figures for a Collinsville woman publicly branded a fornicator.

Marian Guinn, who sued her church and three of its elders claiming invasion of privacy, has sold the rights to her story to a movie producer, according to sources in Tulsa and California.

Those sources say she will be paid between \$200,000 and \$300,000.

Guinn gained nationwide publicity last month when she won her suit against the Collinsville Church of Christ. Three elders denounced her for having an affair with the town's ex-mayor and

told the congregation to shun her.

THE SUIT WAS FILED after Guinn attempted to resign from the church rather than have the elders tell the congregation of her affair. She was told she could not leave the church.

The jury awarded Guinn \$390,000 in damages, and several movie producers reportedly were prepared to pay almost that much for the right to put the story on film.

The winning bidder is Los Angeles still photographer David Alexander, according to his attorney, Dixon Durn of the Century City, Calif., law firm Durn, Mason, Swerdlow & Floum.

Durn would not discuss the amount paid or specifics of the project.

"We believe the case might have been cleared up. In late announcements will be made."

One source said the deal between \$200,000 and \$300,000 of that already has been paid.

NONE OF THE PRINCIPAL representatives in Tulsa would comment on the deal.

According to Durn, Alexander is "new" to the ranks of producers qualified for membership in the industry.

See **GUINN**, p. 10.

Article and photo reprinted by permission of the Tulsa Tribune.

Inasmuch as Phillips, on Thursday, had referred to sister Marian Guinn as an "admitted, impenitent adulteress", he said that her lawyers had been in touch with brother Rucker insisting that he (Phillips) apologize for using these three words. Phillips at first questioned what he had said that wasn't so. They said that the word "adulteress" never came up in the trial — that nobody had ever said that she was an "admitted, impenitent adulteress." They said they had talked about "fornication", not "adultery."

Phillips said if they were not happy with the term adulteress, he wouldn't argue, and that he did "here and now" apologize for the use of the word in his sentence that her lawyers were not happy with. He said they were happy with the words "admitted, impenitent fornicator" and that he wishes he had used that term — that God's people had no desire to say anything they were not happy with so long as what was said was the truth.

ELDER WITTEN SPEAKS FIRST

Upon introducing the Collinsville elders to be heard, brother Witten was the first to speak. He recounted that the first the elders were made aware of sister Marian Guinn was in 1974 in connection with her needs. Since she was a sister-in-law to one of Collinsville's deacons, the Collinsville church moved her, together with her four children, from Bartlesville, Oklahoma, to Collinsville, in 1974, at which time they had had the opportunity to teach her while she was living with her sister for about four months. They taught and converted her and two of her children.

"Being on welfare," brother Witten recalled, "she needed much, much help. The church saw the need and we came to that need. We had a lovely sister that we had grown to love very, very much. We furnished her with clothing, food — not only for her but for her children. We furnished her money to be able to go to RN school and to be able eventually to get her certificate. The church had a money tree for her. We were able to help her in many ways that she had needs. There were two automobiles that were given to her so she would be able to drive back and forth to her schooling. We didn't do this just because we wanted something in return. We did it because we loved her and there was a need. Not only her that we did it, there were others that we did it — but she had a need and we arose to that need.

"She was a faithful member of the Collinsville church for about four years — her and her children. About 1979 she became involved with an ex-mayor of Collinsville; and at that time it was brought to

our attention, rumored, that she was the cause of divorce . . . between him and his wife. So we contacted her and talked with her and questioned her about it, and she said she was not — that it was because of his drinking. So we were really concerned about it. We advised her then that it was best that she not see this man because he was not a fit subject for marriage . . . We had prayer with her and she said she had no intentions not to see him, that she was going to continue her sexual affair with this man. We left with a prayer . . ."

At this point, brother Rucker, the elders' attorney, interrupted to advise that brother Witten should make a correction, leaving out the word "sexual." Brother Witten amended what he had said, saying, ". . . that she was going to continue her affair . . . We do have to be careful in the statements that we make. I apologize for that . . ."

He went on to relate that sister Guinn had said she was going to continue to see this man — that, as time went on, the elders had made contact with her on several occasions — and that even the man involved approached the elders, saying, that sister Marian was bothering him and his girl friend. Witten told the man he thought she (Marian) was his girl friend. The man said no, that she was just a friend.

"I told him at that time," Witten continued, "that I did not appreciate the way that he was using and abusing her. We quickly met with our sister Marian. We were muchly concerned. It was a public thing in the community. It was the talk of the town what was going on . . . We felt like she had brought reproach upon the church and this was a very serious matter.

"We met with her on a couple of other occasions. She was not willing to keep from seeing him . . . Our next to last visit with her she seemingly was sorry for what she had done and was going to come back into the fellowship. She did not come back and would have this continuous relationship with him. We notified her that unless she had stopped this relationship we had no other alternative except to withdraw from her, and the scriptures that she was in violation of would be read before the congregation.

"Right after that she brought a letter to us stating that she did not want to be a member of the church of Christ, that she really did not believe our doctrine (teaching), that she was a Baptist and would always be a Baptist. She did this about a week before our withdrawal of fellowship.

"We told her at that time that we still felt she was our responsibility, she had brought reproach upon the church while she still professed to be a member of the Lord's body, and that we had no other alternative . . . unless she came back with a penitent heart, and we would welcome her with open arms.

ell movie rights

ht be on appeal," Durn will be made until all due course, appropriate.

would pay Guinn \$200,000, and nearly \$30,000 for an option on the

IPALS or their representation on reports the

xander is "relatively producers and is not yet in the Producers Guild page 4A



Marian Guinn . . . with supporters

FOR SOMEONE WHO SUED her brethren for invading her privacy, sister Marian Guinn appears to be using a mighty poor way of showing that said privacy means all that much to her. Instead of fading back into privacy, now it's "movie rights". Yea, verily! Selah.

Elder Witten said that about a week before the withdrawal the congregation was told that the elders had done all they could do to try to get sister Marian to come back and that perhaps they (the members) could say something that would touch her heart. He said that many calls and visits by the members were made that week; however, that as of September 27, she still had not come forward. The final withdrawal took place on October 4, 1981.

"We are still praying for our sister," he concluded, "and the statement was made that we love her and would welcome her back with open arms . . . We worked with our sister for about two years and were not able to get her to come back and repent of her sin of fornication."

Ted Moody was the *second* of the three elders to speak at the special forum that day. He said,

"We have never felt for a moment that this was our single, individual fight. We knew from the onslaught that the church of our Lord was being tried and tested. We appreciate those of you who have been so kind as to remind us that you have accepted your responsibility involved in this . . . I guess one of the happiest messages I received was when one of the elders from the Garnett church, Dick Roby, called me and said, 'We would like to meet with you gentlemen. We would request that you allow us to remove the financial burden that is taking place from your responsibility. We appreciate it . . . to be in the trenches fighting, who would you rather have by your side other than Marvin Phillips?'"

"I don't want to mislead you for a moment. We do not have all of the answers. I wished at times we had all the questions; but we don't by any means have all the answers . . ."

Brother Moody pointed out that because of the nature of the case that it might not be best to deal with all of the questions that might be brought to their attention that day — that brother Rucker, their attorney, was up there to serve as a sort of "zipper" to their mouths.

"Our primary concern in this situation is the lost," he continued. "Regardless of the outcome of this trial, if our sister hasn't been restored to be in a covenant relationship with God, we're still going to be concerned. Not just her, but any others in a similar situation."

Guinn

From page 1A

of America. The production team Alexander hopes to sign for the project will be experienced, Durn said.

A name frequently mentioned is Michael Shamburg, producer of "The Big Chill," nominated for three Academy Awards, including Best Picture.

A report this week in the "Insider Grapevine" column of the TV Guide says "at least 10 TV and movie producers" were interested in acquiring the film rights to Guinn's story.

Guinn was represented by Tulsa attorney Thomas Dee Frasier, who was quoted in the magazine as saying, "I've been told I'm a great and honest guy more times this week than in my whole life."

THE \$200,000 would be more than was paid for rights to "Friendly Fire," a made-for-television movie based on the true story of an investigation into circumstances surrounding the death of an American soldier in Vietnam.

An industry rule of thumb allots 5 percent of production costs on a film project for both rights to the property and the writing of a script.

The figures reported for the Guinn deal would indicate an eventual production budget in excess of \$5 million.

So if you are asked how is the church at Collinsville doing, I want to tell you today that they are alive and well. They have an excellent attitude. We have received no indication other than that they have accepted their responsibility that it's their fight. They haven't shoved it all over on the shoulders of the elders; and we appreciate the unity and love that we are able to share there. I thank you."

After these two of Collinsville's three elders thus had spoken, brother Phillips asked, "What can Ted Moody offer to advise those of us here in this congregation from 37 states and six foreign countries to tell our elders to do, to back down, stand up, what about their attitudes? What can their experience share with us, advice to others?"

Brother Moody responded, saying,

"My recommendation is: You do what the Bible says do. We are not given an option in this situation. I think that we have maintained a stand that if we do not function as the Lord's body — and that includes a discipline program. By no means do we wish to indicate that withdrawing of fellowship is all there is to discipline . . . When a preacher preaches a lesson that corrects or exhorts, that's discipline. Continue . . . look at the ways and means. Have a lawyer at your disposal. They're good compadres, I'll tell you. But don't quit following the Lord's instructions, when it comes to discipline. Be consistent. Be as consistent as humanly possible and be loving."

QUESTION FROM THE AUDIENCE:

"One doesn't hear too much about church discipline. Why?"

Elder Witten referred to 11 Thessalonians 3:6 as "the forgotten commandment". He said, however, that if the court's ruling stands there probably would be even less withdrawal of fellowship, that we ought to take a long, hard look at this issue and obey God rather than man.

Phillips rejoined that one reason we don't hear much about church discipline is the very nature of it. That we are to be a loving people. We don't deal with our problems of sin openly. The world does this; but that we don't go to law with brothers. When someone is hurting like that, we'll take them lovingly behind closed doors like any family would and lovingly deal. We don't like anybody in the family of God

suffering. That's one of the reasons, he said, that you don't hear anything about it.

QUESTION FROM THE AUDIENCE:

"Will this trial set a precedent for the future for future lawsuits against the church?" Brother Truman Rucker, Collinsville's attorney, answered this as follows:

"This case, although it does not set what we call legal precedent until it is firmly entrenched in appellate court reviews in legal decisions, as such, I think that it will certainly have an effect upon the motivations of individuals who have been disciplined by their religious organizations and will certainly encourage them in their motivations to strike back — to, for whatever reason, seek recourse.

"In this particular situation, I think there is a violation of the separation of church and state. Certainly the courts have become involved to the point that they have violated the beliefs of the church; and there are some very technical problems involved in entanglement in that area, and at what point does the court or any state action have to stop short of this entanglement with religious doctrine? In my personal opinion, I think we've gone one step over the line in this situation."

QUESTION FROM THE AUDIENCE:

"What scriptures did you use in disfellowshipping of this lady? Isn't it the form of judgment, meaning that there are many people who do many wrong things, but why did you use her as an example." Brother Moody answered this one, as follows:

"Matthew 18 . . . primarily, and I Corinthians 5 give very explicit instructions as to how to deal with those. I Thessalonians . . . I don't want to get into detail. You have these available, and I'm sure that I don't want to take up the time of reading them or quoting them. But there are some very explicit details in God's word, regardless of the version of the Bible that you use, as to what we're to do when one has sinned and refuses to heed the warnings of an individual, to take two with them or more, and then it's very plain to tell it to the church. Those, as far as humanly possible, were used and read to the congregation. The sin was never mentioned to the congregation prior to the scripture being read that contained those words."

QUESTION FROM THE AUDIENCE:

How did this get into the media? Do you know?" Elder Allen Cash, who, up to this point, had said nothing, responded, saying,

"Yes, it got into the media through the plaintiff's statements and her attorney. We at the church had had no desire to publicize this. We wanted to treat this as a family matter. We would like nothing better than to be able to bring this back to a family matter. We don't like the publicity. I, for one, don't like to get up in front of a large group of people . . . It makes me nervous. It makes me concerned . . . Any statement or releases that we have made have been for no other reason than to try to get her back into the family, back into the graces of God; and we have no desire to heap any further shame or ridicule, if that happens to be the case, upon her. We still love this sister and we would like to see her repent and return to us."

Throughout all these proceedings, various statements by all participants had been met with heavy and sometimes sustained applause. At long last, brother Phillips finally mentioned that someone had asked, "Why take up half the time with applause? Why not a quick, hearty 'Amen' and get on with it? Not a bad old idea . . ."

"All right," he said, "here is the 'biggie'. I think this is a good one: *Why did the church not accept the letter of withdrawal from Mrs. Guinn? Why wasn't it dropped at this time?"* He went on to clarify that Mrs. Guinn had written a

letter trying to resign from the church. Why was it not accepted and dropped at that point?

Brother Witten replied, saying, that he had alluded to sister Guinn's letter which she had given to him, wanting to have her name removed from the roll, that she did not want her name mentioned. He said this was just about a week before the church withdrew from her.

The reason the elders proceeded with the withdrawal action, even after receiving sister Guinn's letter, he disclosed, was that she was still living at Collinsville when her actions came about, she had admitted being a member of the church, and that she attended some. He said that during the time that her relationship with the man involved came about, sister Guinn was a member and professed to be a member, that the whole community knew the gossip and knew what was going on, "and so we still felt like that she was our responsibility as her shepherds; and we felt like, as I Corinthians 5 tells us, . . . and also II Corinthians, that we had no other alternative except to withdraw from our sister to shame her and to bring her back and her soul be saved in the day of judgment."

QUESTION FROM THE AUDIENCE:

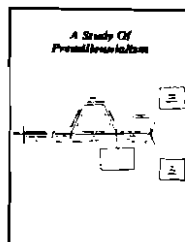
"What are the allegations being made by sister Guinn against the church?"

Brother Phillips replied to this, saying, in part, "Truman (Rucker) tells me it is — and this is stated in lawyer language, I guess — 'Invasion of privacy by intrusion upon seclusion' . . . 'Invasion by publication of private facts' . . . 'Intentional infliction of emotional distress' . . ."

* * * * *

(NOTE: Without doubt this is not the end of the matter; for, in all probability, it will be appealed all the way up to the Supreme Court of the United States over the next few years. The reason that we have devoted this much space to this painful subject is that unless somehow the court decision can be overturned, church discipline in the U.S. has been intruded upon by the State and will be compromised for all time to come. We felt that our readers had a right and need to know the facts as nearly as we have been able to establish them. — Ira Y. Rice, Jr., Editor)

A Study Of Premillennialism



- ★ 128 page perfect bound book.
- ★ Sixteen lessons covering every major tenet of millennial theories.
- ★ Excellent for class study.
- ★ Churches are already ordering this book.
- ★ Highly recommended by many able Bible teachers.

PRICE: \$3.25 (plus 80¢ for postage and packaging)

ORDER FROM:

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

What Is The Preacher Thinking?

Philip Davis

A man said to the preacher words similar to these, "I think my mother was the godliest woman who ever lived . . . I don't know whether she was immersed or not. Are you saying my mother will go to hell if she wasn't baptized?" The preacher thought to himself, then set it down on paper, "God forbid that any human being should presume to sit in judgment on the eternal destiny of another." And with this sentiment most Christians seem inclined to agree.

However, what *is* the preacher thinking when he uses the term "judgment?" If he means that any sinner presumes to be the rightful source, guarantor, and executioner of that judgment solely because of personal volition, virtue, and views, no one argues for the idea that such *should* or *could* be so. Yet, if he means that a sin-capable Christian cannot presume to claim to know anything about the matter, do the scriptures agree? Consider the following:

I. SOME JUDGMENT IS JUSTIFIABLE

A form of judgment exists which is legitimately engaged in by Christians. (John 7:24; I Corinthians 6:2ff). When Jesus said, "Judge righteous judgment," it is clear that he not only did *not* prohibit, but rather *enjoined* upon his followers (and all other people) the implicit obligation to reach appropriate assessments and sound conclusions. (Cf., I Thessalonians 5:21; I John 4:1).

II. COGNITION IS NOT COMMAND

This authorized form of judgment is a cognition, not a command. It is a realization, not a requirement. When Jesus prohibited one sort of judging, "Judge not that ye be not judged . . .", the restriction was obviously meant to instruct us against presuming to know the hearts, minds, and motivations of others. (Matthew 7:1; cf., Hebrews 4:12; II Corinthians 2:11). It also rules out hypocrisy (double standards) of judgment (cf., James 2:4 NASV).

Thus, there is no presumptuousness nor sin in recognizing facts as they stand. The same Jesus in the same context gave, in principle, clear instructions on just such authorized, acceptable discernment. (Matthew 7:15-23). Our cognition or observation of the clear explicit or implicit teaching of Inspiration can no more be properly equated with a presumption to judge (to command the punishment for, or sit in determination of the disposition of) the soul of another than can our perception of any mathematical, scientific, or any other logical truism be construed as the guarantee of *that* reality.

Since the truth is absolute and attainable (John 8:32), and since we therefore *know* that God *cannot* save a man in his sins (Luke 13:3; John 8:21; Romans 6:23), and since baptism is that point at which sins are forgiven (Acts 2:38; 22:16) and salvation from past and alien sins is extended (I Peter 3:21), and since we are to declare the whole counsel of God (Acts 20:27; I Peter 4:11), then it is unfair for anyone to castigate another for giving a scriptural, though necessarily unpleasant, answer regarding a greatly unfortunate situation. The goodness of the man's mother does not negate the reality of the fact that those who die out of Christ are spiritually doomed. (John 14:6). Such is not the case because man "judges" or realizes it, but because God's declaration states it. (John 12:48).

III. IGNORANCE IS NO EXCUSE

The preacher, appealing to Luke 12:47ff, objects,

"surely some will find mercy in their 'ignorance and unbelief' which may not be extended to others of us because of our increased opportunity to learn and do God's will." This passage does teach us of God's mercy to some who have, because of lack of awareness, failed to do His will when it states, "But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." However, note two important facts. First, whether one is beaten with many stripes or with few, he is still *beaten* — punished — for his transgression, even though it arises from inadequate knowledge of the Master's will. Secondly, the parable clearly states that those extended this mercy are servants of the Lord. In light of the fact that "servant status" in God's kingdom is granted upon obedience to the gospel, culminated in the "washing of regeneration", this parable is inapplicable to the alien sinner, as such, regardless of how sincere he was or is in his error. (Romans 6:3-18; Titus 3:5ff; Hebrews 5:8,9).

IV. REQUIREMENTS ARE RIGID

The Lord, in the Great Commission, by the book of Acts, and through the epistles taught some definite and indispensable requirements for entry into the church, where salvation is (Acts 2:38, 47; Ephesians 5:23) — into the efficacy of Christ's blood, where atonement is and by which sins are washed away (Revelation 1:5; Acts 22:16; Romans 6; Hebrews 9:14-23; 10:21ff) — into the family of God, wherein there is the desired inheritance and hope (Galatians 3:26ff; I Peter 1:3ff; Romans 8:15ff; Ephesians 1:11-18; Colossians 3:24; Hebrews 6:19; Ephesians 4:4 — and out of sin and defilement which *necessitate* eternal condemnation. (Romans 3:6; Hebrews 2:2f). Since the Lord *cannot* save *anyone* in his unforgiven sins (Revelation 21:8), not born of water and the spirit (John 3:3-5), out of the covenant (Ephesians 2:12), unregenerated (Titus 3:5), unjustified (Romans 5:1, 9f; 8:30) — and since there are at least some minimal stipulations which faith must fulfill to avail itself of the precious grace of God, then (given the preacher's meditations) we are faced with the dilemma of deciding whether God did not mean what he said regarding the state and fate of the unbaptized (undisciplined) believer, or whether he told us the truth, but prohibited us from proclaiming it in regards to those who are ignorant or have passed from this life unaware of it. The solution is that God *does* mean *exactly* what he said. (Baptism's rejection is a *faith* problem. How much of the gospel can one *disbelieve* and still be saved?)

CONCLUSION

The point is pertinent (from a consideration of the Great Commission and kindred passages) that a message is being communicated: "He whose faith leads him to do all that is NECESSARY to his salvation shall be saved, and he who fails to do all (any part of) that which is necessary to his salvation CANNOT be saved." Either God meant what he said or he malevolently misled us, knowing that there is another "door of the sheepfold" or "gate that leadeth unto eternal life." Which will the preacher accept?

How did the preacher answer his questioner? Very kindly, no doubt. But how *would* that preacher respond if pressed to be totally, frankly open? Would he, could he be both consistent and correct? Indeed, it may be expedient to avoid or change the subject in such circumstances, but neither God's

requirements of the man, nor the destiny of his mother, are abrogated because of "mitigating circumstances." It is not as though the issue is yet to be decided and the question to be answered.

For Christ's people even to hint that God might give other chances to enter heaven than "that which has been revealed" is a grave disservice to, and deception of, those who yet have opportunity to obey the truth and receive forgiveness of their sins.

Would I pass judgment on the man's mother if I could? Never! Would I be wrong for telling him the truth? Not at all. (Galatians 4:16). Is he still obligated to the gospel regardless of the choices, conditions, and neglected opportunities of others? (John 7:17; Acts 17:27). Without a doubt! (Joshua 24:15; Acts 4:19)!

Still, one truly wonders what would be the preacher's response had the women been benignly, unfortunately unaware of the need of a confession of Christ, the repentance of sins, or even initial faith. It is fearsome to consider.

God has always had one law for him that sins through ignorance, whether or not he has entered into a covenant relationship with God. He must plead his case and gain heav-

en's mercy upon the merit of God's stipulated sacrifice offered in God's appointed way. (Numbers 16:27-29). The Christian, because of his relationship to Jesus, has the promises and comforts of I John 1:7-2:3; the non-Christian can make no plea at all for "absolution" for his ignorance. Add to this that no one is "good" enough to go to heaven without the benefits of Christ's atoning sacrifice. (Romans 3:10; Isaiah 64:6; II Corinthians 5:20; Hebrews 9, 10). We have reached the only conclusion warranted by the evidence.

If *ignorance* is an adequate plea before God's righteous bar of judgment, then by all means let us *quit preaching!* At least in this way there could be no possibility of apostasy, nor adequate grounds for God to condemn any uninformed unbeliever. It appears that (however unintentionally) the preacher's ponderings walk precariously, terrifyingly close to the precipice of the "grace only" doctrine of universal salvation. (Let us never forget that any doctrine which implies a false doctrine is itself false.)

One wonders, what is the preacher thinking?

— 3800 South Woodward Street
Oklahoma City, Oklahoma 73119

Obey God — And Do It For The Right Reasons

Mark K. Lewis

We in the churches of Christ have always insisted, and rightly so, that the Bible teaches that a man must obey God in order to please him and demonstrate love for him. This has been a distinguishing mark between us and the denominations, most of whom insist that man is saved by faith only without any further acts of obedience. But God has always required that men obey him. He told Israel, "**Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people.**" (Exodus 19:5). Jesus is the author of eternal salvation to all that obey him (Hebrews 5:9). "**Not everyone that said unto me, Lord, Lord, shall enter into the kingdom of heaven.**" (Matthew 7:21). Indeed, even loving God is not fully possible apart from obedience: "**If ye love me, keep my commandments**" (John 14:15); "**For this is the love of God, that we keep his commandments.**" (I John 5:3). There is no hope of the heavenly home unless we submit ourselves to God's way. "**Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.**" (Revelation 22:14). Obedience does not mean sinless perfection (I John 1:8-10); but it does mean that we believe in the Lord, because we believe what he says. How can we truly have faith in Christ, and then deny what he says about obedience? No, faith demands obedience or it is not true faith. We **must** preach this to the world.

However, where I fear we sometimes have fallen short is in emphasizing the *right kind* of obedience! Just by itself, obedience is not enough, either. We must obey from a *pure heart*, for the *right reasons*, or our obedience is vain. In II Chronicles 25:2 we read that Amaziah "**did that which was right in the sight of the Lord, but not with a perfect heart.**" Here is a man that did what God said, but not for the right reasons. Was he approved of God? In Hosea 1, we read of the results of the sin of Jehu. God had told Jehu to put the offspring of Ahab to death. (II Kings 9:1-10). Jehu had done what God told him to do, not in order to please God, but because it served his own selfish advantage in the kingdom. And from Hosea 1 we learn that this was the "straw that

broke the camel's back" with God; he was now going to obliterate Israel from the face of the map for their sins. And this final act that ended God's longsuffering was an act of obedience! — but not being done from a pure heart it thus was not *really* pure obedience.

We must learn that there is much more to obedience than simply fulfilling a duty. If we obey God to be seen of men and praised by them (Matthew 6), or out of a "bargaining spirit," *i.e.*, just what's in it for us (Matthew 20:1-16), or for our own selfish advantage (Hosea 1:4), we obey for the *wrong reasons*, and God will not be pleased. The *right* reasons for obedience are to *glorify God* (Matthew 5:16), to receive *his* praise and *not man's* (Matthew 6:4), and out of *trust* and *thanksgiving* (Matthew 20:1-16) — indeed, this beautiful parable teaches that if we will obey him for these reasons, he will reward us far more than we could ever bargain for.

The cold, legalistic approach to obedience that characterizes many Christians is one thing that is wrong with the church. We obey out of a sense of duty rather than love, appreciation, and thanksgiving — and this makes our religion cold, formal, and meaningless. I fully believe this is one reason we lose many people back to the world — they do not see the *true spirit* of Christianity living in us. They see us burdened down with duty rather than full of joy, thanksgiving, and love for our Redeemer. No wonder people aren't catching fire for the Lord — there's no fire for them to catch! Let's restore the *spirit* of Christianity as well as the *doctrine* and *order*, and we'll probably have more people listening to us.

Yes, brethren, let us preach *obedience* to the world. Let us shout it from the rooftops. But while we are at it, let's preach it to ourselves, too — especially the kind of obedience that comes from hearts full of gratitude, praise, and benediction to the Lord. The denominational world doesn't understand what we mean by obedience because of what they see in our lives — a cold, formal, "sense of duty" religion. When we practice *true* obedience, people will see the *Savior* in us.

— Route 1, Box SE-50
San Marcos, Texas 78666

Notes & Quotes...

IT WAS BOUND TO HAPPEN!

For the past several years — ever since some of our brethren like those described in the last verse of Jonah began showing Nazarene **Dr. James Dobson's** "family" films to their local congregations — we have been asking what is the difference between showing this false teacher's *films* and inviting him to speak *in person*. Evidently, some of the churches in Dallas finally decided there wasn't any difference. Hence, in a recent issue of the *Christian Chronicle*, we noted the following item:

"**Dr. James Dobson** was the featured speaker at the Partnership Dinner for the benefit of Dallas Christian Schools. The dinner was held Oct. 15 in the Crystal Ball room at the Registry Hotel in Dallas."

(NOTE: One thing is for sure: If we start pitching our tents toward Sodom, we'll finally get there! IYRJR.)

APPRECIATION EXPRESSED

Our sincere appreciation to **D. Ray Pippin** and the **Park Street church of Christ**, of Olathe, Kansas, for the following note that appeared in their church bulletin for December 11, 1983:

CONTENDING FOR THE FAITH PUBLICATION

In addition to the *Firm Foundation*, we are receiving bundles of *Contending for the Faith* on a monthly basis. We also receive enough for each family to receive one. *Contending for the Faith* is designed for mature Christians, since it covers problem areas within the church. *Contending for the Faith* also contains some excellent doctrinal studies. It would be impossible to ascertain all the good that brother Rice has done with this publica-

tion to call attention to an element of false teaching within the church.

We realize that there are many liberal preachers and elders in the church today that would like to see *Contending for the Faith* cease publication; however faithful Christians truly love the truth of God's word and feel that it should be proclaimed unashamedly, upheld and support brother Rice 100%. The Park Street Church of Christ can be included in this number.

L. W. Mayo, widely-known gospel preacher, Wagoner, Oklahoma: "Let me commend you for publishing the articles about **Rubel Shelly** and **W. S. Banowsky**. These two men are doing more harm to the plea for 'Back to the Bible' than a thousand men that stand fast can offset.

"I had already finished the inclosed article before the *Contending for the Faith* November issue came out. It is on the same topic, that is, **Rubel Shelly**, but it is aimed, as you will see, at the premise on which he bases his argument. I trust you can use it.

"I have a copy of the tape of the speech that Shelly made at Centerville, Tennessee. I hope to write several articles in reply to what he had to say . . .

"I am pulling a few strings in an effort to get a copy of the sermon (?) that Banowsky preached in the Methodist church at Ardmore. If I am successful in getting it, I will most likely want to review it and its contents through *Contending for the Faith*.

"Keep up the good work."

(NOTE: It *always* encourages us to hear from brother "Doc" Mayo. He writes a good article. I recommend that our readers study everything he writes. IYRJR.)

Terry M. Scott, Paintsville, Kentucky: "Please Cancel Subscription."

FIRST ANNUAL SOUTHWEST ARKANSAS LECTURESHIP

David P. Brown

The weekend of March 16-18, marked the beginning of the first annual Southwest Arkansas Lectureship. The Lectureship is a work of the Cullendale Church of Christ, 2707 Mount Holly Road, Camden, Arkansas 71701. **Carroll P. Bennett** serves as the local evangelist and the director of the lectureship. The elders are **Roland Brown**, **Raymond Sanders**, and **W. D. Whittington**.

The theme of this year's lectures was "*The New Testament Church*". Topics and speakers were as follows:

- "The Church the Prophets Saw"
—Robert Taylor
- "How to Establish Biblical Authority"
—Garland Elkins
- "The Establishment of the Church"
—Carroll Bennett
- "The Church and the Great Commission"
—Bill Jackson
- "My Responsibility as a Christian"
—Bill Jackson
- "The organization of the Church"
—David Brown
- "The Church Eternally Purposed"
—Waymon Swain
- "The Work of the Church"
—Bill Jackson
- "The Work/Mission of the Church"
—Earl Richardson

The lectures were professionally recorded and are available on cassette tapes. They cost \$20.00 for the set of ten lectures or single tapes may be purchased at \$2.00 each. Tapes may be ordered from:

Adams Recording Studio
Rt. 2, Box 82A
Chidester, AR 71726
Telephone: 501-685-2332

George Holdren, Virginia: "Think about it: Due to the landslide apostasy, wouldn't it be better that you give *all* of your effort to the work of informing the brotherhood? You can *only* spread yourself so *thin*."



Thomas B. Warren

Unity based upon TRUTH is imperative in the sight of God.

*The Psalmist said, "I am a companion of all them that fear thee. And of them that observe thy precepts (Psalm 119:63).

*Jesus prayed, "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they may also be in us: that the world may believe that thou didst send me" (John 17:20, 21).

*Paul demanded, "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Ephesians 5:11).

Paper Bound, \$1.95

(plus 80¢ for postage and packaging, ordered singly, or add 8% when ordering five or more)

Order From

CONTENDING FOR THE FAITH

2956 Allshore, Memphis, Tennessee 38118

(THESE SHOULD BE ORDERED BY THE DOZEN AND GIVEN OUT TO EVERY FAMILY IN EACH CONGREGATION!)

—SUITABLE FOR EITHER INDIVIDUAL OR CLASS STUDY—
A Study Of The UNIQUENESS And The ESSENTIALITY of the CHURCH OF CHRIST

Christians Only — And The Only Christians

THE BLOOD-BOUGHT CHURCH OF CHRIST AND THE UNITY WHICH IS IN HARMONY WITH THE ETERNAL PURPOSE OF GOD STUDIED IN THE LIGHT OF FOUR "LAWS" OF GOD WHICH ARE CRUCIALLY RELATED TO THESE MATTERS

TABLE OF CONTENTS

- PART I
- SOME INTRODUCTORY MATTERS
- Chapter 1: What This Book Is All About
- PART II
- THE UNIQUENESS AND ESSENTIALITY OF THE CHURCH OF CHRIST
- Chapter 2: Christians Only — And The Only Christians
- PART III
- FOUR "LAWS" OF GOD WHICH ARE CRUCIALLY RELATED TO THE BASIC PROBLEM OF THIS BOOK
- Chapter 3: God's Law Of Authority
- Chapter 4: God's Law Of Inclusion
- Chapter 5: God's Law Of Faithfulness
- Chapter 6: God's Law Of Exclusion
- PART IV
- SOME POSSIBLE OBJECTIONS
- Chapter 7: Some Possible Objections To The Basic Affirmations Of This Book
- PART V
- SOME CONCLUSIONS
- Chapter 8: You Can Be Just A Christian — A Member Of The Church (Body) Of Christ — And Know That You Are A Member Of That Church
- Chapter 9: Christian Unity In A Biblical Perspective
- Chapter 10: A Final Word

Thomas E. Cudd, of Colorado Springs, Colorado, ordered two separate issues on Crossroadism. **Rhehon McGee**, of Michie, Tennessee, ordered the entire set. **Mary Alyce Miller**, of Detroit, Michigan, ordered eight separate issues. **Mrs. Susan Hilburn**, of Walnut Ridge, Arkansas, ordered all back issues on this subject.

We still can supply any or all of the 14 "Crossroads" issues thus far. Single issues are 50¢ each, plus postage. To figure the postage, it runs from 54¢ for one copy in a graduated scale up to \$1.75 for 12 copies. If you order the complete set, please enclose \$7.95 (including postage) for all 14 copies, addressing your order to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226.

Bronwen M. Gibson, daughter of **Dub McClish**, writes, "Phil and I will be living in Huntsville, Alabama. He has found a new job there . . . I remarked to my mom that it's strange and funny, in a way, that after three years of living in Dallas, we have no home congregation to tell we're moving. Mom said it was sad, and not funny at all. I pray that we will have better success in Huntsville, as it is a much smaller city. Having lived there for three months, however, we found that many of the 'big' (big in numbers ONLY) congregations are full of liberalism. This was in 1980, just after we were first married . . . We visited the _____ congregation . . . while we were in Huntsville the past two weeks. The preacher there, **Ken Green**, seems to have his head on straight. We heard some good sermons while there.

"There was a visiting preacher from Gainesville, Florida, there and I must say, before he preached, I wondered if I should get up and leave right then! But he also preached the word. His name is **Carl McMurray**. He and Ken Green were on a cable TV show that is presented weekly by this congregation (**Jordan Park** is its name) and they introduced the subject of *Crossroads*. Brother Green asked brother McMurray if he felt that the things written in the papers by **Ira Rice** and others (about *Crossroads*) were right, or did they exaggerate. Brother McMurray said he believed that they were exaggerating; that he had talked to **Chuck Lucas** enough to know him (personally, I wonder if anyone truly knows that man) and that he, Carl, believes that the *Crossroads* teachers don't intend for what they teach to have such a bad effect. Then brother McMurray acknowledged the fact that *Crossroads* is splitting the church all across the nation.

"Brother Green invited any comments or questions on the subject and gave the phone number for those who wished to call. Well, I was seeing 'red' by then, and I dialed the number for the rest of the program's time. It was busy until after the program had gone off the air, but finally I did get hold of brother McMurray. I told him: A) I am a member of the Lord's church; B) what he said about **Ira Rice** was not true, he does not exaggerate but researches his subjects well; C) I have been through *Crossroads* personally and I know that its teachers realize exactly what they are doing; D) I live in Texas and *Crossroads* has really messed up the church here in many ways. He thanked me for my comments and said that I had 'misunderstood him' (aren't you tired of hearing that as much as I am?), that he was sure you (**Ira**) had the factual part right, but that you and others were far too emotional about it. He said you are 'rabid' about it. I again told him I emphatically disagreed, and we hung up. The next night at Bible Study — Wednesday — brother McMurray was there, so I introduced myself to him and identified myself as the dissenting caller. He seemed a bit taken aback, but again thanked me for calling and stating my views. In turn I thought it only fair to mention to him his excellent sermon. I believe in giving credit

where credit is due and also in standing for the truth — convenient or not!

"By the way, I was the *only* person who called to comment on *Crossroads*! Can you believe it? . . .

"Dad has told us about the **Farley** congregation in Huntsville where **William Wardlaw** preaches. Farley is also Phil's first church home. We will visit there and other places in search of a sound congregation. In view of our Dallas experiences we won't place membership ANYWHERE in a hurry, but will investigate carefully. Jordan Park is an 'anti' congregation. They also are anti-Herald of Truth, Children's Worship, etc., which makes it very odd that one of their former preachers would 'holler' at you for being so much against *Crossroads*! Everything is changing. You can't depend on soundness anywhere in the Lord's church these days, can you?

"Phil and I will continue to defend and contend for the faith as long as we are able. Please pray for us in our new venture. And if you know (or if someone else knows who reads this) of faithful congregations in the Huntsville area, please write and let me know. Thanks very much! Keep up your great work. You are doing a vastly appreciated, through mostly unsung, work. May God ever bless you."

(NOTE: In my response to sister Bronwen, I concurred with her father that the **Farley** congregation, in Huntsville, is one that still stands for the truth — and there may be others. Anyone wishing to get in touch with this young couple, please address them **Phil & Bronwen M. Gibson**, 231 Walker Avenue, Walker, Alabama 35801. Their telephone number (205) 536-3586. Those who think there are none in the rising generations who still contend for the "old paths", well, just get in touch with them and see! IYR Jr.)

Frank Vondracek, Bradley, Illinois: "I have been taking your journal for a long time and do not wish to miss any issues."

Jimmie B. Hill, Orlando, Florida: "I am the associate minister at the Pinecastle church of Christ, in Orlando, Florida, and enjoy your magazine very much. It is very helpful and informative."

Midtown church of Christ, Bedford, Indiana, ordered 250 copies of our January/1982 issue on "Gadgets, Gimmicks & Gymnasiums". We had received so many orders for this particular issue that we could not fill this one. Our supply was exhausted. If enough churches and brethren send in enough special bundle orders for this issue to justify our reprinting it, we'll be glad to do so. Address all such orders to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226.

Mrs. Herbert Coar, Jr., of Croydon, Pennsylvania, renewed for three years and added an extra \$5.00 "for your needs."

R. V. Williams, elder of the Pilot Oak, Kentucky church of Christ, sent in a three-year gift subscription for **Richard Adams**, their good minister.

Churchill Buck, Hannibal, Missouri: "As I read in *Contending for the Faith* of all the wonderful people who are helping, I am made to rejoice; but when I reflect upon my own limitations, I am saddened.

(NOTE: At 76 years of age, brother Buck has angina pectoris, multiple sclerosis and rheumatoid arthritis. Yet he enclosed \$20.00 to help with our work. We are deeply grateful.

Before he became so badly disabled, he introduced *Contending for the Faith* to the congregation where he lives and prevailed upon the other elders to place a standing order at bundle rates. Since that time the church has been receiving it regularly.

"It always has been and is still being well received and read by the members," he writes. IYR Jr.)

Dwight C. Sowle, who now lives in Greenville, Texas, writes: "I thoroughly enjoy *Contending for the Faith* and share it often with my brothers and sisters."

Elbert Carman, Elizabethtown, Illinois: "Please find inclosed my check for \$25.00 to help, the best way you see fit, in extending the paper *Contending for the Faith* . . ."

Mrs. Oscar Patchell, of Heber Springs, enclosed \$50.00, saying, "Taking out pay for my subscription and use the rest for the cause of Christ."

"THE PARABLES OF OUR SAVIOUR"

Edited by Fred Davis

This book is made up of lessons presented at the Second Annual Lectureship of the Garfield Heights church of Christ — Indianapolis, Indiana in November, 1983. There are 33 chapters which detail the parables of Jesus. These are written by: John Priola, Ira Rice, Jr., Mac Deaver, Roy Deaver, Melvin Elliott, James Davis, Fred Davis, Bob Jent, Virgil Hale, Garland Elkins, William S. Cline, Tom Bright, Ben Vick, Dean Buchanan, Harry Darrow, Lindsey Warren, Thomas B. Warren, Dan Jenkins, Wally Kirby, Jimmy Thompson, Walter Pigg, Jefferey Stevenson, Charles Pugh, Joe Gilmore, H. A. Dobbs, Garland Robinson, Leon Cole, Terry Varner, Phil Dunn, Grady Miller, Max Miller, Andrew Connally. These men are all faithful gospel preachers.

You will want this book for your library because there is no other book dealing with this subject matter available in the brotherhood!

Cloth bound, 340 pages, \$13.95 (plus \$1.25 postage).

Order From:
CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

John E. Mancill, of Theodore, Alabama, entered a 12-copy bundle subscription for the Bellingrath Road congregation there, saying, "Thanks for the good work you are engaged in for the best."

Mrs. Alma Martin, of El Paso, Texas, writes often; and it seems every time she writes she encloses at least \$25.00 to help in our fight for the truth.

Noel Davis, Manchester, Tennessee: "Keep up the good work and exposure when needed. Just don't let it become an obsession."

George H. McCord placed a standing order for bundles of 12 of each issue of *Contending for the Faith* to be sent to the congregation at Hobart, Indiana.

"Brother Rice," he wrote, you are to be commended for your staunch support of the truth and also your willingness to oppose and expose error . . .

"We are meeting in the basement of one of the members' house and appreciate them for their willingness to share their home for worship service, but it is much harder to attract new members when they find us meeting in a home. I pray that we will be able with the Lord's help to find more suitable quarters . . ."

C. S. Gattin, Jr., Sandpoint, Idaho: "Thank you very much for sending the paper my way."

Ernest A. Sauser, of Thayer, Missouri, ordered ten extra copies of the January/1982 issue on "Gadgets, Gimmicks & Gymnasiums."

Albright Goodgion, of Huntsville, Alabama, renewed for two years, adding \$12.00 onto his check, saying, "Use the balance in any way you deem best for furthering your work in the master's vineyard."

Glynn V. Purdy, who formerly preached at Anahuac, Texas, is now located at Columbia, Louisiana.

Mr. & Mrs. Wesley Starling, of Washington Court House, Ohio, enclosed \$10.00 to help with our missionary work overseas and another \$10.00 for the support of our efforts to contend for the faith.

C. H. Meacham, Piggott, Arkansas: "Reading *Contending for the Faith* keeps us aware of those things that can creep into the church. It is so sad that capable men are acting in such a manner. We must pray for them. Continue these efforts and may God continue to give you strength and health."

E. M. Boor, Pittsburg, Kansas: "I have studied the problems of the church for 35 or 40 years and I stay with it until I am satisfied that I have the answer, then I can talk to any man . . . One brother told me we had to go with the scholars. I told him that I had some good ones, the apostles. He referred me to one that wrote a book on what Paul wrote to the church at Corinth and the author of the book questioned Paul's authority. If Peter 3:15-16 okayed what Paul taught. Now . . . some of our brethren are talking of dis-fellowshipping those of us that teach what Paul taught. Won't Jesus be surprised when they go up there and say, 'Lord, we don't believe what you told Paul and Peter to preach.' Won't that be interesting? What is wrong with our people? No better than a bunch of Methodists . . ."

Joe Slater, minister to the church at Fairfield, Illinois, has written two gospel tracts, entitled, "*Gambling*" and "*Jesus Made Wine*." These are valuable tracts. He is asking 20 cents and 15 cents, respectively, for these tracts. On orders of less than \$1.50, please enclose 40 cents for postage. He will pay the postage on orders over \$1.50. No profit will be made on the tracts, but this will keep him from losing quite as much! Please address all orders to him personally, %Fairfield church of Christ, Delaware Street & Airport Road, Fairfield, Illinois 62837.

A. G. Hobbs, Fort Worth, Texas: "I was glad to see the article by brother **Tom Bright** exposing the *Simple Bible*. They state in the introduction that it is not a paraphrase — then they go ahead and paraphrase place after place. They claim that it is an accurate translation, and it is not."

"You ought to see my mail, and the letters that are coming from those who have read my articles. Most all of them are elated over some information on the *NIV*. One woman is wanting material to use in her Bible class. We need some booklets suitable for Bible classes. It seems that the demand is great enough to justify such materials. Maybe I can bind my articles into a little book. Many other preachers ought to be writing exposing this perversion that so many preachers are trying to 'cram down people's throats' without their permission or consent . . ."

"Continue to contend for the faith that was once delivered to the saints. Your fellow-defender of the faith, (Signed) **A. G. Hobbs**."

Steve Gibson, Flushing, Michigan: "When a friend of mine produced a tape by **Lynn Anderson** defending 'Friendship Evangelism', I knew I had to stop the presses and include his words in my article. Here is my revised and improved edition of 'The Fallacies of 'Friendship Evangelism.' I hope you will find it useful."

"Congratulations on '50 Years of Preaching' from all of us 'old timers' up here in Flushing!"

(NOTE: Brother Gibson's article on "The Fallacies of 'Friendship Evangelism'" appeared in our issue for November, 1982. In case you didn't see it, you need to go back and read it. IYRJR.)

James O. King, Milton, Florida: "Thank you for your great efforts to spread the truth and expose error in this country and for your efforts on Taiwan. May God continue to bless your efforts."

Elvin Upton, Tulsa, Oklahoma: "Enclosed is an article from a recent *Firm Foundation* condemning one of your practices, i.e., of discussing the faults of others in print."

"Please study it and prayerfully consider your ways. Maybe you'll find it in your heart to repent. Hopefully this article will help you. It helped me."

(NOTE: The article brother Upton enclosed was entitled, "A Responsible Christian Press: Discussing Others by Name in Print." It appeared in the *Firm Foundation* for July 27, 1982. After reading it carefully, I wrote to brother Upton, as follows: "Thank you for your letter of September 30, 1982, enclosing the article by Ted Carruth on 'Discussing Others by Name in Print.' I agree with part of it; disagree with part. Since I have tried to follow biblical example in naming false teachers and what they teach falsely, I have not a clue as to what it is you want me to repent of . . . Your concern is appreciated anyway . . ." IYRJR.)

Shelby C. Smith, former elder at Hawthorne, California, and continuing editor of the periodical *Sword and Shield*, Torrance, California: "Here of late I have heard your paper called a slander sheet, but it seems to me that of the many preachers I know, *no one* is against the paper except those that are doing something wrong and afraid of being exposed."

"My wife Frances and I bid you God's speed in the good work you are doing in keeping the people informed. Keep up the good work."

Clyde C. Sloan, longtime gospel preacher, Olustee, Oklahoma: "I am still with you in the fight. With kindest thoughts . . ."

Perry B. Cotham, evangelist, Grand Prairie, Texas: "Pat Boone was in Dallas a few Sundays ago and sang for one of the big Baptist churches in the city — so I read in the *Dallas Morning News*."

Quentin Dunn, preacher, Floresville, Texas: "I know that an editor has a tremendous responsibility. I deeply appreciate the great work you do as an editor. I am glad that *Contending for the Faith* continues to do a unique job of upholding the truth and fighting error."

Cliff Wilson, Denton, Texas: "I noticed you are still running brother Hobbs' articles on the *NIV*. I wish we had that much material on several of the versions. I'm seeing a big problem in this area . . ."

We cannot express the gratitude we feel toward brother and sister **Harry C. Moore**, of Dayton, Ohio, for the magnificent support they send to *Contending for the Faith*. Their substantial contributions — and that of others, like-minded — make it possible for us to send hundreds and thousands of copies complimentary to the churches who otherwise would have not a clue as to what is happening, doctrinally speaking, brotherhood-wide.

C. D. Butler, of Wewoka, Oklahoma, renewed for three years and added an "extra" \$12.00 to his check, marked, "use as needed." **W. F. Anderson**, of Springfield Missouri, did likewise, adding \$2.00 to his check, saying, "I appreciate your stand and your paper."

Much appreciation to **Harvey L. Taylor**, of Mesquite, Texas, for the \$500.00 he and his sent to help purchase the property at Klang, Malaysia. They saw our request for this purpose in the *Firm Foundation*!

Dan Goddard, preacher to the Phillips Street church of Christ, of Dyersburg, Tennessee, who came out of the Christian Church several years ago, writes: "Sad to say, in many places the Lord's Church is looking more and more like the Christian Church. Our preachers are beginning to sound more and more like the Christian Church preachers. I am now fighting some of the same battles over again that I fought in the Christian Church. I didn't leave the Christian Church to go back into the Christian Church. To begin over again may be the only way out for some of us."

B. L. Phillips, Nashville, Tennessee, enclosed \$35.00, saying, "I need both Bound Volumes XIII and XIV. Keep the rest for whatever is needed to help keep up the good work."

"It seems that Landon Saunders is being used in Nashville more this year than ever before — and several others as bad or worse. Some people will not be warned, but keep trying."

(NOTE: "Much appreciation for the 'extra' you added to your check for use as needed in our work. It really helps." I replied.

"Like you, I find it hard to understand why brethren just refuse to be warned about all these false teachers. Landon Saunders never yet has corrected his false teaching at the FHC Lectures in the early '70s. And of the 20 to 30 times that I have listened to his so-called 'Heartbeat' broadcast, I have yet to hear even one word of religious content — it is entirely secular. In no way is it the gospel for which the church is supposed to be the pillar and support." IYRJR.)

LOST BAG IN THE MAIL!

Evidently at least one of the bags of our March issue must have gone astray in the mail. We have put a tracer on it; but the Postal Service thus far has been unable to locate it. Please check to see if you received your March/1984 issue. If not, please let us know and we'll send you another copy. All such notices should be addressed to *CONTENDING FOR THE FAITH*, Post Office Box 26247, Birmingham, Alabama 35226. We regret this happening, but once the paper goes into the mail only the Lord knows for sure what happens to it. At least, in this case, the U.S. Postal Service seems not to have a clue! — *The Editor*

Paul Cantrell, minister, Morgan City, Louisiana: "The journal, **CONTENDING FOR THE FAITH**, continues to be one of the best publications that I receive. May you have many years to continue in this much needed work. I know that editing such a journal takes a great amount of time and effort as well as causing much personal sadness in dealing with some of the teachings and personalities that are involved. May God continue to bless you in this effort."

"I DON'T WANT TO HEAR IT"
A. L. Parr

That is a common response of people warned against heresy and apostasy. I tried once to help a particular man to see the inevitable outcome of his chosen course in religion. His reaction? In anger he interrupted me with, "That's enough, A! I don't want to hear any more!"

But God said that you need to know, whether you want to hear it or not. **"Now the Spirit speaketh expressly, that in latter times some shall depart from the faith . . . put the brethren in remembrance of these things."** (1 Timothy 4:1-6). **"Preach the word . . . reprove, rebuke, exhort . . . they will not endure sound doctrine . . . But watch thou in all things . . . do the work of an evangelist . . ."** (1 Timothy 4:1-5).

Have you picked up your copy of the WORD OF LIFE yet? Brother Lard did a masterful job in showing the nature of deviation from the revealed will of God. The consequences of that deviation are logical and certain because of that nature . . .

Our desire and purpose in pointing out and warning against the errors of others is not to accuse anyone on a basis of personality but to make known our determination to boldly stand for the truth (Judge 3), and to show our sincere concern for all souls by refusing to willingly allow any to preach, believe or practice (and be led into Hell by) false faith.

— The Message
Church of Christ
1811 Northwest 39th Avenue
Gainesville, Florida 32605

Speak As the Oracles, Inc., 2739 Woodruff Avenue, Lansing, Michigan 48912 is a new publishing company organized February 25, 1984. The board of directors are Roderick L. Ross, president; John P. Elstrod, vice-president; Garland M. Robinson, secretary-treasurer; and Carl Smith.

Marquette Church of Christ, Marquette, Michigan: "Please discontinue sending us the publication 'Contending for the Faith.'"

"We are concerned about distinguishing between teachers of truth and teachers of falsehood. However, we feel that your publication is unbalanced, and therefore not very profitable for building up the Lord's church here. As you receive this letter, please take our names off the list. Sincerely in Christ, (Signed) Marquette Church of Christ." (Yea, verily! IYR Jr.)

**THIRD ANNUAL LECTURESHIP
ANNOUNCED**

Dates for the Third Annual Lectureship of the Garfield Heights church of Christ, at 2842 Shelby Street, Indianapolis, Indiana 46203 have been announced for October 7 through 11, 1984.

Speakers will include Ken Burleson, Ira Rice, Charles Blair, Joe Gilmore, Wally Kirby, Melvin Elliott, Mark Nunley, Fred Davis, Bob Jent, Andrew Connally, Robert Taylor, Grady Miller, Jim Waldron, Charles Pugh, Terry Varner, James Davis, Leon Cole, Max Miller, Dan Jenkins, Clinton Elliott, Tom Bright, Dean Buchanan, Ben Vick, Ron Cosby, Jimmy Johnson, Mac Deaver, Walter Pigg, Roy Deaver, Harry Darrow and Johnny Ramsey.

A ladies class will be taught by Vada Rice Monday through Thursday at 2:00 P.M.

Gil Holt, minister, Bluff Springs church of Christ, Lewisburg, Tennessee: "Thank you for your assistance in obtaining this material (re: Crossroads). This certainly is a dangerous movement. Hopefully people's eyes will be opened to this and past digressions from the authority of the scriptures, once they see how far this thing has gone. When we allow one thing to slip in the door we might as well open the floodgates for anything and everything imagined by man."

(NOTE: "I could not agree with you more," I replied, in part. "If we do not prevent all error from invading the church, then any error just make it easier for still more error to come flooding in." IYR Jr.)

Barry Miller, Broomfield, Colorado: "I very much appreciate your publication and I want to encourage you and your excellent staff to continue to 'contend for the faith'."

"Also I would like as much information as is available on the various popular and dangerous Bible 'translations' as I am beginning a study in the teen-age class I teach on what's wrong with the translations. I understand brother A. G. Hobbs ran several articles in your paper on this very subject. I would very much like to obtain these and any other that you deem helpful to me."

(NOTE: Indeed we do have the issues with brother Hobbs' articles on the New International Version as well as his review of the erroneous "Easy-to-Read" Version still available. Those wishing copies of these, please send \$3.00 (plus \$1.25 for packaging and postage) with your order to: **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.** IYR Jr.)

Roderick L. Ross, preacher, Kimberly Downs/Lansing, Michigan: "I will let you know what develops on the possibility of Crossroads invading Lansing, Michigan, and Michigan State University, I am still doing some investigating to see what is going on."

"We are standing for the truth at Kimberly Downs church of Christ, and hope to be able to accomplish more in the future than we have in the past."

Shan Jackson preaches to the church in Palacios, Texas, where they send \$50.00 monthly for our work and subscribe to 25 copies of *Contending for the Faith* each month for the edification of their members.

"Brother Rice," he writes, "we so appreciate the fine work you do. We realize that it is often not appreciated, but . . . it is essential. We here on the Texas coast are beginning to feel our sister congregations drifting. The thing that disturbs me most is that some area congregations are saying it's none of our business or anyone else's business what the area churches teach. (Isn't that a shame!)"

(NOTE: "You are so right that the work I do is not always appreciated by some; however, as you said, I too, think it is essential. It is not true that what area churches teach is none of our business. Ever since Cain and Abel, we are our brothers' keeper." IYR Jr.)

Ernest S. Underwood, whose preaching career began with the Gilt Edge congregation, Route 1, Highway 59, Burlison, Tennessee 38015 some 20 years ago, is now back there for a second time as the local preacher.

Ordell Heavin, gospel preacher, Springfield, Missouri: "Thank you for using my lesson on 'Can Elders Rule by Default?' This town needs a solid congregation started badly. Elders take their position too lightly. They are mostly there by name only — and that means all kinds of error run at large."

"Keep the old gospel plow turning and keep the *Contending for the Faith* coming. With the word of God and the encouragement of faithful brethren we can't keep from winning that crown of life."

"I was raised to respect the word of God, by study and rightly dividing it; and I don't intend, at my age, to compromise with error and these PhD's or DR's So-and-So, either. My desire is to live by, teach and preach 'The Word.'"

Thurman Self, gospel preacher, Arlington, Texas: "We have just returned from a five week preaching mission to Australia and New Zealand. It's always good to be back home, though, as you know! Seven precious souls were baptized in Australia. One was the father of a young man (a school teacher) who was baptized ten years ago . . ."

Tom A. Rice, elder, Mocksville, North Carolina: "Please send us 80 copies of the August issue of *Contending for the Faith* on Crossroads . . . We will see that each of our families has a copy. Keep the good work going. May God bless you in this effort."

Edward Anderson, Livingston, Tennessee: "Brethren, please keep up the good work of informing the brotherhood of erroneous teachings and practices and exposing false teachers and teaching. It may not be liked by many, but, out of love for truth and righteousness, it must be done. To many of us, it is just as important to be scripturally right as it is to be religious at all."

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

The Underground Movement Has Surfaced!

Foy L. Smith

Every subversive movement begins underground. That's the way such a movement gets enough power to emerge and do its real destructive works. Hitler met with a few fanatical followers in out-of-the-way places and over the years gained enough following so that when he did emerge he had power enough eventually to take over the German government. And before his reign of terror was over he took over most of the world. His philosophy was the same as the philosophy of the liberals today who would destroy the church — "the end justifies the means."

People who tried to ignore him lived to regret their actions. If they were later under his rule they either had to flee for their lives or face almost certain death. Some who say they love the truth today are doing their best to ignore what is happening to the church. They have buried their heads and hope that when they emerge this apostasy will be over. No way! There are a lot of good people who refuse to get involved. If they continue refusing to take a strong stand against today's trends, they will either end up quitting the church or in the camp with the very ones who are doing the destructive work today. The church doesn't need quitters. The church needs those who love the truth enough to stand up for it regardless of the sacrifices that have to be made.

In 1969 Leroy Garrett said in his *Restoration Review* in commenting on the beginning apostasy, "Much of it is yet in its embryonic stage, taking the form of cell groups within well established congregations. It is in prayer and study groups that the underground is emerging. In many of the larger congregations there is cellular activity, which forms more or less spontaneously, which becomes what may be called a second church ... the minister himself is sometimes involved, being a rather status quo preacher in the pulpit, but a deeper, freer, more daring individual within the cells. The underground members understand that he can go only so far, and they excuse his mainline orthodoxy in the pulpit on the grounds that if he went too far he would only destroy his chances to liberate the congregation."

Leroy goes on to say that when the preacher is with one of

these cell groups, an underground element, he is completely different from the man who occupies the pulpit. He says that if a man is given to relatives he knows how to forget them and to speak in absolutes when he enters the church of Christ pulpit. I am giving the substance of what Garrett says rather than long direct quotes, for if I gave all his statements I would have to reproduce all of his 14-page quarterly *Restoration Review*. He goes on to say that the preacher's best ministry is on an outing with the young people or in a gathering in a house. Leroy says that he has been with preachers who "tendered to me a most loving and cordial reception, only to see them become a Mr. Hyde towards me once we reached the Holy of Holies." All of this seems to be perfectly plain — if not, then what Garrett is saying is that an underground movement was beginning in a strong way in churches of Christ, and that on the surface those involved were going along with the "old" traditional doctrines, but under cover they were working and plotting and planning for the day of breaking out, renouncing all this traditionalism and being free to propagate their new liberal ideas. Remember that this was beginning in a secret way 15 years ago.

'CAMPUS EVANGELISM' WAS UNDERGROUND FRONT

The writer of *Restoration Review* goes on to say that one way the underground church operated was through *Campus Evangelism*, conducted by the Lubbock church of Christ. He says that on the surface their mission was to win the college campus but underneath its *real* purpose was to become less Church of Christ-like. Garrett calls attention to an assembly of 12,000 young people in Dallas, and states (no doubt correctly) that "not even a titling of that number would have showed up if the program was to be what can be expected in the typical services of a Church of Christ." We see the fruits of this today almost everywhere. Maybe many of the youths do not know what is going on, but they have been influenced anyway. Have a big trip to some recreational place, or have strictly a young peoples' gathering and you can see buses going in every direction. Have a gospel meeting and they

(Continued on Page 5)

Contending FOR THE Faith

ISSN-0744-7906

Volume XV, No. 6

June/1984

Ira Y. Rice, Jr., Editor
EDITORIAL STAFF

Linwood E. Bishop	W. N. Jackson
James W. Boyd	Dan Jenkins
Tom L. Bright	Mark K. Lewis
Franklin Camp	Archie W. Luper
B. C. Carr	Pat McGee
W. F. Caywer	Max R. Miller
Winfred Clark	Joe H. Moulder
William S. Cline	Walter W. Pigg, Jr.
Bill Coss	James Pilgrim
W. R. Craig	Wayne Price
Delton P. Ellis	Ben F. Vick, Jr.
E. R. Harper	Winston Temple
Roy J. Hearn	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, 1.58 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 communication to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.

POSTMASTER: Please send address changes 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

Rices Return To Asia While Doctrinal Battles Continue

This particular issue of *Contending for the Faith*, it seems to me, dramatizes a great truth of the Bible—that we never are able to settle all of our problems in the church before going to preach the gospel to the world, but that these two major phases of Christianity have to march along together, hand in hand.

For example, on Page 1 of this issue, brother Foy L. Smith, of Riverside, California, has a perceptive article, “*The Underground Movement Has Surfaced*”, demonstrating the most terrible jeopardy that the restoration movement is in at this time. Surely, the way many of us look at things, this is no time for *anyone* to be gone. If there ever was a time when we needed to *stay home, close ranks and slug it out toe to toe* right here in the U.S., that time is *now*.

WHY LEAVE AT THIS TIME?

On the other hand, Pages 3 and 4 of this same issue are devoted to reprinting an editorial, entitled, “*For the Love of Missionaries*”, by William S. Cline, soon completing his first year as the new editor of the *Firm Foundation*. I recommend that you read it carefully and prayerfully. As brother Cline points out, “Our Lord left no command more important than the one we have called ‘THE GREAT COMMISSION.’ Every generation has the responsibility to ‘Go . . . into all the world, and preach the gospel to every creature.’”

But why ‘go’ at *this* time, when the cause of truth on *this* side of the water appears to be under siege on every hand? Simply this: It is *ever* thus. It was so in New Testament times. As near as we can tell, until Jesus comes, things are not likely to get any better—and his ‘great commission’ *still* has to be carried out—no matter what!

DOING GOOD WITH EVIL PRESENT

That all may see that we have Biblical precedent for continuing our world evangelism program “out yonder” while still contending for the faith as it was once delivered “over here”, please consider for a moment. Did not the greatest missionary of all time—the apostle Paul—face identically the same problem?

Time and time again I hear him saying such things as “a great door and effectual is opened unto me, and there are many adversaries.” (I Corinthians 16:9). He seemed to be always “in a straight betwixt two.” (Philippians 1:23-24). When Agabus prophesied, as he did, in Acts 21:10-14, the disciples tried to dissuade Paul, who answered, “What mean ye to weep and to break mine heart? for I am ready not be bound only, but also to die at Jerusalem for the name of the Lord Jesus.”

THE WILL OF THE LORD BE DONE

When the disciples saw that they could not persuade Paul, they ceased, saying, “The will of the Lord be done.” (Verse 14). Surely such an attitude seems appropriate for us today.

Lord willing, by the time this editorial goes to press, my wife and I probably will be in Peking trying to get the gospel into mainland China. Instead of pleading with us to *stay*, we ask your prayers and support as we *go*.

— Ira Y. Rice, Jr., Editor

(EDITORIAL NOTE: One thing that always has puzzled me ever since first taking up "foreign missionary work" some 30 years ago is the reluctance most churches have (their elders in particular) to accept "sponsorship" of those who would go preach the gospel among all nations around the world.

I recall as but yesterday, when I first announced that we were going, Lord willing, to evangelize Singapore, Malaysia and the Far East. The announcement was made at a Lord's Day afternoon "singing" in August, 1953, at Seattle, Washington. Numbers of faithful brethren and sisters pressed forward, saying, "The Lord bless you!" However, no one — absolutely no one — offered to send or support us upon that occasion!

Resigning my then-present work as minister to the Central/Seattle congregation, I devoted full time for over a year to trying to find sponsorship and enough support financially so that Vada, our four children and I could actually GO. It took seven months of steady searching from the date of announcing our intentions before we finally found the old Hampton Place church of Christ, in Dallas, Texas, whose elders agreed to support us \$200.00 a month and accept our sponsorship — provided that we could raise the rest of our needed support elsewhere! After that, 11 more months went by before enough was raised that we actually could leave the U.S. and be on our way. Just think of it: Here the **whole world** was lost — and it took a total of 18 months for the **entire brotherhood** to get us going!

Admittedly, things are better now. And yet we are conscious that it took the **Louis Rushmores** from early November 1983 until the middle of May 1984 (think of it — five and a half months) just to find **sponsorship** for their proposed work in Taiwan! And it was only then that they could settle down in earnest to proceed to raise their support.

What is the matter with us, brethren? Is it that we think the great commission applies to someone else, but not to us? What is it going to take for most of us to apply it to ourselves? Please now read brother **William S. Cline's** accompanying editorial (see right) and then let's begin to volunteer the financial support that they will need to be on their way to Taiwan — hopefully — by September, just three months hence. Please address your commitments or inquiries to them in care of the **Goldsboro (North Carolina)** congregation, their new sponsors,

who wish all such correspondence to be addressed %**Duane Brown, Elder, 160 Sleepy Creek Drive, Dudley, North Carolina 28333**. Or you can telephone **(919) 736-7350**. — **Ira Y. Rice, Jr., Editor**

FOR THE LOVE OF MISSIONARIES

Our Lord left no command more important than the one we have called "THE GREAT COMMISSION." Every generation has the responsibility to "Go...into all the world, and preach the gospel to every creature." The accountable people of this world are lost because they are in sin, and the only remedy is to be washed in the blood of the Lamb of God. But the blood cannot be applied until they hear, believe and obey the gospel; and it is pure silliness and apathetic stupidity to think that OUR WORLD is going to come to a knowledge of the saving grace of God by accident. We are going to have to become personally involved if our obligation to the world wide commission is fulfilled.

NEED FOR MISSION INVOLVEMENT

It is human nature to consider serious obligations the PRIMARY RESPONSIBILITY of others. Perhaps there is not a member of the church who does not know that we are obligated to preach the gospel to the world, but I would hazard the guess that a great percentage of us have never pointed the finger of obligation at ourselves and concluded that WE MUST DO SOMETHING. A song we sometimes sing says, "Christ has no hands but our hands to do his work today." How true! If the gospel is going to be preached, it must be preached by members of the Lord's church. On occasion I hear members, sometimes preachers, applauding mission work of denominations. Good people, the denominations are preaching a false gospel, giving the people that hear them a false security, and everywhere they go creating problems for preachers of the truth when they come along. It is equally insidious for us to applaud the evangelistic efforts of other brethren, if by that applause we think we are easing the tension of our own responsibility. It is neither scriptural nor logical to think that it is acceptable for some of the brethren to become involved in mission work while the rest of us sit idly by and wrongfully conclude that WE are preaching the gospel to the world.

One of the first lessons that we must learn is that every child of God has the responsibility to spread the good news of salvation. In harmony with this, we must love our souls and the souls of our fellow man. Our taking the gospel to the world is predicated upon our love for the lost. We MUST be concerned about the spiritual welfare of those outside of Christ. No one ever becomes very involved in anything unless he really cares. Perhaps one of our greatest problems in the field of evangelism is that we do not care as much as we should. Through some means, the eternal destiny of the millions now lost needs to burden the heart of every member of the church. Let it be quickly stated that we are not campaigning for every member of the church to become a foreign missionary. At the same time we are carefully saying that every member must become involved, and until this happens we will always come short of our potential in preaching the gospel.

MONEY FOR MISSIONS

We understand that some will GO and others must SEND, and it has been my observation over the years that it is easier to find brethren willing to GO than it is to find brethren willing to SEND. It is the norm for a preacher committed to mission work to have to spend months of precious time trying to raise the funds required to go. There are always good brethren who are willing to make the necessary sacrifices to move to a distant land to carry the gospel to the lost. Likewise there are brethren anxious for them to go, but the numbers that are willing to provide the sufficient support and then STAND behind them are few. Too many of us excuse ourselves saying, "We don't know how things are going to be in the future;" "We are working on a building program and do not have the money;" "We don't want to be obligated for over a year;" "We have decided that we don't want to send money out of the local area;" etc., etc. Such is only a brief sampling of what our missionaries hear when on the FUND RAISING TRAIL.

For the record, there are brethren who do not feel and think that way — thank God for them! There are places in this world where some accelerated evangelistic work is being done and we give thanks for every precious soul that is taught the truth. But may the rest of us, who ever we may be, not take satisfaction with regard to our own responsibility in the labors of others. I would like to see the time come when congregations become WORLD WIDE EVANGELISTIC in their thinking, their planning and their BUDGETS. Maybe then we would have elderships with money for mission work looking for missionaries instead of missionaries looking for elderships with money for missions. In this great brotherhood of ours we have the capability of taking the gospel to every nation on earth — we just need to determine to do it. A good beginning for many of us would be to loosen the purse strings and be liberal in our support of mission work.

CONCERN FOR MISSIONARIES

Not only is there a need for support, there is also a need for brethren to understand certain aspects of the missionary's life. Many of our missionaries go abroad with INSUFFICIENT FUNDS and tremendously increased financial obligations. As supporters "BACK HERE" drop by the wayside for one reason or the other, the missionaries often have the difficult responsibility of seeking replacement for those funds from "OVER THERE." Further, some missionaries in the field have been there for years without the sponsoring congregation increasing their support as inflation has rapidly taken its toll. Brethren, have you checked with the man you are supporting about the rise in the cost of living? Most countries in this world have a higher inflation rate than we do. Some brethren have come home from the mission field because it became financially impossible for them to

stay there. If we, as parents, had a child on foreign soil, would we constantly inquire as to their welfare? If they were financially in need, would we see to their needs? Perhaps the answer to these questions suggests the quality of concern we need to manifest for those who are "preaching the gospel in difficult places."

Often families commit themselves to a mission field for fifteen or twenty years with visits to the U.S. scheduled every three or four years. On the mission field they hardly know what it means to have any time off. "Constant work" is generally the commentary of missionaries' lives. Their time back home should be a time for rest, recreation and visiting with friends and family. Jesus told his disciples, "Come ye yourselves apart into a desert place, and rest a while." It has long been my conviction that if a gospel preacher does not COME APART INTO A PLACE AND REST A WHILE then sooner or later he will COME APART! Missionaries are no exception. For sure they need to visit their sponsoring congregations, and certain other visiting and speaking engagements may be wise and necessary, but I question our present "system" which requires the returned missionaries to visit every person and congregation that has contributed ten cents to their efforts while they were abroad for three or four years. It is not easy on families to be brought thousands of miles away from their adopted homes and then find that they are expected to live out of suitcases in numerous different homes during their entire time stateside. Could not sponsoring congregations arrange for those who care enough to come meet with the missionary? Surely sponsoring congregations could assume a larger amount of the responsibility of keeping funds raised for our men in the field and provide relief and assistance in so doing. Local evangelists could be "turned loose" to HIT THE FUND RAISING TRAIL and truly become a help in the time of need. Somehow it just does not seem right for men to decide to carry the gospel to a foreign country and then be expected to raise all of their support and do everything needed and related to that great work while basically all we do is give a few of our dollars and tell them "KEEP IT UP BROTHER, YOU'RE DOING A GREAT WORK." Perhaps I'm wrong, and maybe I missed something along the way, but I thought that God had more than that in mind when His Son said, "Go...into all the world, and preach the gospel to every creature."

—William S. Cline, *Editor*

BOUND VOLUMES OF CONTENDING FOR THE FAITH

<input type="checkbox"/> Volume IV	\$6.95	<input type="checkbox"/> Volume X	\$6.95
<input type="checkbox"/> Volume V	\$6.95	<input type="checkbox"/> Volume XI	\$6.95
<input type="checkbox"/> Volume VI	\$6.95	<input type="checkbox"/> Volume XII	\$6.95
<input type="checkbox"/> Volume VII	\$6.95	<input type="checkbox"/> Volume XIII	\$6.95
<input type="checkbox"/> Volume VIII	\$6.95	<input type="checkbox"/> Volume XIV	\$6.95
<input type="checkbox"/> Volume IX	\$6.95		
<input type="checkbox"/> The Set (11 Volumes, IV through XIV)		\$76.45	
Less 20% Discount for the whole set		15.29	
		61.16	
Plus (for postage and packaging) ..		3.84	
		TOTAL for the set \$65.00	

The Underground Movement

(Continued from Page 1)

couldn't care less. It must be exciting — sensational — fantastic — or they are not interested. Whether they know anything about an underground church or not they are caught up in it and are doing exactly what the leaders of the liberal movements want them to do. Ignorant parents are going right along with them and are being influenced by them. "If so many of our young people do it then it must be all right!" Try to argue differently, or speak out against it and you become an old "hardhead" who doesn't want to do anything for the young people.

Garrett says that one misses the real spirit that is at work in *Campus Evangelism* if he does not talk to the kids themselves. He says, "They are born and bred Church of Christers, all of them, but they are so different from main-line thinking that it sometimes startles even me." Garrett said the Dallas meetings — there were two of them — were hardly recognizable as of Church of Christ origin. "They are less Church of Christ than Baptist youth gatherings are unlike the Baptists. For the most part of the whole works is in the hands of the young princes, who allow only enough orthodoxy to keep the show going. This of course is the wisdom of the underground."

WHAT HAPPENED IN DALLAS

Instead of so many direct quotes let me tell you what happened in Dallas. It is all in Garrett's *Restoration Review*. The Hilton Hotel reverberated with thousands of voices singing new songs of Zion as they crowded the corridors and prepared for an afternoon of "witnessing" for Christ. The ones who had listened to the old "bromides" for years could not have possibly recognized the hotel church as the church they had known for years. The young leaders were compared to the Roman priests who rebelled against the Church. These young princes were taking their ministries to the hotels, to the ghettos, the campuses, private homes and to counseling groups.

Leroy went on to speak of the underground that worked by invitation only. This was the group that didn't reveal all it knew — its meetings were controlled. At the same time of this *Campus Evangelism* gathering there was a "Holy Spirit retreat" in Dallas. Garrett called this group — the select few — the "dangerous underground." Yet he helped them find a place to meet and plan their strategy for a take over of the church. The elders of the Wynnewood church let them have the building there. It was my privilege to hold two fine gospel meetings for this church in better days. Though the elders were not fully aware of what was going on they none the less let them have the building. This "retreat" was not for the public but by invitation only. One hundred were present from all over the United States and from one foreign country. Some had left us; some had been "driven away" (to use Garrett's words); some had occupied pulpits; some had served on college faculties; others had been elders, writers, song leaders. Some were dressed like hippies; some were sophisticated. They were all there to "share in the festivity of the Holy Spirit." The writer said that some had the gift of the tongues, some of prophecy, some of healing. One from California said one day while he was pouring himself a cup of coffee, he was singing a spiritual song and all of a sudden he realized he was not using the usual English words, but was singing in a tongue! This is from the article in *Restoration Review*. An ex-elder had driven a demon from his daughter.

The meetings were endless, going well past midnight. Coffee breaks were "love feasts." Two professors who had been dismissed from one of our colleges over these doctrines were there. The "Pentecostal message" was presented warmly and effectively.

Classrooms were used for more intimate prayer groups. The rooms were candle-lit. They had the laying on of hands — and the Lord's table was prepared throughout this "retreat." The Supper was taken spontaneously when moved by the Spirit. They lifted up holy hands, wept, and cried, "Praise the Lord!" Now, brethren, if you think these things were wild (and Bible knowledge brands them as such), then listen to what went on next: An "amazing woman" began driving out demons. She was dressed like a priestess of the Buddha, with her decorative kimono reaching to her shoeless feet. She informed them that she had talked with God and had been informed that some of them had demons. "Her words snapped with fire as she told us that she would call names, if need be, in order to expose the demons." Nearly everyone in the room kneeled around her, praying to the Lord. "After a while she began to exorcise the demons, talking to them as one would to a dog. She snarled her lips as she ordered the demons to come out." Leroy said that "this part of the retreat left me disturbed." He said he had the pleasure of addressing this "underground group" the next Sunday morning when they were guests of Wynnewood Chapel. He also admitted that he saw signs of the formation of "sects."

Behind closed and locked doors the "young princes" in substance said that they would continue in the old "legalistic Church of Christ" and preach the old "legalistic" doctrines as though they believed them until they had enough power to rise up and take over those churches. And here is where "the end justifies the means" doctrine came in.

LIBERALS NO LONGER WHISPER

I have carried this *Restoration Review* of Leroy Garrett around for years intending to write this very article. It is past time and I apologize for waiting so long. Many read it back then and discussed it; but it is more needed today than ever. It shows exactly how the fifth column works and the writer said that the secret meeting was as much "a fifth column activity as parachuting soldiers behind enemy lines in time of war." The young liberals have opened up. They have crawled out from under the rocks and they no longer whisper in dark places. They fill some of our biggest churches and they openly and boldly proclaim what they whispered back in 1969. They said that their time would come — and it has. This crowd piously (they can be pious seemingly when they need to) says, "We don't believe in labels and name calling." No, of course not! A skunk would love to be accepted into respectable surroundings. But he can't because he stinks too bad! This crowd wants to be left free to roam, penetrate, and destroy Bible teaching on the subjects mentioned and many others without any opposition whatever. It is sad that many elders go along with this movement and seemingly do not know what it is all about. When a church is sold on the idea of being big above all else, of trying to be number one in the community of city, of building a cathedral-like building regardless of what it costs to make a big public show, when it begins to do anything and everything that the church has always justifiably frowned upon, and when it waters down the gospel until no one would ever recognize it as being the gospel that made the church great — then that church — those elders — are playing into the hands of the Dallas crowd of 1969. End of long sentence!

The Lord's church had its opportunity — and that opportunity has been all but crucified. Some of our "intellectual" institutions are producing young men and women who know very little about the truth and care a lot less. We have a few solid, great young preachers today — but the *average* young preacher preaches a social gospel altogether. He has big ideas — not of winning souls and building on the apostolic foundation, but visions of grandeur, visions of outdoing everyone else regardless of what it takes. The liberals no longer meet behind closed doors. They parade openly and boastfully affirming their intentions of destroying the "old orthodoxy." Yes, we had our chance to be truly great in this generation — but too many elders and preachers closed their eyes and joined ranks to be popular — to stand for nothing — to eliminate all controversy — to be sweet and charismatic — and to have every kind of "ministry" imaginable except the *true* ministry of Christ.

They laid their plans in 1969 in Dallas, Texas — revealed them in the building where as I already stated that I held great gospel meetings a few years before. They hid away and worked to destroy the church. Like Hitler, they got their following and came out into the open. They are in the open now, strutting and bragging, and destroying the New Testament church that came back into strong existence as the result of the restoration. The "CROSSROADS" heresy fits into the picture perfectly. Many of today's cults fit into the picture as well. This bunch is stealing buildings all over the land. They are leading thousands astray and are bringing about another full-grown apostasy.

TIME TO WAKE UP AND GET BUSY

Today's readers may ask, "Just who is Leroy Garrett?" Well, Leroy at one time was a preacher among us. He was a cantankerous, snorting, right-wing preacher — so far on the right he was hardly in the ball park. Then when he made the switch he swung all the way to the far left — so far left that he has hardly been in the ball park since. He renounced the church finally and allied himself with the Christian Church. He and Carl Ketcherside have been two "peas in one pod." Carl did the big switch too. They are pleased with what has happened to the church — with the young upstarts who, at the instigation of some *older* upstarts, laid the plans for complete destruction of the church and are now working those plans out in the open. We don't hear much of Carl and Leroy anymore but we hear plenty from their offsprings.

When you try to talk with an elder or elders about this condition and all you get is a sick tom-cat grin, you can put it down that elder or those elders goes or is going along with the philosophy to be big regardless of all costs — to be popular come what may. It is sad when elders lose all love for the cause of truth and allow young liberal preachers to preach their watered-down, compromising, love-sin-out-of-existence sermonettes. It is time for faithful brethren to wake up and get busy. It is time to teach our youths what truth is and what the main purpose of the church is. It is time to call this movement by its right name — it is an *apostasy from truth and must not be fellowshipped*.

I realize that an article like this does not enhance a person's personal popularity; but it just happens that I have never paraded on the boardwalk to win any popularity contests. And it's too late in the day to start it now.

Dallas is a great city and *faithful* brethren lament what was planned there in a secret meeting 15 years ago that has come out into the open the past few years to divide and destroy the cause of Christ. There are preachers in that great city who stand firmly against this heresy and are fighting it.

We need a revival of strong faith — faith that will help us to face any false issue that threatens the church — a faith that will enable us to face lions if necessary! Try to get some of these "young princes" to preach on any controversial subject if you can. On unity, necessity of baptism, limits of fellowship, the one church, the kind of music God wants today — try and see what their reaction will be. Someone asks, "Why don't they just get out of the church and start one of their own?" This is the easiest question I nearly ever tried to answer. I'll tell you why: They are like Russia. The Big Bear wants the U.S. *intact*. These "rebels" want the facilities — buildings — grounds — salaries — the whole works — intact. They don't want to *work* to get to where we are now as the result of sweat, blood, toil, worry, sacrifices, hunger, persecutions, sleepless nights and wearisome days. No, they don't want to start over; they want it all — intact. Just move in and take over. That's what many of them are doing; and a bunch of silly, uninformed or ignorant brethren are allowing it to happen.

"You're mad, aren't you brother Foy?" You'd better believe it friend! Or foe! If the church as a whole would turn back — not from the *right kind* of progress — but back to the "Old Paths" and stand firm, we would see many of these "young princes" get on the conservative bandwagon in a hurry and they would act like they never were off of it. They are politicians first of all — thinking of themselves — and they will do whatever is necessary to take care of themselves. You can't build much of anything on such "turncoats."

I apologize for the length of this article.* It seems that fewer words would not have done what I felt needed to be done. I would appreciate hearing from brethren of "like precious faith." It gets mighty lonesome out here at times!

Post Office Box 2351
Riverside, California 92516

*This article based on article in *Restoration Review*, set forth in the 1st quarter of 1969 entitled: THE UNDERGROUND CHURCH OF CHRIST.

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

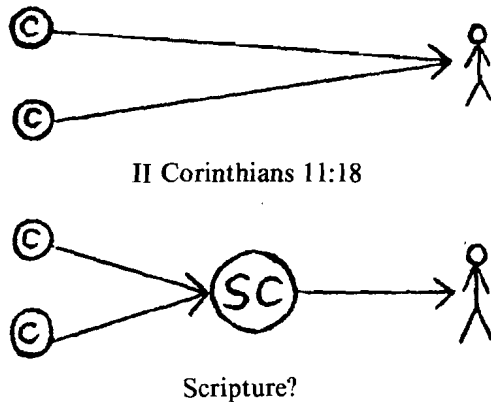
(Add 80¢ for Postage & Handling on All Orders Under \$10.00;
Over \$10.00 Add 8%)

Churches' Support of Evangelism at Corinth

Wayne Price

A number of churches helped in supporting the apostle Paul while he labored in Corinth on that 2nd missionary journey. On this subject that is no disagreement. We are informed, however, that the manner in which the various churches assisted Paul financially is by sending their support directly to Paul. It is argued that when a church receives funds from other churches which are forwarded to a preacher of the gospel, then something is being done for which there is no divine authority.

One preacher acknowledges that "churches cooperated in the support of the apostle Paul while he was at Corinth. He (Paul) said, 'I robbed other churches, taking wages of them, to do you service' (II Corinthians 11:8). There was no sponsoring church (an organization unknown in the Bible) to which churches sent contributions. Instead, these churches sent to Paul, and Paul did the service." The following chart is given to illustrate that this is the one Biblically approved method of doing evangelism:



In addition to II Corinthians 11:8-9 being cited to prove their contention, they also use Philippians 4:15, maintaining that it, too, shows that one congregation sent support directly to Paul.

SCRIPTURES AUTHORIZED SPONSORSHIP

Some brethren maintain that it is sinful for one congregation to send money to another congregation for the preaching of the gospel. One chides: "Liberal preacher — where do the scriptures authorize churches to send money to a sponsoring church for use in preaching the gospel?" It is the purpose of this study to answer that question. Significant it is that these very verses cited to prove their "direct support to the preacher only" doctrine can be used to show just the opposite!

Do II Corinthians 11:8-9 and Philippians 4:15 show "direct" support from a congregation (or congregations) to Paul? If a number of churches sent financial support to Paul through the church at Philippi ("a sponsoring church?") which in turn forwarded that support on to Paul himself, did this make the church at Philippi "an organization unknown in the Bible"?

Brother Roy Deaver (in a February, 1979 edition of his *Biblical Notes*) points out that the above two passages refer to the same event, as well as does Acts 18:5. These verses read as follows (with key points in bold face for the sake of emphasis):

PHILIPPIANS 4:15

Acts 18:5	II Corinthians 11:8-9	Philippians 4:15
But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was Christ	I robbed other churches, taking wages of them that I might minister unto you; and when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want . . .	And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only"

Note these facts:

- (1) Paul left Macedonia.
- (2) He went to Corinth.
- (3) He was in want.
- (4) "Brethren" (Silas and Timothy) supplied his needs.
- (5) What Silas and Timothy brought, they brought from the church in Philippi.
- (6) Paul received "wages" from churches (plural), yet only the church in Philippi "had fellowship with him," in "the matter of giving and receiving" (Philippians 4:15), which had as its purpose the furtherance of the gospel. (Philippians 1:5).
- (7) Upon receiving the wages, Paul was enabled to do more preaching. (Acts 18:5)
- (8) Therefore it must be the case that churches sent money to the church in Philippi, who then sent it on to Paul so his preaching of the gospel might continue.

Focus your attention upon the phrase "the matter of giving and receiving." This phrase *doseōs kai lempseōs* is a technical term of the business world suggesting the opening of an account of giving and receiving, complete with "credit and debit" columns, says *Lenski*. This commercial term refers to an account of "expenditure and income" states *Moulton-Milligan*. *Williams* translates: ". . . no church but yours went into partnership with me to open an account of credits and debits . . ." and the footnote to the verse says: "accounting terms, so used in papyri."

Wuest states that "the words 'giving and receiving' are a business term referring to the credit and debit side of the ledger."

The Expositors Greek Testament says *doseōs kai lempseōs* literally has Paul writing that "no church communicated with me so as to have an account of giving and receiving (debit and credit)." It further remarks: "The whole of the context has a coloring of financial terms . . . The combinations of *doseōs kai lempseōs* is frequent . . . Numerous examples are given . . ." *Thayer* (p. 157) says the phrase refers to "debit and credit accounts" and then cites two references from the Apocrypha which attest to such a technical usage of the phrase prior to the times of the New Testament. *Sirach* 42:7 is translated: "Whatever you deal out, let it be by number and weight, and make a record of all that you give out or take in." This was translated from Hebrew into Greek about 132 B.C. The *Amplified New Testament* is very explicit on its translation of Philippians 4:15: ". . . no church entered into partnership with me and opened up (a debit and credit) account in giving and receiving except you only."

This explains how *other* churches (II Corinthians 11:8-9) helped with Paul's financial support while he was in Corinth, yet only the Philippian church communicated with him.

To counter the obvious import that churches cooperated in financially assisting Paul through the church at Philippi, two arguments are offered: (1) The passages of II Corinthians 11:8-9 and Philippians 4:15 are describing two different events, and (2) the phrase in Philippians 4:15 is not a technical usage at all. Answer: the above evidence shows the latter to be incorrect, and the former is simply without foundation. The two references are describing Paul's visit of a year and a half in Achaia on his second missionary journey.

PUTTING HISTORY IN PERSPECTIVE

Let us now notice some historical facts regarding this second journey of Paul's. He visited Philippi about A.D. 52 on this journey, described by Luke in Acts 16. Those familiar with Paul's travel plans know that upon leaving Philippi, Paul came to Thessalonica. (Acts 17:1). While here he received help from the church at Philippi on at least two (2) occasions, and he had not yet even left Macedonia. (Philippians 4:16). Thus far, only one congregation was assisting him, and that was the Lord's church in Philippi. Note: **HERE IS SCRIPTURAL AUTHORITY FOR A CONGREGATION SENDING FINANCIAL SUPPORT DIRECTLY TO THE PREACHER!**

After leaving Thessalonica, Paul traveled to Berea, some 50 to 60 miles southeast of Thessalonica (see Acts 17:10). Leaving Silas and Timothy there at Berea (Acts 17:14), Paul went on down by ship to Athens, accompanied by some of the brethren from Berea. Having arrived safely in Athens, these Bereans then returned home with a message to deliver to Silas and Timothy: Hurry on down to Athens, for Paul wants you there with him.

Meanwhile Paul left Athens for Corinth, some 40 miles to the west. Silas and Timothy finally joined Paul at Corinth with another offering from Philippi (*cf.*, Acts 18:5; II Corinthians 11:8-9; Philippians 4:15), but was this one from Philippi only?

The church in Corinth was established by Paul at this time on this 2nd missionary journey. Paul's financial situation at this point in time is revealed to us a few years later when he writes a letter back to these Corinthians while on his 3rd missionary journey, probably the latter part of 57 A.D. Paul reminded the Corinthians that when he was there in Corinth on that 2nd journey, he "**robbed other churches, taking wages of them, to do you service.**" (II Corinthians 11:8).

It is not until five or six years later (about 62 or 63 A.D.) that Paul wrote the Philippians from a Roman prison. It is from this letter that we learn of the financial arrangement of the churches in meeting Paul's needs while he was at Corinth. Referring to his departure from Philippi ("in the beginning of the gospel" — when he first preached the gospel after leaving Macedonia some ten years earlier), he said that Philippi was the only congregation communicating with him in the matter of "**giving and receiving.**" (Philippians 4:15). Yet five years before writing that to the Philippians, he wrote the Corinthians (probably in the fall of 57 A.D.) that a number of churches sent wages to him while he was at Corinth. (II Corinthians 11:8-9).

ARE THESE PASSAGES RE: SEPARATE VISIT?

To avoid having Paul contradict himself, some brethren maintain that the above two passages are discussing two separate visits to Corinth. Even though a second, unrecorded visit is nowhere mentioned in the book of Acts, yet it is true that Paul did visit Corinth twice before writing II Corinthians. How do we know? Because in this second letter

to the Corinthians, Paul states that he will soon be making his "third" visit there. (II Corinthians 12:14; 13:1).

In commenting on II Corinthians 13:1, James Macknight writes:

"'I am coming this third time to you.' In the Acts of the Apostles . . . there is no mention made of St. Paul's being at Corinth more than once before this second epistle was written. But that history by no means contains all the apostle's transactions. We may therefore suppose, that during the eighteen months which passed from his 1st coming to Corinth, to the insurrection in the proconsulship of Gallio, the apostle *left Corinth* (emphasis mine, w.p.) for a while, and travelled through Laconia, Arcadia, and the other countries of the province of Achaia, where he converted many (II Cor. 1:1), having preached the gospel to them gratis, as at Corinth, chap. 11:10, and founded several churches, called (II Cor. 9:2) Achaia, that is, 'the churches of Achaia.' If therefore the apostle made the excursion I have supposed, and spent some months in it, his return to Corinth would be his second coming; consequently, the coming spoken of in this verse (II Cor. 13:1) was his 'coming the third time' to them."

DID PAUL CONTRADICT HIMSELF?

That Paul made a second visit, one not mentioned in Acts, cannot be denied (II Corinthians 12:14; 13:1). The question now becomes "Was such a visit made on another UNKNOWN missionary tour [hence making his third (3rd) journey of Acts 18:23 — 21:17 actually a fourth (4th) journey], or were both previous visits (before the writing of II Corinthians) made on that second (2nd) missionary journey? Macknight's supposed itinerary of Paul's leaving Corinth on that 2nd missionary journey and evangelizing other parts of Achaia (of which Corinth was a part) and then returning to Corinth before sailing for Syria (Acts 18:18) is much more consistent with Luke's account in Acts than for us to suppose another unknown missionary journey.

We conclude that Acts 18:5, II Corinthians 11:8-9, and Philippians 4:15-16 all refer to Paul's ministry in Corinth (and Achaia) on this 2nd missionary journey. This being true, we still have the problem mentioned earlier: Does Paul contradict himself? It would appear that Paul's remark in Philippians 4:15 of "only" one church helping him could contradict his statement to the Corinthians that a number of "churches" (II Corinthians 11:8-9) helped in this cooperative effort of preaching the gospel.

Instead of being contradictory, these two references show us that **OTHER CHURCHES DID HELP PAUL FINANCIALLY, AND THOSE WAGES GIVEN PAUL WERE CHanneled THROUGH THE CHURCH AT PHILIPPI**, which handled the "debit and credit" account, *i.e.*, kept the books.

Is this a binding example which serves as the only scriptural method of supporting evangelism? No, for in Paul's ministry in Macedonia (and Thessalonica in particular) a *single congregation sent support directly* to Paul, the evangelist. Yet after leaving Macedonia on this same trip, Paul received support from a number of churches (II Corinthians 11:8-9), including the one in Philippi, yet only Philippi kept the "debit and credit" account. (Philippians 4:15).

Now if a brother asks, "Well, just *how* was Paul supported?", we would do well to ask, "Do you mean while he was in Macedonia, or in Achaia? Do you mean while he was in Thessalonica, or in Corinth?" Instead of the above two passages proving that each congregation supported Paul directly and by no other method, they inform us that he was supported directly while at Thessalonica; however, while he was working in Corinth and Achaia, a number of churches assisted him financially, but it was done through the church at Philippi. — 211 North 5th Marlow, Oklahoma 73055

Keepers of Orthodoxy

Louis Everette Rushmore

Sometimes otherwise sound brethren may be heard to decry adamantly what they call “keepers of orthodoxy” and “watchmen” in the church today. No one is surprised that false teachers whose heresies are being warned against should object to such; however, it is amazing and saddening too that elders and preachers should look with intense disdain upon faithful brethren who prayerfully try to warn fellow brethren about false teachers and error. While the church does not need “A” or “THE” watchman — or a SELECT GROUP of watchmen — it DOES NEED a *plurality* of “watchmen” and “keepers of orthodoxy.” (Ezekiel 3:17-21; 33: 1-11). EVERY CHRISTIAN NEEDS TO BE A WATCHMAN AND A KEEPER OF ORTHODOXY. *Someone*, in fact, *many* brethren, had better become concerned about *Biblical* orthodoxy before it is too late!

Several contentions have been suggested by good brethren whereby they challenge the principles by which “watchmen” and “keepers of orthodoxy” warn against error. Enumeration and analysis of these points should enable one more easily to discern with confidence what course faithful brethren MUST pursue in the face of religious error, objections notwithstanding, from whatever source they may come.

CONTENTION #1: “Accusations against brethren, programs, methods, and teachings in brotherhood publications interfere with congregational autonomy.” Firstly, as admitted in CONTENTION #5 below, a mere warning concerning error and false teachers which may be carried in a publication does not necessarily effect action in any congregation. An eldership does not relinquish its responsibility to shepherd the flock over which it has been appointed because the elders have read a magazine article and thereby been warned about error. One can lead a horse to water, but he cannot force it to drink; one can *try* to warn brethren concerning error, but he cannot force them to *be* warned. Elders and congregations still are responsible for making congregational decisions. Legitimate warnings permit them only to make more enlightened decisions regarding false teachers and errors.

CONTENTION #2: “Neither elders, preachers, nor any other members have any responsibility for the preservation of Bible truth outside of the congregations of which they are members.” It is true that elders and members of one congregation have no authority over another congregation or its members; however, does this mean that there is a congregational boundary beyond which godly Christians cannot have any influence for good upon their brethren? Several passages of Scripture command Christians to discern and mark false teachers (Romans 16:17, 18; I John 4:1; Acts 20:28-30; I Timothy 4:1-7; II Thessalonians 2:1-5; Matthew 7:19, 20). Is such responsibility, though, limited to the confines of congregational fellowship? Acts 18:26-28 depicts a Biblically approved action which is the opposite of marking a brother for error, and this approval of a brother (a preacher) was specifically intended to extend from one congregation to others. If brethren of one congregation can commend a brother (a preacher) to other congregations (and they did), equity demands that they also could have warned the same congregation if Apollos had been, rather, a false teacher. It is neither reasonable nor in harmony with Bible principles to suppose that a congregation *may* commend a godly preacher

beyond the boundaries of congregational fellowship but it *may not* warn the same brethren concerning a false teacher! The commands contained in the above scriptures apply but are not limited to execution on the local congregational level.

CONTENTION #3: “Since there are no apostles today, no one has a right to identify and mark false teachers and their false teachings beyond the congregational level in which congregation the error has already been taught.” None of the scriptures which address the Christian responsibility to discern and mark false teachers state or imply that *only apostles* could discern error and those who teach it. (*See the preceding paragraph.*) To the contrary, ALL brethren are amenable to the above-cited commands. Additionally, the Hebrew writer penned that one of the definite advantages of becoming a mature Christian is being able to discern both good and evil. (Hebrews 5:11-6:2). Secondly, as indicated under CONTENTION #2, Acts 18:26-28 is one passage which demonstrates a relationship and fellowship BETWEEN congregations or Christians from different localities. It is an untenable position that brethren from *one* locality can foster only an idle concern but have no responsibility to warn brethren in *another* locality as a false teacher and his error slither from one community to another. Romans 16:17 still says: “. . . mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.” The advantages that a single congregation would realize from such action would be equally beneficial to other brethren, outside of the local congregational setting, among whom the false teacher may walk (otherwise appearing as a minister of light). (II Corinthians 11:14, 15).

CONTENTION #4: “Local congregational fellowship is the limit beyond which one’s Christian responsibility concerning the preservation of truth does not extend; therefore, one congregation may neither address doctrinal error in nor withdraw from another congregation.” The same principle by which it is supposed that one congregation cannot *withdraw fellowship* from another congregation would also prohibit the *extension of fellowship* from one congregation to another. It is not reasonable that fellowship can be *extended* but *not withdrawn!* The basis of fellowship, whether *within* a congregation or *between* congregations, is inseparably tied to “the apostles’ doctrine” (Acts 2:42) and “the fellowship of Jesus Christ our Lord.” (I Corinthians 1:9; I John 1:3). Fellowship within or between congregations can be properly extended *only* upon the basis of *conformity to the doctrine of Christ*; hence, when either individuals or congregations turn from the like precious faith, faithful brethren and congregations everywhere must withdraw from them at least in principle. If Christian fellowship has literally been exchanged between congregations, then it is in order to acknowledge publicly the withdrawal of fellowship from those who have turned to error. Furthermore, the idea that Christian fellowship (a *spiritual* relationship) is limited by mileage or geography (*physical* conditions) is especially preposterous in our technologically shrunken world.

CONTENTION #5: “Neither false teachers nor their teachings should be noted in brotherhood periodicals since the periodicals cannot force brethren to recognize the same and are therefore ineffectual.” The motives for publishing information concerning false teachers and their heresies are

not to override the responsibilities of elders and congregations regarding fellowship and church discipline. Therefore, gospel magazines which publicize legitimate departures from the holy faith have not failed their purpose in making such exposés, which is simply to warn brethren of impending spiritual threats. To warn brethren, not to undermine congregational responsibilities, is the sole purpose in sounding alarms concerning false brethren.

CONTENTION #6: "The only warnings Christians have a Biblical right to make are those Biblical quotations which discuss warnings or specifically warn against something; one may quote or read scripture, but he may not name current false teachers and/or false teaching, e.g., *Chuck Lucas* or *Crossroadism*." The Bible does not teach that one must possess inspiration in order to distinguish the good from the evil (Hebrews 5:11-6:2; Matthew 7:19, 20) and publicly mark impenitent false teachers. (Romans 16:17, 18). Brethren do not need to be inspired in order to discern between truth and error and subsequently sound a warning concerning false teachers; brethren need only to have the inspired, revealed Word of God, the Bible, in order to discern between truth and error and subsequently sound an alarm in which error and the proponents of the same are marked. False teachers, such as Chuck Lucas, and false doctrines, such as the Crossroads Movement, have been legitimately marked because each is in open violation of God's revealed will (as has been repeatedly demonstrated in the pages of *Contending for the Faith*, among other places). Incidentally, if one could only read the Scriptures without comment or application, there would be no such things as "preaching", "Bible study", or "a like precious faith."

CONTENTION #7: "Keepers of orthodoxy often analyze and tear apart things with which there is nothing wrong. They then wrong brethren and unnecessarily alarm other brethren." Anyone can make a mistake and some mistakes have doubtlessly been made in honest efforts to keep the brotherhood abreast of current perils to the body of Christ. However, such an admission is hardly applicable to the whole or even the majority of the exposés which denote doctrinal error that often threatens the church, many times from within. The statement of CONTENTION #7 endeavors both to discredit the motives and the abilities of a host of brethren whose only desire is to contribute to the preservation of the spotless bride of Christ. Naturally, those who are directly affected by those things under close scrutiny by their brethren are sensitive to criticism; but what is the excuse of countless *other* brethren who move among the faithful and yet defend the RIGHT of the erring preacher to be WRONG and also infect others! Preachers of righteousness and righteous works are not in jeopardy when "the light of the glorious gospel of Christ" (II Corinthians 4:4) shines upon them; only that which is NOT righteous is in danger of being manifested as such by the light of discovery. (Ephesians 5:13).

CONTENTION #8: "Keepers of orthodoxy or watchmen set themselves up as such with neither Biblical authority nor the approval of their brethren. They have no right to set themselves up as keepers of orthodoxy." This statement reeks of some kind of spiritual isolationism. The attitude here exhibited says NO! to the question of Genesis 4:9: "... Am I my brother's keeper?" It further implies that the answer is YES! to the question of Amos 3:3: "Can two walk together, except they be agreed?" Ezekiel was a prophet because he possessed God's revealed will, which possession made him responsible to a point for the salvation of his

brethren. Ezekiel was responsible to the point of *warning* them, not to the point of *forcing* his brethren to *comply*. (Ezekiel 3:17-20; 33:1-9). In the Gospel Age, all Christians possess the revealed will of God for our dispensation, the Bible. Likewise, all Christians are responsible for the salvation of their brethren to the point of warning them, not to the point of ensuring compliance. The scope of the Christian's duty to warn his brethren is as universal as the Great Commission, which says: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: and, lo, I am with you alway, even unto the end of the world. Amen." (Matthew 28:19, 20). (*Emphasis mine, LER.*) The brethren who most despise what they call "watchmen" and "keepers of orthodoxy" are strongly suspected of despising the authority of God's Word of which their brethren endeavor to remind them!

CONTENTION #9: "Editors and papers will print nearly anything that is sent to them and preachers and many other brethren delight in making reports to them, namely *Contending for the Faith* and *Ira Rice*, its editor." Such a statement arrogantly impugns the motives of nearly every brother excepting 1) the objector, 2) false teachers, and 3) apathetic and indifferent brethren. A statement of this nature could only be predicated rightfully upon a special, all-comprehensive (almost supernatural) knowledge which doubtlessly is unavailable to any mortal alive today. Firstly, any writer who ever has endeavored to have some article published knows that editors DO NOT publish everything which they receive. Secondly, though some individuals may delight in controversy, the vast majority of brethren who participate in the exposing of error are sincere and merely endeavoring to "speak the truth in love." (Ephesians 4:15). Unfortunately, telling the truth about error and its proponents is not a lovely task. It is doubtful that those who know brother Rice personally are skeptical of his sincerity and pure motives in trying to contribute to the efforts of at least *hundreds of brethren who are concerned about the purity of the bride of Christ*. "It's a dirty job, but somebody(ies) has (have) to do it!" ALL BRETHREN should be "set for the defence of the gospel" (Philippians 1:17) and "earnestly contend for the faith which was once delivered unto the saints." (Jude 3).

CONTENTION #10: "Brotherhood periodicals are brag sheets." It is true that SOME brethren may legitimately or through emotional appeal secure several responses in gospel meetings and subsequently with selfish motives report these to publications. Others may possibly derive an INORDINATE gratification from seeing their names in print, for which cause they "brag." However, limited abuses of this nature which may exist hardly justify the blanket condemnation of gospel magazines with special regard to those which mark false teachers and religious error. Well-written and Biblically based articles serve the same fundamental role and purpose of every good gospel sermon and Bible class lesson. Edification of brethren is the motive; preaching the word, "instant in season, out of season, reproving, rebuking, and exhorting with all longsuffering and doctrine" is the method. (II Timothy 4:2).

CONCLUSION

It is truly alarming that otherwise faithful brethren should try to rescue impenitent, false teachers from being *marked*, in which marking the church could be *warned*. (Romans 16:17, 18). If more false teachers and their erroneous doc-

trines were in times past marked more closely *re*: their first dissemination of error, and if brethren would have allowed themselves to be warned, doubtlessly many of the issues which have affected and now trouble the church would have been effectively squelched already. Nevertheless, some sincere but misguided brethren would have all other faithful brethren conduct themselves as though they were blind, ignorant of error, having no voice with which to sound a warning, and slumbering. (Isaiah 56:10). Sadly, some brethren will not be warned (Jeremiah 6:17) and neither will they allow others to be warned. How lamentable!

“ . . . if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword

come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me . . . O THOU SON OF MAN, SPEAK UNTO THE HOUSE OF ISRAEL; THUS YE SPEAK, SAYING, IF OUR TRANSGRESSIONS AND OUR SINS BE UPON US, AND WE PINE AWAY IN THEM, HOW SHOULD WE THEN LIVE?” — (Ezekiel 33:1-11). (*Emphasis mine, LER.*)

— 3033 Colorado Avenue
Waukegan, Illinois 60087

Is Brother Shelly Still Doctrinally Sound?

Dan Rogers, III

In recent months brother **Rubel Shelly** has received a great deal of notoriety because of his uncertain sound in making such statements as he did at the March, 1983 Preachers' Forum in Centerville, Tennessee, where, among other things, he stated: “There are some sincere, knowledgeable, devout Christians scattered among all the various denominations . . .” (as quoted by **Ben F. Vick, Jr.**, “Christians In The Denominations?”, *Christian Light*, vol. 3, no. 12, September, 1983, p. 141). It is because of statements such as this, that an increasing number of brethren are beginning to question brother Shelly's doctrinal soundness.

However, by way of reply to those who are questioning his doctrinal soundness, brother Shelly “. . . emphatically declares that his ‘doctrinal stance’ is exactly what it has always been — that he has not changed doctrinally” (**Roy Deaver**, “Editorial Comment,” *Biblical Notes*, vol. xvii, October, 1983, p. 74). yet, as brother Deaver then goes on to observe concerning brother Shelly's denial of any change in his doctrinal stance: “It is strange . . . that many of his close friends claim that he is saying something that he himself declares that he is not saying” (p. 75).

It has been said that a man is known by those who speak well of him. With this thought in mind, it is quite significant that recently several brethren who are known for their liberalism have spoken very highly of brother Shelly. In the November, 1983 issue of *Action* (vol. 47, no. 10, p. 1), brother **Jimmie Lovell** highly praised brother Shelly, speaking “of the great things I hear of his writings for *20th Century Christian* and his work with the Ashwood Church in Nashville.” Likewise, brother **Olan Hicks** reported in the November 15, 1983 issue of his *News & Notes*, pages seven, that brother Shelly recently spoke at a workshop at Pepperdine University along with brethren “**Carol Osburn, Richard Hughes and Jerry Rushford**,” which in itself raises some serious questions with regard to brother Shelly's doctrinal soundness, going on to say in glowing terms: “Those who attended said the speeches were just terrific. I have the tapes on Shelly & Osburn & I agree, they were truly great, will make history.”

Now brethren, brother Shelly may claim to still be doctrinally sound. However, in light of the fact that: 1) He is making the kind of uncertain sounds that he did at Centerville; 2) his close friends are even claiming that he is saying something different from what he used to say; 3) he took part in a Pepperdine University workshop — and this with known liberals; and 4) such known liberals as brethren Jimmie Lovell and Olan Hicks are now speaking very highly of

him; it is time, indeed, past time, that brethren in general begin to question brother Shelly's doctrinal soundness!

— Post Office Box 277
Bellevue, Texas 76228

YOUTH ENTERTAINMENT

Frank Morgan

The following quote from an article written by a brother in another state clearly states a matter that is of much concern to some in the church, including me. Explaining why the church needs a youth program the writer said: “**What the church has done in the past as far as the young people are concerned has not been so successful that it warrants continuance . . . a balanced program of spiritual training plus organized and supervised Christian recreation has to be an improvement over the policy of the past, which was, basically, do nothing for the young people.**”

The gist of the article is that in the past the church has offered a program of spiritual training for young people just like it has for every other age group, but now that isn't enough. It is proposed that an organized and supervised recreation program is necessary.

I believe the church has long recognized its obligation to enhance the spiritual training of each saint, and this by Bible authority. Where, however, is Bible authority for making the church responsible for providing recreational opportunities for the saints? Don't hold your breath until some is produced.

We must now be raising the second or third generation of people who expect the church to provide forms of recreation and entertainment. Not only is the church not so obligated, but when it become involved in such programming spiritual training usually diminishes.

Recreation for the youth calls for similar arrangements for every other age group, and there is no end. So, how far do you really want to go?

— Westside Church of Christ
2434 West Okmulgee
Muskogee, Oklahoma 74401

When we use man's wisdom, instead of God's word, “you have taken away my Lord and I know not where you have laid him.”

Many elders just *like* to say “no”. — **Linwood E. Bishop.**

How to Recognize False Teachers

Mark K. Lewis

God's people always have been plagued with the problem of false teachers. Elijah faced 450 prophets of Baal on Mt. Carmel (I Kings 18); Micaiah refuted the word of 400 of Ahab's "yes men" (I Kings 22); Jeremiah's confrontations with Pashur and Hananiah are classic, unforgettable, and inspiring. (Jeremiah 20 and 28). And others of the old prophets of God warned the people of the dangers of man-made doctrines. (Cf., Isaiah 29:13-14, 30:10; Hosea 4:5, Amos 7:10-17; Micah 2:11 *et al.*) Times, we fear, have not changed. **"But there were false prophets also among the people, even as there shall be false teachers among you . . ."** (II Peter 2:1). The New Testament abundantly warns that false teachers will arise in abundance today. **"The Time WILL COME . . ."** Paul warned Timothy, when men would not endure sound doctrine, and would turn their ears from the truth and turn aside to fables. (II Timothy 4:3-4). (NOTE: Not that the time *might* come; but it *will* come. No doubt. False teachers *will* arise among us. And shamefully negligent are we if we fail to be on guard for them.)

One monumental problem in many churches of the Lord today is that brethren are not being sufficiently warned of the possible rise of false teachers. There may be teachers of error right in their midst, but the precious souls never know it for they are not ever warned of the possibility of teachers of error coming, and would not know how to recognize a false teacher if and when he did come. Well, the Bible not only warns us that false teachers *will* come, but also tells us *how to recognize* them. Let us look at several ways to recognize a false teacher.

1) False teachers come in unawares. I never have known of a teacher of error who has come into a congregation and announced that he is a false teacher and thus not to be heeded. **"For there are certain men crept in UN-AWARES . . ."** Jude warns in verse 4 of his epistle. Peter informs us that those false teachers who will be among us **"privily (secretly, craftily) shall bring in damnable heresies."** (II Peter 2:1). Jesus speaks of **"wolves in sheep's clothing"** (Matthew 7:15), thus commenting on the deceitful manner false prophets invade the fellowship. Oh, how crucial this point is! Too many brethren simply are not on as close guard as they should be. The Bible commands that we **"try the spirits whether they are of God: because many false prophets are gone out into the world."** (I John 4:1). Beloved brethren, naivety is a curse that will destroy the body of Christ. False teachers will have a field day among churches if we are not aware of their secret tendencies, and **"watch, therefore."** (Acts 20:31). Ambassadors of error *will* come, and they will come secretly; foolish are we if we do not believe that it could happen in "our" church, and thus do not keep a sharp eye out as we should.

2) False teachers speak with enticing words. If a false teacher *sounded* like a false teacher, nobody would listen to him. But his speech is beautiful. Jude tells us of his **"great swelling words."** (v. 16). Peter warns that **"with feigned words [they shall] make merchandise of you."** (II Peter 2:3). The word "feigned" is an interesting word. It is a translation of the Greek word "*plastois*," from which our English word "plastic" comes from. False teachers speak "plastic" words. Paul says these heretics by their **"good words and fair speeches deceive the hearts of the simple."** (Romans 16:18). (The reader is encouraged to do a word study on "good

words" and "fair speeches" for more enlightenment.) The false teacher *sounds* good; his speech is persuasive, his words are beautiful, his tongue is gifted. And those who are "simple" (Greek, *akakon*, which Thayer so perfectly defines as "fearing no evil from others, distrusting no one") fall prey. Like poor sheep led to the slaughter, the flock follows the wolf, because he has persuaded them, with his magnificent verbiage, that he is one of them. How many silver-tongued deceivers are in the Lord's pulpits today? Compare what the man *says* with *the Book*, **"lest any man should beguile you with enticing words."** (Colossians 2:4).

3) False teachers are outwardly beautiful. Again, if the false teacher lived a riotous life, he would gain no following. His life appears to have so many virtues that people often are heard to say, "Oh, he is such a kind, humble, sincere man. Surely he could not be a false teacher!" But, again, we must not be deceived. In the instructive second chapter of Colossians Paul warns us that false teachers will have a false piety. **"Let no man beguile you of your reward in a voluntary [false] humility and worshipping of angels [spiritual demeanor]."** (v. 18). In verse 23 he says these teachers and their doctrines **"have indeed a SHEW of wisdom . . . and humility."** They even go so far as **"neglecting . . . the body"** — supposedly practicing self-control and other Christian virtues. Remember, Jesus says they *look like* sheep. (Matthew 7:15). And Paul concurs that since **"Satan himself is transformed into an angel of light"**, **"therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."** (II Corinthians 11:14-15). Beloved, the judge of whether a man is a *false teacher* or not is *not* what kind of *life* he lives, but *what does he TEACH?* If his message does not harmonize with the Bible, then it does not matter how nice a guy he is, *he is a false teacher!* In love for his soul we need to set him straight, if possible. (Acts 18:26). If he will not repent, he needs to be marked, avoided, and withdrawn from. (Romans 16:17; I Timothy 6:3-5). We frequently have emphasized — and correctly so — that we must "practice what we preach," indicating the necessity of backing up our preaching with virtuous living. But the "flip-flop" of that is true also: "pious" teachers of error will be damned. (Galatians 1:8-9). No, we cannot afford to be deceived by men who *appear* righteous, but *teach* soul-damning error.

4) False teachers tend only to gratify the flesh. This probably is as important a point relative to the Lord's church today as any that we shall make in this article. The result of false teaching is **"not in any honour to the satisfying of the flesh."** (Colossians 2:23). Mr. Barnes' comments are pertinent: "There is nothing to ennoble and elevate the soul . . . the only effect is to satisfy or please the flesh." (*Barnes Notes*, Colossians, p. 272). Not only do the false teachers satisfy their own desires (Romans 16:18; II Peter 2:3), but Colossians 2:23 seems to indicate that their teaching satisfies the flesh of man more than it fills his spiritual needs. Can we draw the application? Gymnasiums, "finger foods", "Juggling for Jesus", diet programs, clown ministries, Mickey Mouse films, gymnastics, martial arts, and magic, "feeling good about yourself", *ad infinitum, ad nauseum*. No, there is no honor in these things, neither is there any spiritual growth. There *is* "satisfying of the flesh," however. And such is a trait of false teachers. Brethren have allowed false teachers to so confuse us, that we no longer know what

the work of the church is, no longer know what "the church is the *spiritual* institution of God" means, no longer can distinguish between the holy and the profane. (Ezekiel 22:26). The bloodbought institution of Christ is now a place for social and recreational activities, instead of a place for work and service. Beloved, we are going to lose many of our sincere youth today to a devil's hell for this very reason. False teachers in many churches are teaching them, by action, example, and "program", that the church exists to serve them, instead of *vice versa*. Our youth are learning that the church is a social club, and that's what they will always want. We must stop this before it is too late. May heaven give our youth the wisdom to see through this dishonorable, flesh-satisfying "brand" of Christianity.

5) **False teachers will have many followers.** There are few things the Bible teaches that are more tragic than this. But, even though we have explicit statements in the Bible that "**many shall follow their pernicious ways**" (II Peter 2:2; cf., Acts 20:30), we should be able to deduce, from looking at the four prior points, that this last one is true. People are not as watchful as they ought to be, false teachers look and sound so good, they preach what people want to hear, and provide what people want provided. Is it surprising that the churches with the pleasing messages and the gymnasiums are usually very large? If we know the Bible, and how to recognize false teachers, it isn't one bit surprising. Now, please do not misunderstand me. I wish *every* church was large. But only if that growth comes from the preaching of the pure Word of God — *spiritual* growth — not from following false teachers. But, mark it, brethren — where we find a silver-tongued people-pleaser, we will usually find a lot of people.

The Bible tells us how to recognize false teachers, and, of course, to avoid them. It is a travesty that many false teachers now are having a "hey-day" in the churches of Christ. Let us wise up our people by informing them how they can recognize teachers of error. It will save countless souls, by the grace of God.

— Rt. 1, Box SE 50
San Marcos, Texas 78660

"DO MIRACLES EXIST?"

Roderick L. Ross

The advances of science within the past century have been a marvel to behold. Electricity, mainly through the efforts and inventions of **Thomas A. Edison**, has been harnessed for the practical use of mankind. Lighting, heating, cooking, washing, as well as numerous other chores are done through electrically powered appliances. Transportation has seen the first real improvements since the wheel with the invention and practical availability of the automobile and the airplane. Communications has increased to the speed of light with telephone, radio, and television. Medical advances have been made which make operations and ailments that brought almost certain death, common place and safe. Health, comfort, and luxury have been brought within the reach of the common man.

All of these wonders, which but a short time ago would have been considered possible only by miracles, have been wrought through that almost (if not) sacred entity of modern society known as science. Science, because of its many advances and its helpfulness to mankind in the physical sense, has become the religion of our time. It is to science

that many people in our society look for the answers of life. Science, however, is limited. Science can only deal with observable phenomenon which obey the laws of nature. There is no room in science for miracles. Simon and Schuster Inc., has a forthcoming book entitled *God and The New Physics* by British astrophysicist **Paul Davis**. The September 1983 *Science Digest* (Volume 91, No. 9, beginning on page 16) carried an excerpt from the book which they entitled "*Do Miracles Exist? A Debate Between Science and Religion*". The article and, therefore it may be assumed, the book are an attack upon the existence of the miraculous both as it appears in the Bible and as it is alleged to take place by the faith healers, including the alleged miracles at Lourdes, today. As Mr. Davies says, "... the scientist, who prefers to think of the world as operating according to natural laws, would regard a miracle as 'misbehavior,' a pathological event that mars the elegance and beauty of nature. Miracles are something that most scientists would rather do without." (p. 104). Since science has become God to so many in our society, it is not surprising to see so many rejecting the truthfulness of the miracles of the Bible.

BIBLE MIRACLES MUST BE DEFENDED

While the Christian who accepts the teaching of the inspired word of God must acknowledge the non-existence of miracles today (whether by faith healing, or at-Lourdes-type occasions), it is an entirely different case when it comes to the miraculous elements of the Bible. The Christian has an obligation to defend the gospel, contending for the faith, giving an answer of the hope that is within us. (Philippians 1:17, 27; Jude 3; I Peter 3:15). Attacks upon the Bible are becoming more common in publications, schools and persons. Thus, whether the believer is old or young, there is a dire necessity to be able to present an apology, or defense of the truthfulness of the Bible.

This article will not deal with the fake miraculous events of the faith healing and Lourdes today. That will be left to other inquiries. This article shall attempt to set forth a usable defense of the miracles of the Bible.

Many people do not accept the miracles of the Bible because they believe miracles *cannot* happen, therefore they *did* not. They deny the possibility before they see the evidence. They are prejudiced and biased. To obtain the truth on any matter, it is necessary to approach the inquiry with an open mind — it is necessary to be honest. The mind should not be made up one way or the other before the evidence is honestly evaluated.

The Bible is an accurate book in every detail that can be verified by any science. It is exactly right. Would a book so exact and truthful in every other detail, suddenly be so untruthful in the presentation of miracles? It makes no difference whether the Old or the New Testament be referred to, both have a perfect record of accuracy. However, the miracles which are questioned most are those of the gospels and Acts. These are the books which have the greatest amount of evidence to corroborate their accuracy. The very character of the Bible validates the miraculous.

"In the beginning God created the heavens and the earth." (Genesis 1:1). God created all. God founded and gave natural law. **"The heavens declare the glory of God; and the firmament sheweth his handywork."** (Psalm 19:1). The very existence of the universe shows the existence of God and the actuality of creation. (Romans 1:18-21; Hebrews 3:4). Therefore, as the prophet Jeremiah said, **"Ah Lord God! behold, thou has made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard**

for thee.” (Jeremiah 32:17). The basis for the miracles is the act and fact of creation and the existence of God. This is where the battle must truly be waged for the validity of the miraculous.

CAN MIRACLES BE VERIFIED?

But, is there any possibility of verification of the miracles — especially the miracles of the New Testament? Look at the occasion of the blind man who was given his sight by Jesus in John 9:1-34. What more could have been done today to establish the validity of the miracle? They investigated to see if the malady was from birth. They investigated to make sure that it was the same man who was blind. They investigated to make sure that the man could now see. They investigated to see how he had obtained his sight. What could have been done today more than was done then? Nothing.

Even Jesus’ enemies did not deny that he performed miracles. Listen to their testimony: “**But the Pharisees said, He casteth out devils through the prince of devils.**” (Matthew 9:34). “**But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of devils.**” (Matthew 12:24). “**And the scribes which came down from Jerusalem said, He had Beelzebub, and by the prince of the devils casteth he out devils.**” (Mark 3:22). Where is the objection when Peter says in front of those who crucified him. “**Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know.**” (Acts 2:22). If even his enemies could not deny that the miraculous took place when they were eye-witnesses, how can one in the 20th century following the events deny the validity of the events?

Even the extra-Biblical sources also acknowledge the validity of the miraculous performed by Jesus. **Flavius Josephus** (early second century) said: “Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure.” (*Antiquities*; xviii.33). **Rabbi Eliezer ben Hyrcanus** of Lydda (A.D. 95-110) accused Jesus of practicing “magic arts.” The **Sanhedrin** (A.D. 91-110) said “Jesus practiced magic arts and led Israel away.” **Porphyry** (A.D. 233) said Jesus did “the works of cunning demons.” **Celsus** (A.D. 176) accused Jesus of working “magic.” Other sources such as **Justin Martyr** and the **Babylonian Talmud** also acknowledge the validity and actuality of the miraculous.

What needs to be realized is that there is a difference between the miracles of the Bible and the miracles of other religions. As **Bernard Ramm** says, “Miracles are believed in non-Christian religions because the religion is already believed, but in Biblical religion miracles are part of the means of establishing the true religion” (*Protestant Christian Evidences*; p. 142). Although the truthfulness of the miraculous is based upon the existence of God; the true religion revealed by the Creator is dependent upon the miraculous to establish it. This is shown by the Hebrew writer in stating that the miracles “confirmed unto us” the revelation of God. (Hebrews 2:1-4).

This is why it is so important to sustain the truthfulness of the miraculous. *If the miracles are untrue, Christianity is a farce.* The truthfulness of Christianity is the issue in the validity of the miraculous; and, Christianity is true.

The miracles of the Bible are not incredible, but highly credible. There is every reason for man to believe that they are real, and that the religion that they verify is true. There is a God, and he has arranged for salvation from sin in his Son, Jesus of Nazareth, the Christ.

— 2739 Woodruff

Lansing, Michigan 48912

Now A Perverted Bible For Children

W. R. Craig

Joining the T. E. V., the N. A. S., and the N. I. V. modern speech so-called translations, comes the I. C. V. The letters stand for **INTERNATIONAL CHILDREN'S VERSION**. This new publication of a so-called Bible comes from **SWEET PUBLISHERS**, the same outfit that brought out the *Simple English Version* and hired **Pat Boone** to publicize it on television. We are told it was needed because one had to attain a grade 12 learning level before he could understand the King James translation of the Bible. Wonder how so many generations of youngsters learned the great truths of the Bible until this I.C.V. was brought out?

Those commending the new publication in the publisher advertising should make New Testament Christians wary of it. **Dr. James Dobson**, the Pentecostal family relations expert, is ecstatic about it declaring, “Finally, a Bible children can read and understand.” The translation review committee consisted of: **Harold W. Hoebner** of Dallas Theological Seminary, a Premillennial outfit. **Virtus E. Gideon** of Southwestern Baptist Theological Seminary and **Stanley M. Horton** of the Assemblies of God Graduate School join **Neil Lightfoot** of Abilene Christian University to complete the committee.

Sweet Publishers have never been noted for bringing out truly doctrinally sound publications. Nor has the **World Translation Center** which brought out the *ICV* and the *English Version for the Deaf*, which is filled with inaccuracies and errors.

It was to be expected that **Reuel Lemmons** and **Jack Lewis** (who have been touting modern speech versions for years) would be effusive in their praise of this most recent perversion of the Bible.

Parents, don't rush out to buy one of these for your children. Sit down with them and read to them from the reliable versions, the King James and the American Standard of 1901. Explain the great truths to them as your parents did for you. Explain it as you do the facts read in magazines and newspapers on the secular topics that they must learn. Its not a *new* Bible the children need — but parents who are dedicated to teaching them God's will. The parents can understand the reliable versions and God gave them the responsibility to teaching his will to their children. Parents, beware. The devil is laying another snare for your children.

Bellview Preacher Training School

Overseen by Elders

Directed by Max R. Miller

Qualified Teachers

Bible-Centered Curriculum

In operation since 1973

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

BELLVIEW PREACHER TRAINING SCHOOL

4850 Saufley Road

Pensacola, Florida 32506

Phone: (904) 455-7595

Notes & Quotes...

DORIS W. THIGPEN RENSHAW PASSES

Roy J. Hearn

Sister "Dot" Renshaw, wife of John H. Renshaw, instructor in Memphis School of Preaching, departed this life to be with the Lord on Saturday night, March 31, at 9:05. She is survived by her husband, one son, Sidney, one daughter, Jonette Beck, and four grandchildren, all of Memphis. Also, by two sisters and two brothers. Burial was in Oakwood Cemetery, Gardendale, Alabama, near Birmingham.

When Elisha the prophet asked of the Shunamite woman, "Wilt thou be spoken for to the king?" she answered, "I dwell among mine own people." Such humility characterized sister Renshaw. She never sought prominence, but quietly served the Lord, loved his truth and his church and faithfully supported brother Renshaw as he preached the gospel. Hers was a life of service highly worthy of emulation. Respect for her was evidenced by the array of beautiful flowers, and the coming of friends from various places afar, as Tennessee, Georgia, Mississippi, Alabama and Florida. A few remarks from the funeral address follow:

"... the chariot of the Lord swept low, and his servant was caught up into the Paradise of God, where scenes of indescribable beauty burst upon her view. Another jewel of splendor rare was added to the glittering hosts of heaven. A glorious change was experienced by her as the angels came and ministered to her as she was swept into the home of the soul, where she is now sitting down in the kingdom with Abraham, Isaac, Jacob, Peter, James, John, Paul and all the noble women who grace the pages of God's book. She has entered the glorious rest in store for the people of God, to an inheritance incorruptible, undefiled, that fadeth not away." Other appropriate remarks were based upon the Worthy Woman described in Proverbs 31.

Sister Renshaw had been in bad health much of the time for some 25 years. For about 20 years her problem had been misdiagnosed, and she suffered needlessly. About five years ago, at Mayo Clinic, she learned for the first time of her problem — strokes. She suffered much the past year. In all these years never was heard a word of complaint from her or brother Renshaw. He and Jonette cared for her day and night. She will be greatly missed, but none would bring her back to suffer as she had. She was a faithful Christian wife, loving and caring mother, and friend to the poor. "Blessed are the dead who die in the Lord, yea saith the Spirit, that they may rest from their labors..." "Servant of God, well done, thy glorious warfare past. The battle is fought, the race is won, and thou art crowned at last."

(NOTE: Funeral remarks for sister Renshaw were made by brother Hearn and E. C. Whitaker. It grieves me that it was not possible for me to attend her final rites. *Contending for the Faith* had no greater friend. IYR Jr.)

James Gravelle, Ardmore, Oklahoma: "Keep up the great work. My prayers are with you."

WHAT IS THE DIFFERENCE?

Some of my brethren are inconsistent: they say you should not eat in the church building, that this would make a dining-room out of it; then they sleep during the worship, and make a bed-room out of the same building.

—The Bible Voice
Rogersville, Alabama



MAX MILLER, minister to the Bellview church of Christ, in Pensacola, Florida, and director of Bellview Preacher Training School, who suffered a heart attack a few weeks earlier, underwent open-heart surgery on May 15, 1984, at the Veterans Administration Hospital, in Nashville, Tennessee. He had to have five by-passes; however, as we go to press, his convalescence appears to be going well. Pray for him.

Talk about becoming "unequally yoked with unbelievers", we noted on Page 92, of the *Gospel Advocate* for February 3, 1983, that Neil Gallagher (described as "an ordained Church of Christ minister") has accepted a position as Associate Director with the National Federation for Decency. "We are happy that Dr. Gallagher is joining our staff," said Donald E. Wildmon, executive director of the NFD. "We are working toward a goal of the strongest organization possible." And just who is Donald E. Wildmon? An ordained Methodist preacher! Brethren, such interdenominational affiliations by "our" preachers (ordained?) is helping to destroy the distinctive character both of the churches of Christ as well as the entire restoration movement.

B. J. Gallaher, one of the elders at Bellview/Pensacola, Florida, really believes in what we are doing through *Contending for the Faith*. On April 24, 1984, he sent in 11 renewals plus 19 new subscriptions. Much appreciation!

Quentin Dunn, preacher, Floresville, Texas: "It seems to me that some brethren have a shallow concept of fellowship. They think of fellowship as playing and eating. Some brethren should restudy I John 1:3-7. It also seems that some brethren have a shallow concept of 'Spiritual Growth'. I am sending a check for \$8.00 to be used as needed."

ATTENTION PLEASE!

If you have members of your family who will be stationed at Fort Polk Army Base just out of Leesville, Louisiana, please contact us. Leesville Church of Christ, 1410 South 11th Street, Leesville, Louisiana 71446. Phone 318-238-9314. Arthur C. Blackwell, Minister.

MEMORIAL TO LELA E. REAGAN

At the passing of her mother, Lela E. Reagan, of McAister, New Mexico, September 18, 1981, sister Wilma Coss, of Pensacola, Florida, contributed \$100.00 to our contending-for-the-faith fund in her memory. On May 16, 1984, sister Coss increased this memorial by another \$20.00.

Buried on her 80th birthday, sister Reagan loved not only the church but also *Contending for the Faith*. Almost three years now have passed since her death, but she still is sorely missed.

HOW DID YOU LIKE THE SERMON?

This is a familiar question. By what guidelines do we determine a good sermon? I suggest a sermon is successful if:

- 1) It is true to God's word.
- 2) It is preached in love.
- 3) It is prepared to meet a need.
- 4) It is spoken so that all can understand.
- 5) It glorifies God.
- 6) It challenges people to think.

Sermons are to be measured, not by the approval and pleasure of people, but by their response in holy living, Godly action, and true Christian dedication.

Sermons are preached not to be liked but to be lived. The question in the heart of the faithful minister is, "What does God want?"

Paul's admonition is still true: **For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.** (Galatians 1:10)

—Houston Park Bulletin
2 Houston Park Place
Selma, Alabama 36701

N. J. "Stan" Stanford, elder, Riverside/Columbia, Tennessee: "Brother Parker has been preaching for us some on Sunday a.m., but usually doesn't feel very well or able to preach on Sunday p.m. He still teaches a Wednesday p.m. class and does what he is able to do. We are keeping him on the payroll and he serves as associate minister.

"We had a large number of inquiries re: the vacancy and we interviewed several good applicants which made the final decision rather difficult. We chose brother Joe Gallo-way, of West Virginia. He has spent much of his time in the mission field and of necessity has had to rely a lot on personal Bible studies.

"I appreciate the good work you are doing — both in the mission field and your continuing effort with *Contending for the Faith*. It appears that a very small percentage of our brotherhood loves the truth enough to oppose error when it gets down to naming names and being specific regarding the error or sin involved. It looks like the majority refuse to learn from Bible examples and are satisfied with smooth sermons.

"The \$100.00 (enclosed) may be used for your mission trip expenses, for *Contending for the Faith*, or both. Just use your own judgment as to where it will do the most good. Wishing you many more years of success in the Lord's work."

D. Ray Pippin, preacher, Olathe, Kansas: "Liberalism is continuing to take its toll in the Kansas City area. The church in Olathe is currently in a crisis over our stands for doctrinal truth. There are some... that feel that I have been too outspoken re: the liberal churches in the area. Lord willing, I will continue to do so."

Sister Maymie Rigney, of Morrison, Tennessee, sends \$10.00 each month. She appreciates those who come by for her to take her to church services and gospel meetings.

"PROVE ALL THINGS: HOLD FAST TO THAT WHICH IS GOOD" — Paul (1 THESS. 5:21)

Here is a NEW book which should help you to do what Paul said to do:

LOGIC AND THE BIBLE

A Book Which Deals With A Crucial Phase Of Biblical Interpretation

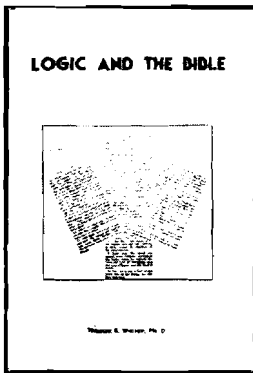
By **THOMAS B. WARREN**

1. The Bible teaches that men are to draw only such conclusions as are warranted by the evidence. No one can understand (properly interpret) the Bible without reasoning in a valid way. This book should help sincere students of the Bible to do just that: properly interpret the Bible.

WHAT SOME BIBLE SCHOLARS SAY ABOUT THE BOOK:

ROY DEEVER: "Two of the most crucial issues facing the Lord's church are: (1) **irrationality** and very closely related to it (2) **agnosticism**. The Lord says: 'and ye shall know the truth,' but some brethren say: 'it cannot be done — one cannot really know anything.' Paul says: 'Prove all things . . . ' but some brethren say: 'It cannot be done.' *LOGIC AND THE BIBLE*, the latest book from the pen of Thomas B. Warren, meets both of these problems head-on and refutes them completely. Warren argues that no one can really understand the Bible without **GATHERING** the relevant evidence and **CORRECTLY HANDLING** (reasoning correctly about) that relevant evidence. He sustains his arguments. It is my sincere conviction that no serious student of the Bible can afford to be without this book."

ROBERT R. TAYLOR, JR.: "This is a **marvelous** volume from a **magnificent** mind about a **monumental** topic — the logical approach to rich, informative, accurate and stimulating Bible study. I am especially please to recommend this great volume without reservation . . . Here is a book you will read with relish initially and can use with permanent profit the rest of your life. Here is a book you will never outgrow. Thomas B. Warren has turned out a literary masterpiece in *LOGIC AND THE BIBLE*. It is a book whose time has come."



DICK SZTANYO: "I have read the manuscript of *Logic and the Bible* with a great deal of interest. The book is hard-hitting and directly to the point of irrationality as manifested by many in the church today. The anti-dogmatic stance long occupied by those who oppose the truth of the gospel has found its way into the ranks of the faithful. While no easy cure can be found for such a serious disease, this book prescribes a medicine which probes to the very heart of the problem. It deals with the central issue at stake, viz., the relationship of evidence to faith. I pray for the success of the book, for if this problem is not met, it seems that an apostasy of great magnitude is inevitable. Additionally, I hold that most of the problems faced by the Lord's people today, are directly related to the point addressed in *Logic and the Bible*. If I am right, then the practical value of this book is inestimable."

This book also shows that the theory (presently taught by some) which holds that **nothing** which is taught in the Bible by **implication** can be binding on men is simply **not true** and that the Bible so teaches. Don't miss this book!

Cloth, \$10.95, plus \$1.25 postage and handling (if ordered by mail).

Order From
CONTENDING FOR THE FAITH

2956 Allshore, Memphis, TN 38118

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

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

UNITY: *How Badly Do We Really Want It?*

Tommy J. Hicks

The religious world recognizes the need for unity. Both the *World Council of Churches* and the *National Council of Churches* have made serious attempts to bring about religious unity. In fact, the word "ecumenicity" — meaning worldwide Christian unity or cooperation — has become popular in most churches because of the efforts of the W.C.C. and N.C.C.

It is good for people professing to be "Christian" to strive for religious unity. In his prayer in the garden of Gethsemane, Jesus prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee . . . I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." (John 17:20ff, 23). Furthermore, God commands unity of all believers. Paul wrote, "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 . . . Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (I Corinthians 1;10, 13). Not only do we see that unity is desirable, but we also see that it is a commandment of God. Therefore, we must set ourselves to the task of accomplishing unity.

APPROACH DEPENDS UPON WHAT UNITY IS

How shall we approach the matter? We *could* simply "agree to disagree" or say that we will have "unity in diversity" — but we recognize that this would be a false or pseudo unity. The real problems of division would still exist. We *could* have union meetings together and participate in union in various other programs — but again we understand that union and unity are two different things, so *that* really would not accomplish religious unity. Perhaps we should first understand the *meaning* of the word "unity." Webster

defines it as "*the quality or state of not being multiple: ONENESS . . . a condition of harmony: ACCORD b: continuity without deviation or change.*" Unity then means "oneness" without division! How can we accomplish such a unity?

First, we must realize that there is only *one way* to attain religious unity. That is if we all speak the same things. Peter said, "If any man speaks, let him speak as the oracles of God . . ." (I Peter 4:11). In speaking the same things, we must all preach the same gospel. The apostle Paul says there is only one gospel and that those who pervert it will be cursed. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Galatians 1:6-9). From this it is abundantly clear that we all must preach and accept the very same gospel as presented by the apostles of Jesus Christ.

CHRISTIAN UNITY MUST BE BASED ON DOCTRINE

In keeping with I Peter 4:11 — "let him speak as the oracles of God" — we must not go beyond that which is written. Paul wrote, ". . . learn in us not to think above that which is written." (I Corinthians 4:6). The apostle John wrote, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (II John 9). Revelation 22:18-19 warns, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God

(Continued on Page 4)

Contending FOR THE Faith

ISSN-0744-7906

Volume XV, No. 7

JULY/1984

Ira Y. Rice, Jr., Editor
EDITORIAL STAFF

Linwood E. Bishop	W. N. Jackson
James W. Boyd	Dan Jenkins
Tom L. Bright	Mark K. Lewis
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
Roy J. Hearn	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, \$5.50 plus \$4.45 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 communication to: **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226

POSTMASTER: Please send address changes 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

IS GOD'S TRUTH NEGOTIABLE?

Perhaps we should not be astonished that plans are now underway for some 50 brethren from churches of Christ to meet with an equal number from the so-called Christian Church to explore ways and means to unite these two bodies into one.

If we were genuinely persuaded that these two incompatible entities are both segments of God's family who are temporarily, artificially and arbitrarily estranged from each other — and therefore *should* be reunited — possibly we should not view these proposals with such foreboding. The scriptures teach unity within the body of Christ — *genuine* unity, that is — or they do not teach anything at all.

HOW CERTAIN ARE WE?

On the other hand, just how certain are we that those within the fellowship of the Christian Church are indeed our brethren? If the argument is valid that they teach the same as we do, *i.e.*, what the New Testament says *re:* first principles, possibly so. Otherwise, at the very least, God's *second* law of pardon should be required of each and every member from the Christian Church wishing to leave that fellowship and be "restored" to the Lord's fellowship, which was abandoned when they became members of an unscriptural institution — the Christian Church — began worshipping unscripturally with musical instruments and transgressed the doctrine of Christ perhaps in various other ways.

For us to accept into *our* fellowship those whom the Lord has not accepted into *his* is not the unity enjoined in the New Testament. On the other hand it would be wrong on our side, if we required more for the sake of unity than is required by God's word.

COMPROMISE WILL NOT LEAD TO UNITY

One thing is for sure: If ever unity is to exist in fact, it will have to be based on the word of God, not on human compromise. All such efforts which have gone before, at least within the past few decades, have implied that God's truth, particularly on instrumental music, somehow might be negotiable. Remember the furor that **Ernest Beam's** "unity" ideas caused in the '30s and '40s? **Carl Ketcherside** was not the first to suggest fellowship without correction. As for **Rubel Shelly**, well, the brotherhood is still in shock from his compromising speech at Centerville, Tennessee!

Don DeWelt — the same Don DeWelt who is publisher of that new paper, entitled, *ONE BODY*, which was circulated at the Tulsa Workshop, in March — saw that the Christian Church could not prevail over the churches of Christ, *re:* the **Robert R. Price/Burton Barber Debate**, back in the '40s, at San Jose, California. **Joe Gilmore** moderated for brother Price in that debate; DeWelt for Barber. I personally was present for that debate and helped with the argumentation from behind the scenes. It is to be hoped that misguided brethren will not try to hand to these false teachers by compromise what they could not win in honorable controversy. It just won't work.

—Ira Y. Rice, Jr., Editor

GOD'S TRUTH IS NOT NEGOTIABLE

Allen Robertson

We live in a time when standards seem to be under attack. All admit that in our society "things are changing." Some who are confused by the state of things cry out "nothing is the same, standards have changed." Even in the church we see a growing willingness to accept new definitions of sin and an increasing capacity to accept sin in the lives of those who claim to be Christians. Many of our brethren are advocating "unity with diversity", "disagreement by agreement", and acceptance of the denominational world in religion by the church accepting the full meaning of the slogan "Christians only, but not the only Christians." However, even though some might be willing to accept "an integrated role in the Christian community" we must insist upon the point of Christian peculiarity (I Peter 2:9), because God's truth is not negotiable.

At a time when circumstances were much like the circumstances of our day God moved Isaiah to warn the children of Israel, "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! Woe unto them that are wise in their own eyes, and prudent in their own sight!" (Isaiah 5:20-21). To his disciples Jesus said, "Ye are the light of the world." (Matthew 5:15). Then Jesus commanded, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matthew 5:16). When we add to this Paul's statement that the revelation of God was "To the intent that now unto principalities and powers in heavenly places might be known by the church the manifold wisdom of God" (Ephesians 3:10), we should begin to get a clear picture of the position of the individual Christian and the church in the world. That we might comprehend the position of those redeemed by the blood of Christ, the Bible warns the redeemed to avoid all sin and error and to "have no fellowship with the unfruitful works of darkness, but rather reprove them." (Ephesians 5:11).

The apostle Paul made the position of those saved from sin very clear by urging, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness and unrighteousness? and what communion hath light with darkness: And what concord hath Christ with belial: or what part hath he that believeth with an infidel: And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." (II Corinthians 6:14-16). The Holy Spirit did not move Paul to answer the questions raised in the passage just used, for none seemed needed. To those who had washed their robes in the blood of the Lamb, often at a great personal loss, the answers to the questions were obvious in the asking: There could be no fellowship with darkness; the light must shine!

But when the questions raised by Paul are considered today many among us answer, "much in every way." We are told that we must "reach accord with the religious world"; "we must have dialogue with the denominations"; "we must make ourselves recognized in the religious community." To this we cannot help but ask, "Why?" Do they have any truth to which the word of God does not furnish us? Has our love for the truth and our strength in the Lord grown so weak that now we seek peace by collaboration or strength by negotia-

tion? The sword of the Spirit, the word of God, is still able to put to flight all error. If men will but put on the whole armor of God (Ephesians 6:13-18), and lay aside human wisdom, human ambitions, and human negotiations, we will see again the glorious light shine forth into the world. But as it is, in some areas, our light is growing very dim.

For the truth to advance human devices, exchange meetings with the denominations, ecumenical seminars with sectarianism, love feasts, potlucks, coffee and doughnuts with those in error are not necessary or desirable. Truth is not a commodity which is subject to negotiation. What is needed is a plain and powerful declaration of the truth in true love. The church will be powerful when it heeds Paul's exhortation. After raising the questions referred to above, Paul admonished the Corinthians, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Corinthians 6:17-7:1). The church was not purchased, established in, or spread around the world by compromise or negotiation.

Let us not put darkness for light or evil for good. Let us not be wise in our own eyes or prudent in our own sight. We can not outmaneuver the devil. The devil and his works must be reprovved.

Paul said, "And have no fellowship with the unfruitful works of darkness but rather reprove them." (Ephesians 5:11). Error cannot be embraced, coddled or tolerated. Sin must be renounced and those who engage in sin must be reprovved. This is true because of the terrible nature of sin. Sin brings death. (Romans 6:23). Therefore, there can be no let-up in the battle, no truce.

Finally, we wonder, just what do those who use the slogan "Christians only, but not the only Christians" really mean? Luke recorded: "And the Lord added to the church daily such as should be saved." (Acts 2:47). If there are Christians outside the church of Christ, how did it happen that the Lord did not add them also? Some might answer: "Well, they were in the church but they departed." The apostle John answered that with these words: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." (I John 2:19). If all the saved are in the church, and if those who "go out" are not of us, just what is in the world? John said, "And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. (I John 5:19, 20). Beloved, those who have yielded in obedience to the word of God and are striving to observe all things that Christ has commanded are Christians only, and they are the only Christians!

— Discovery

1320 South Church Street
Visalia, California 93277

UNITY — How Badly Do We Really Want It?

(Continued from Page 1)

shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." The Bible teaches that we must proclaim "all the counsel of God" (Acts 20:27), but we cannot go beyond that which is written. (Cf. I Corinthians 4:6; II John 9). Therefore, to have religious unity based upon the Bible, we must do Bible things in Bible ways, call Bible things by Bible names, speak where the Bible speaks, and be silent where the Bible is silent. Truly, this means we would have religious unity. But, it also means something else.

For some it means giving up life-long cherished beliefs which came with the embracing of the doctrines of men rather than the doctrine of Christ. Jesus referred to some in this same condition on one occasion, when he said, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." (Matthew 15:8, 9). Still others will need to accept things they have refused to believe before. Yet, the great majority of folks will have to do some of both. All men will have to give up their party labels. They will not be known as Baptists, Methodist, Presbyterians, or the like, any more. They will simply be called Christians, for the Bible only makes Christians only.

DRASTIC CHANGES INDICATED

To the various churches religious unity based upon the Bible will mean making some drastic changes. Preachers in some churches will no longer be called "Father" or "Reverend" because these are unscriptural designations for preachers. Different churches have different governments — some have boards, some have hierarchical superstructures, some are governed through representative elections, and others in various ways — but when religious unity is achieved all churches will be governed just alike — biblically, each congregation will be locally autonomous with a plurality of elders (who also will be known as bishops and pastors). Note the qualifications for elders found in I Timothy 3:1-7. Also, note the qualifications given for men called deacons in verses 8-12. The elders will attend to the spiritual affairs of the congregations while the deacons care for the more temporal concerns of the church. The elders answer to God for their efforts, but no man on earth today is over the elders in the local congregation when it comes to their authority. The authority they have is revealed in the Bible and they have no right to go beyond that authority.

Man's innovations — which, by the way, *do* cause divisions — will be taken out of the churches. An example is instrumental music used in the worship. Again and again we see that Christians were commanded to sing in the New Testament church, but not even once do we find instrumental music authorized for use in the church. Colossians 3:16-17 states, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Notice: we are *commanded* to sing. We *also* are commanded to do all "in the name of the Lord", which means by his authority.

MANY OTHER CHANGES NECESSARY

Besides the change in the worship with reference to the

music, one other change would be necessary in most churches before there could be biblical unity. That change is simply that all churches would partake of the Lord's Supper upon the first day of every week. From Acts 20:7 and I Corinthians 11:20-34, we learn that the church is to partake of the Lord's Supper upon the first day of every week. This is such a small price to pay for unity.

Many other changes would have to be made in the various churches to bring them into line with the Bible. However, after those changes had been made, all would still need to work tirelessly to maintain that unity. The apostle Paul wrote long ago, "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Ephesians 4:3-6). Perhaps — just perhaps — right here is one of our problems today. Nearly every person believes that there is only one Spirit — that there is only one Lord — that there is only one hope — and that there is only one God. But at the same time nearly every person refuses to believe that there is only one body — that there is only one faith — and that there is only one baptism. Yet Ephesians 4:4-6 states that there is ONE body, ONE Spirit, ONE hope, ONE Lord, ONE baptism, and ONE God. For one to believe that there is *more* than one church or body, *more* than one faith, and *more* than one baptism — he might as well believe that there is more than one Holy Spirit, more than one Jesus, and more than one God!

WHAT GOD HAS TO SAY CONCERNING "ONE"

Now, briefly, let us consider what the Bible has to say concerning the one body, the one faith, and the one baptism.

Ephesians 4:4 says there is only one body. What *is* the body? Ephesians 1:22-23 answers that the one body is the church: "And hath put all things under his feet, and given him to be the head over all things to the church which is his body, the fulness of him that filleth all in all." To the Colossians Paul said it this way: "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence." (Colossians 1:18). In I Corinthians 12:13, Paul said, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." From these passages we learn that there is one body and that the church is the body; therefore, there is one church and one is baptized into it. Do you believe that there is only one church? The Bible teaches that there is only one!

Ephesians 4:4 says that there is only one faith. Jude 3 tells us that faith has been once for all delivered. Acts 6:7 states that one is to be "obedient to the faith." Acts 14:22 informs us that true disciples are to "continue in the faith." Galatians 1:23 reveals that the faith is to be preached. Galatians 3:25 unveils the fact that the faith has replaced the law of Moses. Therefore, we learn that the faith replacing the law of Moses is to be preached and delivered, that the hearers are to be obedient to it. What is the "faith which was once delivered unto the saints"? (Jude 3). It is the gospel of Christ, the doctrine of Christ, the instructions of belief from Christ. There is only one faith. Is your faith — the faith once for all delivered — found in the Bible?

AND WHAT ABOUT THE "ONE BAPTISM"?

Ephesians 4:5 says there is only one baptism. Acts 2:38 tells us that we must be baptized so that our sins may be forgiven. Acts 22:16 informs us that in baptism we wash

away our sins. I Peter 3:21 states that baptism saves us. I Corinthians 12:13 reveals that we are baptized into the one body or church. What is that one baptism? It is immersion in water. "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8:36-38). The question Peter asked in the house of Cornelius was "Can any man forbid water, that these should not be baptized . . . ? And he commanded them to be baptized in the name of the Lord." (Acts 10:47-48). Romans 6:1-6 tells us we are baptized into the death, burial and resurrection of Jesus Christ.

You know, if people would truly accept the Bible, doing

no less and doing no more than it says to do, we could not help but have religious unity. There is only one gospel to be preached (Galatians 1:6-9); it produces only one faith (Ephesians 4:4); those obedient to that one gospel and faith receive the one baptism (Ephesians 4:5) and are added to the one church (I Corinthians 12:13) where they are to remain true to the one faith. (Acts 14:22).

(NOTE: The above article was published originally in two succeeding issues of *The Handley Herald*, Handley church of Christ, 3029 Handley Drive, Fort Worth, Texas 76124-0156, while I was overseas in June doing missionary work in the Far East. Upon reading what brother Hicks had written, upon our return, I sought and secured permission from him to publish it as our "keynote" article for this issue on Christian unity. It expresses our convictions precisely. — Ira Y. Rice, Jr., Editor)

The New Unity Movement

Harrell Davidson

A new movement is being attempted within the ranks and files of the First Christian Church and the Disciples of Christ and the Church of Christ. If the Bible and the Bible alone would be the moderator for this movement and if all would agree to follow only a "thus saith the Lord", such a movement would be a wonderful thing.

Some of our brethren have fallen prey to this movement, and they are going about it at all costs. This movement is not just in an infantile state, but is now going "full bore." A new paper which started in February of 1984, entitled, *ONE BODY*, is being published in Joplin, Missouri. Don DeWelt, who is the founder and publisher of COLLEGE PRESS, is also the publisher and founder of this paper. Victor Knowles is the editor. Among the first writers of the first issue of this paper that seeks to unite us, we have Reuel Lemmons, W. Carl Ketcherside, and Marvin Phillips.

Some brother is going to rise up and call these men faithful and God-fearing men. That doesn't mean that they are or that they are not. Their writings show, however, that they are not sound in doctrine and thus are not faithful men to the Book of all Books. For instance, brother Marvin Phillips, the same brother Phillips who organizes the Tulsa Workshops, in part, says in this first issue here before me: "Fellowship should be understood from its broadest base first. All who are in Christ are in 'the fellowship.' We may disagree with a brother, he may be in error on a certain doctrine and still be in 'fellowship.' This does not mean he is right, or even that he is going to heaven. But if he's in Christ, he's in the fellowship."

Brother Phillips goes on, in this article, to point out that there is fellowship in the specifics. A brother may be a conscientious objector and brother Phillips could fellowship him on every other thing but this one, for, said he, "I served in the military." He said that he could worship with him and call on him to lead prayers and listen to him preach, but could not fellowship him in this belief of being an objector.

The question now is in order, having established the facts of Phillips' article and the paper that it is in and that such is in my hands, having been also passed out at the Tulsa Workshop: Can we have fellowship with the Disciples of

Christ in every thing other than the music question? If the answer is yes, then we could have women elders. We also could have the missionary society. We also could have sock parties and baby showers to raise money that goes straight into the treasury. We could have bake sales and fashion shows — and we could also participate in Easter ceremonies with other denominational bodies as well. Come on now, are these folks *really* our brothers in Christ? If so, the Pentecostal church, organized in Springfield, Missouri, in 1944, can also be our brothers in Christ. Why? They also believe in baptism for the remission of sins. One branch of the Church of God would also be our brothers in Christ, for they do the same as far as baptism is concerned. At issue partly is whether or not you can be taught wrong and baptized right and that be acceptable in the sight of God, or whether one must understand that baptism is for the remission of sins. DeWelt, Ketcherside, Lemmons and Phillips all alike agree to baptism. According to them, that automatically makes us brothers in Christ. This misses the point. The Disciples of Christ do not teach that baptism is essential unto salvation. They will encourage baptism, but if you refuse you are still accepted into their fellowship. Almost like some brethren who will accept into the local congregation one that is not a member of the church.

Unity is a wonderful blessing from God. The scriptures and the scriptures alone can unite us. As long as people live outside of the scriptures there will be division in the religious world. We need to be warned and forewarned about the movement being made and not fall into the "web" that they have cast forth. As one elite brother said many years ago, "Brethren, it is later than you think."

— The McCloud Messenger
McCloud Church of Christ
Post Office Box 187
McCloud, Oklahoma 74851

GOD'S WORD IS TRUE NO MATTER WHAT!
If God's word says something is so, ten thousand angels saying otherwise cannot change it. (Galatians 1:6-9). As for what man may say, "Let God be true, but every man a liar. . . ." (Romans 3:4).

We Are No Sect

Benjamin Franklin

(EDITORIAL NOTE: One of the most perceptive writers we have in the rising generation is brother **Ben F. Vick, Jr.**, minister to the Shelbyville Road congregation, in Indianapolis, Indiana, who also happens to be a staff writer for *Contending for the Faith*. In culling through recent church bulletins on the general subject of the nature of the church and Christian unity, we noted an article, entitled, "We are No Sect", by **Benjamin Franklin**, which brother Vick had carried in *The Informer* for June 24, 1984.

"In light of the recent views of **Rubel Shelly** (that the church of Christ is a sect) and a proposal made by **Alan Cloyd** for a 'Restoration Summit' meeting between 100 of the finest minds from the independent Christian Church and the church of Christ," he wrote, "we run the following article by a great pioneer preacher of the past, **Benjamin Franklin**."

Upon reading carefully what brother Franklin had to say, we saw how beautifully it fits in with what we are trying to get across in this special issue of *Contending for the Faith on Unity*, hence its inclusion, as follows. — **Ira Y. Rice, Jr.**, Editor)

We belong to no sect or heresy, no "denomination", and recognize none in any sense, only as existing in opposition to the will of God — in a rebellion against the government of God. We know sects only as antagonistic powers to the law and kingdom of God. They are heretical and schismatical, in alienation to each other and to the kingdom of God. We find them in no complete union on anything of importance, except in opposing the gospel of Christ. In this they are a unit. Never did loving brethren more completely unite than they one and all do in this. One voice sounding out the gospel precisely as preached by the apostles, and propounding the terms of pardon as they came from the ambassador of Jesus, to whom he gave the keys of the kingdom of God, will silence all their jars among themselves, their differences and disputes, and bring them all around side by side, facing the common foe. It will call out their confusion of tongues, and the cry, "Lo here and lo there", will be heard on all hands. The cry is raised, "To your tents, O Israel! Danger! Danger! Dangerous doctrine! Do not hear him! Keep away! Keep away! He will unsettle your views!"

Why are they all opposed to this? There is a very good reason for it. It is opposed to all of them. In its very nature it proposes to sweep them all away. It leaves not an inch of ground for one of them to stand on. We come not with a new doctrine, but with the gospel of Christ, a distinct entity in itself, not only having no fellowship with any other, no matter whether near like it or not near like it — a perversion of it or mutilation. The gospel of Christ itself is the thing to be preached, and nothing else; the power of God to salvation to every one that believes; the preaching of the cross, the wisdom of God, and the power of God. To this nothing is to be added, and from it nothing is to be taken away. In this gospel, Christ, the "one Shepherd", is presented, and the one kingdom of God, or one body of Christ. All the followers of Christ are members of this one body, or citizens of this one kingdom. There are no "denominations" of them. They are all members of this body, citizens of his kingdom by faith, the children of Abraham, heirs of God and joint-heirs with Christ, saints, holy brethren. They know no other king but the "King of kings, and Lord of lords." Their King, in his times, will "show who is the only Potentate." Their King has no negotiations with any other spiritual kings. He puts them down *against him*. He has no communications nor negotiations with Pope Pius, or any other Pope. He has no *fraternal greetings* for any of them, but his Father has sworn with an oath that he shall reign till he shall put down all rule and all authority and power — till he has put all his enemies under his feet.

The kingdom of Christ recognizes no other kingdom. It is an absolute monarchy. Christ is the monarch. He has no parliament,

no senate or congress, no legislative body in his kingdom. As the rightful sovereign and the absolute monarch, he is the lawgiver. His will is the law, as spread on the pages of scripture — the absolute authority — and his subjects have simply to consult the law, ascertain what it requires, and *obey it*. They are not responsible for the law. They need not trouble themselves about results or consequences. Do as the Supreme Authority commands, and leave the consequences with him. He is so wise, good and great, that he will bring all out right, for all those that put their trust in him. His subjects stop not to counsel with those who have other laws, to compare them with the law of the Lord Messiah, to see how near they are to his, or how far from it. They have no authority to make any other laws, no matter how near like his law, or how far from it. Their business is to throw aside all other laws, and accept *him* as their Monarch, and *his law*, and *obey it*. This is simply all there is of it. He who is not for him is against him.

The citizens of his kingdom have no authority from him for negotiating with any sectarian party, about union with his people, comparing their views and determining how nearly they agree. He has left them no discretionary power to compromise with any body, or to stipulate terms of union and fellowship. He has stipulated the terms for us all. If we comply with these terms he receives us, and we are bound to receive each other, and certainly will desire to do so. If we comply not with these terms he will not receive us, and no saint has any right to receive us. No man has a right to prescribe terms on which to receive any man. The terms are already prescribed in the law of the great King. We must not go to man, but to the King, to know who shall be received. It is not a question whether man will receive us, but whether the Lord will receive us.

—*Book of Gems*, Pages 286-289

One—Or Three Hundred?

Johnny Ramsey

"With one mind and one mouth glorify God," wrote Paul in Romans 15:6. What a vivid contrast to 300 denominations in the world today! Man has brought division to the cause of Christ while God is the author of unity. (I Corinthians 14:33). When ancient men disobeyed Jehovah chaos and confusion resulted in a babble of voices. (Genesis 11). Today, when genuine Christianity is practiced, there will be only one body. (I Corinthians 12:20). In John 17:20-27 our Savior prayed to the Father concerning this matter. It was Christ's desire that all his followers be one so that the world would not be filled with infidelity! It is the devil who prays: "We are so thankful for religious division so that everyone can go to the church of his choice." By virtue of purchasing the church with his own precious blood Christ has made a choice for us — THE BLESSED CHURCH OF THE LORD! (Acts 20:28; Matthew 16:18).

Every figure of speech the Bible uses depicting the church speaks of its singleness of organization, purpose and thrust. Since the church is the bride of Christ (Ephesians 5), we know there is only one, for the Lord is not a spiritual bigamist! Since the church is the body of Christ (Colossians 1:18; Ephesians 1:22-23) and he is the head of the body, there cannot be a multiplicity of bodies attached to one head! In fact, Ephesians 4:4 explicitly says: "THERE IS ONE BODY."

Christ is the one Commander of his army, the one King of his empire and the one Head of his house. (II Corinthians 10:5; John 18:36; Hebrews 3:1-6). The headquarters of the Lord's church is heaven, not Rome, Boston, or Salt Lake City!

Ecumenical movements may provide *union* of men's minds but God demands *unity* of the Spirit in the bond of peace. (Ephesians 4:3). And, since "the sword of the Spirit is

the word of God.” (Ephesians 6:17), we can only find the oneness Jesus demands by obeying the teaching of the Bible. Nothing more or less can or will make us free. (John 8:32).

In I Corinthians, chapters one through three, we find the reasons for division and a fervent plea for oneness. Notice the contributions evil men make to destroying Christ’s prayer and Paul’s appeal for unity:

(1) EXALTING MEN INSTEAD OF CHRIST! (I Corinthians 1:10-13). Today, when religious folk wear the name of Luther or follow the teachings of Joseph Smith or Ellen G. White instead of the Bible, this same mistake brings division.

(2) HUMAN PHILOSOPHY REPLACES DIVINE REVELATION! From I Corinthians 1:18 through chapter two we see a first century problem that is being repeated in our own day as a major reason for religious turmoil. When preachers substitute choice quotes from theologians and

philosophers (Colossians 2:8) in place of Bible teaching, it becomes impossible for the pure gospel to be heard.

(3) SELFISHNESS AND FAVORITISM SEPARATE US FROM GOD! Chapter three of I Corinthians makes it very clear that men often get in the way of the Lord and take his place in the hearts of those who once followed Christ. “Favorite preachers” have led many sectarian movements that resulted in separation from the Lord’s cause. Such *attitudes* and *results* reflect Galatians 5:19-21, which condemns factions and parties within the framework of Christianity. These things ought not so to be.

There are 300 denominations; but there is only *one* church of the Lord! (Matthew 16:18). Ephesians 3:21 instructs us to glorify God in the church — by Christ Jesus — forever! Let us be sure not to contradict that marvelous passage!

—Bible Treasures, Page 255

“We Have Made A Mistake”

Max R. Miller

We all make mistakes. Sometimes we are aware of our mistakes, and sometimes not. It is good to know of our mistakes and to correct them when we can.

We, the church, have made a grievous mistake. It needs to be called to the attention of all and correction should be made. The mistake is great. It has prevented a multitude of souls from being converted to Christ. It is great because, for it, many of God’s children have drifted away from Christ. For it, the church of the living God suffers shame, frustration, and is filled with controversy and discord. Anything of such destructive force and consequence is evil, sinful, and should be overcome.

The mistake? Some several years ago, in the ‘60s and ‘70s, we began to hear fervent exhortations that our preachers should attain a greater degree of education; that the day for “cornfield” preachers had come to an end. No longer could preachers of ordinary educational attainments expect to fill the pulpits of the land and have the ear of modern day audiences. To engage the modern educated mind of today’s professionals, technicians, brilliant and sophisticated ranks of society, one must be of equal education and possess the same qualities of sophistication and grace. The theory was: the old style of plain book-chapter-and-verse preaching must go the way of the flat-top and the crew-cut hair styles. The modern generation must be challenged! We must stop answering questions people have ceased asking!

A CHANGE IN THE PULPIT

There began to be change in the pulpit. The clamor was for young men who could communicate to young and aggressive minds in a style befitting of the day. The old Jerusalem gospel lost its place in many modern day churches. Testimonials, personal interest stories, current events, promotionals, current religious thought, and such, became the themes of the pulpit. We had moved into a modern day with a church ready to embrace every form of liberalism known to man.

All this was a form of self flattery. We were tickling our ears. We were snobbishly bragging on our own vain educational attainments. We were telling ourselves, “We are the sophisticates. We have arrived.” This subtle and deceitful plea from the pew was welcomed by many in the pulpit. Not a few who stood in the pulpit thrilled to think of themselves

more as counsellor and scholar than preacher. They were a cut above ordinary preachers “quoting scripture like a parrot.” Those clergymen (for, in fact, such they are) began to major in minors. It was their joy to “share a thought” more so than to “take a text” — and their patrons loved it so!

The theme of preaching has changed in these past years. Now, how to live peaceably with sin, how not to offend denominational friends, how to get along with one’s conscience, how to solve pragmatically the problems of the day — all these are modern themes.

GOSPEL PREACHING ON THE DECLINE

Fewer and fewer Bible majors now are coming from our Christian colleges. Few of the students who come from these colleges will (or can) preach the simple message of salvation to a world lost in sin. Such seemingly is beneath their dignity! The denominational seminary awaits their coming from which few go forth to preach — and of those who do preach, to preach false doctrine. Of our own Christian colleges many of the Bible faculty would fit as well into denominational schools and not a few go on to their destiny there.

Yes, we have made a mistake in courting the modern mind, appeasing guilt and sin, and in compromising the gospel of truth. We bear the cancer and scars of compromise in the body of Christ.

Young moderns, middle-aged moderns, and whoever are not above the gospel of Christ. To the vain intellectuals and sophisticated moderns the gospel is still the power of God unto salvation. (Romans 1:16). Paul, at Corinth, addressed the same problem we address here, saying, “**For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.**” (I Corinthians 1:18-31). Man was never commissioned to preach anything other than the “old Jerusalem gospel”. (Mark 16:15; Galatians 1:8, 9).

HAVE OUR NEEDS REALLY CHANGED?

But what about the modern, better educated generations in the church and in the world? What are their needs? The spiritual needs of man from Adam have not changed — today’s world notwithstanding. The same needs of our frontier forefathers are our needs today. Man’s unchanging needs are met in the gospel. The ways of sin are death, always. Man in sin needs a Savior. That Savior is revealed in holy scrip-

ture; his plan of salvation is recorded there and there alone. Man, in his educated way, may open the book and, as Paul said, "when ye read, ye may understand my knowledge in the mystery of Christ . . . as it is now revealed . . ." (Ephesians 3:1-5). He may also need a preacher who is able to communicate the Savior's message to him. It is well that the preacher be learned, able to communicate in good English, to develop his lessons in a disciplined manner, and make applications of the gospel to the modern times of our century.

There should be no rejection of education; none should seek to stigmatize the educated whether he be the preacher or the hearer. There must be a rejection of vanity and conceit which, in reality cries out, "Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." (Isaiah 30:10). Flattery is deceitful and sinful. Education, prosperity, or a modern age never shall bring man past the point where he will no longer need the simplicity of the gospel of Christ.

Kill the infection, heal the wound, salve the scar. Let us return again to the Book-of-Books, to the gospel of Christ and to our Savior. We are not too good, too well educated, or too rich or wise to hear and obey the gospel of Christ. We made a mistake in "updating" our preaching. Now let us go back to the preaching of the "old Jerusalem gospel."

— *The Defender*
4850 Sausley Road
Pensacola, Florida 32506

Let The Church Be The Church

George W. DeHoff

The business of the church is to preach the gospel of Christ. It exists for this purpose. Without the gospel men are lost. The gospel is God's power unto salvation. (Romans 1:16). There is nothing else that the church does but that it is secondary to preaching the gospel. Moreover, there is nothing else done by the church but that some other organization is doing the same thing — and sometimes doing it better! If the church is not going to conduct a militant campaign of preaching the gospel, it had as well go out of existence, and that is what it will do unless it preaches the gospel!

It is NOT the business of the church to operate secular colleges and universities, soup kitchens, relief stations, dummr vsmpd, youth centers, entertainment bureaus, ball teams, and such like! The church MUST preach the gospel and "visit the fatherless and widows in their affliction." If the church goes into the entertainment business in an attempt to reach people (reach them with what?), men of the world will say, "That is real Christianity." If the church opens a soup kitchen, worldly people (who believe that men are saved out of the church as well as in it and who do not know what it's all about anyway) will say, "That is real Christianity."

But if the church preaches the gospel, men of the world will be displeased — that is the purpose of gospel preaching: to cause them to become displeased with their condition and to become Christians.

Every inch of the ground that we now occupy has been gained by gospel preaching, by a campaign of teaching FACTS TO BE BELIEVED, COMMANDS TO BE OBEYED, and PROMISES TO BE ENJOYED!

Every Christian should teach, preach, dispute, confute, refute, rebuke, exhort and whatever else is necessary to get men to see the TRUTH and to know the difference between TRUTH and ERROR! This is the work of the church.

— *The Apologist*

BUNDLES OF THIS SPECIAL ISSUE ON "UNITY" ARE AVAILABLE FOR LOCAL DISTRIBUTION

Realizing that many congregations probably will want enough copies of this special issue of *Contending for the Faith* on "Unity" to distribute a copy to each family, we have printed "extra" this time. Bundle rates (including postage) are as follows: 12 copies, \$6.85; 25 copies, \$12.09; 40 copies, \$17.33; 60 copies, \$22.76; 80 copies, \$26.17; or 100 copies, \$33.61. Please address all orders to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226

THE GARFIELD HEIGHTS CHURCH presents THE THIRD ANNUAL LECTURE "THE GOSPEL OF JOHN" October 7-11, 1984 2842 Shelby Street • Indianapolis, IN

SCHEDULE

SUNDAY

10:00 A.M.—Ken Burleson
11:00 A.M.—Ire Rice

7:00 P.M.—Charles Blair
8:00 P.M.—Joe Gilmore



ANDREW CONNALLY



RON COSBY



HARRY DARROW



FRED DAVIS



JAMES DAVIS



MAC DEAVER



ROY DEAVER



CLINTON ELLIOTT



MELVIN ELLIOTT



JOE



WALTER PIGG



CHARLES PUGH



JOHNNY RAMSEY



JOE

MONDAY

9:00 A.M.—Wally Kirby
10:00 A.M.—Melvin Elliott
11:00 A.M.—Mark Nunley

12:00 - 1:00

1:00 P.M.—Fred Davis
2:00 P.M.—Bob Jent
2:00 P.M.—Vada Rice
3:00 p.m.—Andrew Connally

7:00 P.M.—Robert Taylor
8:00 P.M.—Andrew Connally

TUESDAY

9:00 A.M.—Grady Miller
10:00 A.M.—Jim Waldron

What Is An Udenominational Christian?

W. Eugene Springer

In Volume II of N. B. Hardeman's *Tabernacle Sermons*, delivered at the Ryman Auditorium, Nashville, Tennessee, April, 1923, there are eight sermons on the church. On page 253 his subject is "A Summary and Review." Brother Har-

Hardeman expresses his undenominational concept of the church in these words:

... I have said to you, ladies and gentlemen, that there are but two divine institutions known to man. One of them is the home, and

HOUSE OF CHRIST

MEMBERSHIP

Indiana 46203



CHARLES BLAIR



TOM BRIGHT



DEAN BUCHANAN



KEN BURLESON



LEON COLE

LECTURES

OCTOBER 7

Eternal Life
The Deity of Christ

The Cleansing Of The Temple
The Words From The Cross

OCTOBER 8

The Works of Jesus
Freedom Through The Truth
I Am

LUNCH

The Power Of The Cross
The Finished Work Of Jesus
Why Should We Teach? (Ladies)
An Overall View Of The Gospel
Of John

The Miracle At Cana
The Crucifixion of Christ

OCTOBER 9

God So Loved The World
In My Father's House Are Many
Mansions

11:00 A.M.-Charles Pugh

Jesus, The Revelation Of The
Father

12:00 - 1:00

LUNCH

1:00 P.M.-Terry Varner
2:00 P.M.-James Davis
2:00 P.M.-Vada Rice
3:00 P.M.-Leon Cole

Jesus' Prayer Life
Jesus, The Bread Of Life
What Should We Teach? (Ladies)
He Must Increase, But I Must
Decrease

7:00 P.M.-Max Miller

The Resurrection, The Crowning
Fact Of Christianity
The New Commandment

8:00 P.M.-Dan Jenkins

WEDNESDAY, OCTOBER 10

9:00 A.M.-Clinton Elliott

The Word That I Spake Shall
Judge Him

10:00 A.M.-Jim Waldron

Never Man Spake Like This Man
Holy Spirit Baptism In The Book
Of John

11:00 A.M.-Tom Bright

12:00 - 1:00

LUNCH

1:00 p.m.-Dean Buchanan
2:00 P.M.-Ben Vick

The Samaritan Woman
I Am The Voice Of One Crying In
The Wilderness
How Should We Teach? (Ladies)
Abide In Me

2:00 P.M.-Vada Rice
3:00 P.M.-Ron Cosby

7:00 P.M.-Dan Jenkins
8:00 P.M.-Joe Gilmore

The Humility Of Christ
The Betrayal And The Denial

THURSDAY, OCTOBER 11

9:00 A.M.-Jimmy Thompson

If Thou Believest Thou Shouldest
See The Glory Of God
The Word Became Flesh
What Is The New Birth?

10:00 A.M.-Mac Deaver
11:00 A.M.-Walter Pigg

LUNCH

12:00 - 1:00

1:00 P.M.-Roy Deaver
2:00 P.M.-Mac Deaver
2:00 P.M.-Vada Rice
3:00 P.M.-Harry Darrow

Epilogue Of John
Go Wash In The Pool
Women And Mission Work (Ladies)
The Call Of The First Disciples

7:00 P.M.-Roy Deaver
8:00 p.m.-Johnny Ramsey

Summation Of The Testimony
Be Of Good Cheer, I Have Over-
come The World

LUNCH WILL BE SERVED EACH DAY BY
THE LADIES OF GARFIELD HEIGHTS

Fred Davis, Director

ELDERS: Don Allison - Alvin Cook - Earl Dobbs - Robert Jent

HOUSING: Leonard Estes (317) 271-6717

TRANSPORTATION: Kenneth Parsley (317) 787-7340



GILMORE



DAN JENKINS



BOB JENT



WALLY KIRBY



GRADY MILLER



MAX MILLER



MARK NUNLEY



VADA RICE



VADA RICE



ROBERT TAYLOR



JIMMY THOMPSON



TERRY VARNER



BEN VICK



JIM WALDRON

the other is the church about which so much is said in the New Testament scriptures. It also is a family, in many respects based upon similarities and likenesses to the earthly family. God is the Father thereof. Jesus Christ is represented here on earth as the bridegroom, and all Christians everywhere constitute the bride. I would not be misunderstood, and I would love to get this matter clearly fixed in your mind that every man and every woman who has believed and obeyed the gospel is a member of God's family, God's church, by virtue of the fact of the new birth. Now many of those perhaps thus born again have, in addition to and without the slightest authority on earth from Jehovah, become identified with other institutions, and in that act I verily believe they have gone farther than God ever intended. Now the difference between that class of people and myself is this: I am trying to get them to leave off that for which there is no authority and just stay where they were the very minute they became God's children, being absolutely certain that as long as we are governed by the Bible, that is sufficient. Other matters have but a destructive influence by their divisive nature and their partisan spirit.

I do not claim, and have never so done, that those who have taken no stand with denominations are the only Christians on earth; but here is the contention: having simply believed and obeyed the gospel, we propose to be Christians only. Now, there is a wonderful difference between saying that we claim to be Christians only, and that we claim to be the only Christians. The Bible clearly predicts that the Lord's people, some of them, will engage in a state

of confusion; and the Lord bids his people to come in a state and just stand, if you please, as humble Christians only.

The confusion of the 20th century is denominationalism. There is no doubt about that. There is no reason on earth to deny it, and it doesn't matter how sacred they are to us, we had just as well face them as they are. You need not tell me that when religious people are divided into two different parties there is no confusion. This condition is the devil's greatest cudgel, with which he mauls and hammers away upon professed Christianity.

Now, what God desires, as I verily believe, is for us to leave off all else and be Christians only, without any handle to it, without a prefix, without a suffix. There is the platform on which I propose to stand as long as God lets me dwell upon the earth. I claim not to be a member of any religious organization under heaven except the New Testament church. I want to be just a member of the thing that Paul was. I want to stand exactly on the same footing with reference to religious bodies as did Peter, James and John, and all the primitive disciples.

To go beyond the statements of this article is to tread on dangerous ground in our claims to restore New Testament Christianity. Let God be the judge and let us remain within the boundaries of His divine revelation.

— Church Bulletin
Cadiz church of Christ
Post Office Box 1007
Cadiz, Kentucky 42211

RAY PIPPIN WRITES FINAL COLUMN AT OLATHE, KANSAS

(EDITORIAL NOTE: When some brethren move from one place to another, it makes so little difference we hardly notice. It's a lot like going down to the ocean, putting your finger in the water, pulling it out, and saying, "Where's the hole!"

With the departure of former elder and current evangelist D. Ray Pippin from Olathe, Kansas, we predict that such will not be true in this instance. Ray Pippin is one who long ago took his stand for the truth of the gospel as it is in Christ Jesus. He takes that stand as do few today — without fear or favor for any man.



Brother Pippin does not depend upon the church for his support. For the past ten years, while serving as an elder and later as an evangelist, he has supported himself as District Manager of Cato Oil and Grease Co., a subsidiary of Kerr-McGee, of Oklahoma City, Oklahoma.

Effective March 15, 1984, however, brother Pippin was promoted to Southern Regional Sales Manager for his company, necessitating his removal from Olathe to Oklahoma City. He and sister Pippin have decided upon a suburb of Oklahoma City — Piedmont — as their new church home. We wish them well in their new situation.

While serving as evangelist at Olathe, brother Ray wrote a regular column for Olathe's church bulletin. Following is what he had to say in writing his final column for that bulletin, under date of May 13, 1984 — Ira Y. Rice, Jr., Editor)

Ray's Review

It is with mixed emotions that I write this final column for the church bulletin in Olathe. If God grants the time, Martha and I will be moved to Oklahoma City by the time this bulletin is mailed. So this issue has to be my farewell communication as evangelist to this congregational and to all that are recipients of this publication.

A BRIEF HISTORY

As I pen this column my mind can't but reflect on the years past since 1968 to the present and my thoughts are brought forward that are fondly remembered. For example, I vividly recall the old building located on East Park and the move to 513 East Oak. I can well remember the faithful, dedicated Christians who made these things possible. I can remember the great strides made by the installation of elders and deacons while at the East Oak location.

It was during this period that the course was set to stand for truth and openly confront error and mark false teachers (Romans 16:17-18) that brought so much controversy to the church in Olathe. Still the faithful brethren stood!

I can, with much joy, remember the dedication of the faithful to do more for the work of the Lord in this area when the decision was

made to relocate to K-56 and Harrison. Many of the skeptics at that time said it couldn't be done. But we did it anyway with God's help! Praise God!

I can still remember the two great crusades for Christ with brother V. E. Howard as the featured speaker. I can fondly remember a small, dedicated congregation knocking every door in Olathe to spread the soul saving message.

Many things were accomplished during this period. The Olathe church sponsored the powerful, 50,000-watt *International Gospel Hour Radio Program* to spread the message of Christ and his church. Many successful gospel meetings featuring such speakers as V. E. Howard, Ira Y. Rice, Jr., Garland Elkins, Kermit Webb, Steve Wimp, Mel DeLatorre and others were held to reach the unsaved.

TROUBLE ON THE HORIZON

The Bible warns us, however, that perilous times will come, particularly for those that love the truth and are not afraid to defend it. Trouble did come to the church in Olathe. Not all stood faithful. In fact, only about one-third were willing to follow the precepts of defending the truth openly such as the Bible commands in Romans 16:17-18; Titus 1:13; 11 John 9-11; II Thessalonians 3:6, 7, and other such passages.

Thus a split in the membership occurred when some objected to the policy of speaking out against error and marking false teachers publicly. A sad day in the history of the church in Olathe.

BRIGHTER DAYS AHEAD

In spite of the problems and unpleasantness, the faithful remained true to God's word, and progressed to secure a new location from which it now worships. And from a few — 25 or less, many of whom were here when we came to Olathe — the congregation is still standing for the plain truth of the word of God and still continues to grow and prosper. These faithful have been tested in the fires of spiritual combat and have won the victory to the glory of God and his word!

Although small in number, this congregation is still active, and in 1983 was a co-sponsor in the outstanding and now nationally known *Missouri-Kansas Lectureship* held at the 39th Street congregation building in Independence, Missouri. The congregation will again assist in this project for 1984.

FUTURE LOOKS GOOD FOR CHURCH IN OLATHE

I am convinced that the days and years ahead will hold great things for the work here. With the rampant spread of liberalism, the Crossroads philosophy, entertainment hysteria for growth purposes and the general softening toward Bible doctrine in the Kansas City area, there must be congregations willing to be unpopular if the truth is to be propagated in this area. I am convinced that the Christians that comprise the West Park location will continue to contend for the faith.

So time now has come for us to leave. When I realize how short is the time remaining, it is difficult to control my emotions. A part of us will remain always with the faithful few in Olathe. Our prayers will be for you always. God has blessed you in the past, and through and by his word he will bless you in the future.

So, as the apostle Paul so movingly told the church at Thessalonica, I close with this passage:

"... we were bold in our God to speak unto you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God which trieth our hearts." (I Thessalonians 2:1-4).

I leave Olathe with love toward all (even to those with whom I doctrinally disagree) and malice toward none. As God knows my heart, that is the truth! I bid you farewell!

(NOTE: It is our conviction that the attitude toward the church, the truth and things spiritual, as exemplified by this Nathaniel-like brother in whom there is no guile, should characterize every elder, preacher and member of the body of Christ, not just in Olathe or Oklahoma City, but throughout the entire brotherhood. If so, the churches of Christ

might not be quite so large, numerically speaking; but we'd all be a lot closer to the *Book*, and hence to the *Author* of it.

For any of our readers wishing to get in touch with the Pippins, their new address is 6301 Brentford Place, Oklahoma City, Oklahoma 73122. Their new telephone number is (405) 728-7783. With the removal of this extraordinary family, truly Olathe's loss is Oklahoma City's gain. IRYJr.)

CHRISTIANITY

Basil D. Shilling

To some people Christianity is little more than ritualism, pageantry, pomp and ceremony. Such was the attitude of the Pharisees concerning the religion established by the law of Moses. For them, ritualism, ceremony, pageantry and show were everything; character and conduct were nothing.

Christianity is not pageantry, pomp, ritualism and ceremony. You may be sure that the people who parade their Christianity (?) by pageantry and pomp, and by the wearing of gorgeous robes and sparkling jewelry have failed completely to understand what Christianity is.

Christianity is right living in the various relationships of life.

In the home Christianity is love, kindness and the training of children in the way they should go.

In business Christianity is diligence, honesty and fairness.

In society Christianity is courtesy and helpfulness.

In the church Christianity is faithfulness, humility, love, soberness, righteousness and godliness.

Toward God Christianity is reverence and obedience.

Toward the poor Christianity is helpfulness.

Concerning self Christianity is glorifying God with the body and the spirit.

—The Getwell Reminder

Honest—But Mistaken!

Anthony E. Emmons, Jr.

A man by the name of J. T. Smith is credited with saying, "When a man who is honestly mistaken hears the truth, he will either quit being mistaken or cease being honest."

This statement pinpoints two great, eternal Bible principles: 1) God puts a premium on honesty, and 2) there is no substitute for being right!

Throughout the ages, and in all dispensations, God has commended people who were honest. Be it noted here, however, that God nowhere has promised to save people merely because they were *honest*; they must also be *RIGHT*! In Romans 12:17, Paul said, "**Provide things honest in the sight of all men.**" And in Psalms 25:21, David said, "**Uprightness and integrity preserve me.**" Many other passages would attest to the same truth.

Get your Bible and read from I Kings 12:1-19. It is the story of the young prophet who cried against Jeroboam and the altar at Bethel. Because the King cried out against the prophet, God "dried up" his hand. In verses 8 and 9 it is clear that the young prophet clearly understood his instructions, but an old prophet entered the scene and the scripture says: "**But he lied unto him.**" (Verse 18). The young prophet was honest in going back to the old prophet's house — **BUT HE WAS HONESTLY MISTAKEN** — for the rest of the record reveals God's punishment on the young prophet for his disobedience. Remember: **THERE IS NO SUBSTITUTE FOR BEING RIGHT!**

—The Bible Voice
Rogersville, Alabama

Notes & Quotes...

SOME CRUCIAL QUESTIONS ON DIVORCE AND RE-MARRIAGE

Probably no one in the brotherhood has written more on the side of truth re: Divorce and Re-Marriage than has **Thomas B. Warren**. In order to guide others to a true understanding of this complex subject, brother Warren has written a tract of just 27 pages, which should be made available through every tract-rack of every congregation coast to coast and border to border. Entitled *Some Crucial Questions on Divorce and Re-Marriage*, this tract is now available for 50¢ each, \$5.00 per dozen, or \$30.00 per hundred. When ordering a single tract, please add another 50¢ for postage; per dozen, add \$1.00 for postage; per 100, add \$3.00 for postage and packaging. Please address all such orders to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118**.

Bruce R. Curd, preacher, Port Charlotte, Florida: "Have just read *Contending for the Faith* for May 1983 on *What Is Happening to 'Us'*? It shocks me no end. But remember that God has yet a few who have not 'bowed the knee to Baal.' I hope I shall always be true to him.

"So good to know that you are home. I love you for your untiring efforts to hold the line against all forms of apostasy.

"I have married again — a fine widow from North Carolina, near where I was reared. She is a great help to me. I baptized her last year."

(NOTE: Brother Curd's first wife passed away quite some time ago. Congratulations to him both on his fearless stand for the truth and also for having found a new mate. We wish both of them a happy marriage. IYR Jr.)

Roger Jackson, who preaches at Oxford, Alabama, when renewing his own subscription included a couple of new ones.

A CHRISTIAN'S PRAYER

*May the word of God direct you,
To do the things you should,
To live your life unselfishly,
To know and choose the good.
And may the richest blessings
That Heaven can bestow
Be with you always,
No matter where you go.*

— Kelly Parker

William O. Hall, Live Oak, Florida, upon completion of 53 years of gospel preaching, wrote: "I am glad to say that I have never preached anything but the truth. I was so glad to see you stand for the truth and defend it as you do. It is my prayer that God will richly bless you as you continue to serve him faithfully."

James Parrulli, Tampa, Florida: "I am in need of any information you can send me on the subject of the Crossroads Movement (cult)."

Quentin Dunn, preacher, Oilton, Oklahoma: "I especially appreciate your interest in the Taiwan work. I am glad that several families work there and that more families intend to work there soon."

From time to time we receive letters from churches who never did send in a subscription asking to be "put back on" our mailing list. For several years *Contending for the Faith* indeed was sent free-of-charge to all churches for which we could find a mailing address. However, as production and mailing costs continued to climb, to keep from having to stop the paper entirely, we just had to start charging everyone the same reasonable sub-

scription fee — \$5.00 for one year, or \$13.00 for three years. So, brethren, if you no longer are receiving the paper and have not subscribed, when you ask us to be "put back on", please inclose whichever amount with your subscription. The same goes for preachers and others who formerly were on our "free" list.

It is true that those contributing to our contending for the faith fund make it possible for us to send special issues free to churches a couple or three times during each year. However, these mailings are irregular and a great deal appears that non-subscribing churches or preachers never see. We are hoping to have as nearly everyone on our subscription list as possible. Thanks.

Merton and Lucille Luscombe, of Battle Creek, Michigan, helped \$10.00 toward the purchase of the property in Klang, Malaysia.

O. E. Watts, Craig, Colorado: "When the Christian said to brother Howard Horton, 'I am a Mason,' the brother should have answered, 'Then I can not eat with you, neighbor with you, nor socialize with you until you repent.'"

"The Masonic Lodge is a heathen religion. An idolater has no inheritance. (Ephesians 5:5). He should be helped as is commanded in I Corinthians 5:11."

Reg Rogers, Salinas, California: "We are still going strong; however, there isn't much of a market for the teaching and training that we insist upon out this way . . . I wish I could give a glowing report. Many come and enroll, find out that it is all work and then go an easier route.

"Also, opposition to my work has arisen from brethren in churches round about. For instance, one preacher told some friends of mine (I baptized the woman) that 'Rogers and one other preacher are the only two that teach that marriage and divorce is sinful except for fornication.' What does it matter who and how many teach a thing? But isn't it glory to be found standing for something in scripture and to have such important people fighting against it?"

"I went to the Soledad Prison (maximum security), where **Sirhan Sirhan** is domiciled, Saturday, to visit a man that brother **Frank Butler** called me about. He knows the gospel and wants to be immersed for the remission of sins. Permission comes through the Chaplain. The Chaplain told him, 'No, you don't need to be baptized.' I am working on that. Tell the people out there to pray that if God wills he will open the way to help this man. Also, brother **Bill Dickison** visits with a man each month in Soledad, teaching him the gospel of salvation. Well, Monday the inmate requested baptism. Now there are two in Soledad awaiting to be born again, only there is one that letteth — this time a Chaplain, hindering, not the working of Satan but the work of God . . ."

"I thank God for you while you keep pressing toward the mark."

Brother Rogers, as fine a gospel preacher as this brotherhood now affords, also enclosed an article written by **Hershel Dyer**, of Tulsa, Oklahoma, which might be considered a "sign of the times." It reads, as follows:

The Radical Right & The Liberal Left

"Moderation is best and to avoid all extremes." **Plutarch**

It is sometimes said, "Truth is found between extremes." In many cases this saying has proved to be true.

Observe two persons engaged in the dis-

cussion of a matter wherein they differ. The more heated the conversation, the greater the chasm grows between them. Each may shortly be making assertions and allegations which he would not make in calmer circumstances. In this atmosphere of action and reaction truth may be lost while two extremes develop.

Some years back many of us watched what we considered to be a radical position develop regarding cooperative works. These brethren, dear to me and others, began withdrawing into their own circle. They had their own preachers, papers, and pulpits. They openly denounced others as liberal, institutional, digressive, etc. They regarded themselves as the sound preachers, faithful churches, etc.

A friend of mine expressed fear of a reaction that would come from all of this. He proved to be somewhat of a prophet. In time, we witnessed the emergence of a liberal, open-fellowship movement which posed a far greater threat to the Restoration plea than the rigid right could ever have been.

Again, I see some brethren withdrawing into their circle wherein they consider the sound brethren to be. They have crystalized around the issues of the new versions, marriage and divorce, the Crossroads movement, etc. Many of these brethren I have the greatest respect for and I do not wish to see them pull away from the rest of us. And then, the reaction that is bound to come! What will it be? What form will it take?

The tragedy of it all is the discordant and divided brotherhood that results in lost preachers, lost souls of other members, and lost influence to win an already lost world!

— Hershel Dyer
Tulsa, Oklahoma

(NOTE: In commenting on the above article, brother Rogers said, "When you don't quote an inspired man, Plutarch is as good as any!" To the second paragraph, he answered, "Truth is found between the lids of the Bible." It is literally astonishing that one who is reputed to know as much Bible as brother Dyer would simply ignore all the Bible that is violated by most of the new versions, the contrary-to-the-Bible teaching relative to divorce and remarriage, the doctrines and commandments of men taught by the Crossroads movement, and lump all those who stand for the truth on these matters as just "some brethren withdrawing into their circle wherein they consider the sound brethren to be." Those who know THE TRUTH don't have to GUESS wherein the sound brethren really are. Remember that Jesus said it is "the truth" that makes us free. (John 8:32). "Sanctify them, Father, through thy truth: THY WORD is truth." (John 17:17). When brother Dyer himself gets back on the book, he won't be writing such as the foregoing article which completely ignores the real points at issue based on God's word.

In replying to brother Rogers' letter, I said, in part, "How well I know that, as you described it, "there isn't much of a market for the teaching and training that we insist upon out this way." Isn't that the truth! The truth hasn't changed; but the brotherhood as a whole surely has.

"Were you ever able to work things out so that those prisoners at Soledad could be baptized? Just imagine a so-called CHAPLAIN standing in the way! . . ." It all reminds me of what Jesus said, in Matthew 23:13, "But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." IYR Jr.)

Herbert Ledford, Beaver Dam, Kentucky: "I received your beautifully sung albums as a holiday present from my wife. They are great!"

Aulden L. Lackey, Springfield, Missouri: "As far as I am concerned the White's Ferry Road church trekked to Gainesville, liked what they heard and what they saw. If not, why invite Chuck Lucas to hold a Seminar to teach them how to grow?"

"I have never been able to patch a roof with tar or paint a building without getting some on myself. Neither can one associate with wrong without some sticking."

(NOTE: We have never charged White's Ferry Road with any further violations of God's word than appeared in their own bulletin and in the bulletin at Gainesville, Florida. We are living in a time when brethren proceed as if II John 9-11 were not even in the Bible! All their contentions that they do not do this or that re: Crossroads are entirely beside the point. Their taking part with Crossroads and having Chuck and Ann Lucas come teach them that weekend seminar were in violation of II John 9-11. Until this is repented of, confessed and corrected, great numbers of us never again can wish them God speed. On the other hand, once these corrections are made, fellowship will be restored in a hurry. It is entirely up to them. IYR Jr.)

B. H. Thompson, of Cantonment, Florida, sent \$50.00 to help with publishing *Contending for the Faith*.

Luther B. Blair, elder, Wood church of Christ, Woodbury, Tennessee: "Due to one congregation using **John Clayton's** films here in Cannon County, we need some other background materials of his teachings . . . Looks like anyone would know that evolution and creation could not walk together any more than God and Satan could. "How can two walk together unless agreed?" There is no sound preacher in the brotherhood that would recommend this Clayton teaching if he had taken the time to investigate it. Keep up the good work, brother!"

(NOTE: How anyone in the brotherhood can use **John Clayton OR his material is beyond me!** They evidently just assume that because others use him he must be all right. It does not take much real investigation of his doctrines and practices to know otherwise. IYR Jr.)

Joe Barker, Robertsdale, Pennsylvania: "I am presently studying the Crossroads issue. At the Southwest Lectures, in Austin, in April, brother **Hugo McCord** told me that you at *Contending for the Faith* may be able to help in documentation by sending me all your issues on Crossroadism. If you can help, please let me know the cost as soon as possible. The issue has haunted me for two years and I want to know the truth of the matter."

(NOTE: We are trying to keep the cost of these back issues on Crossroadism down as low as possible. Of course, as we add new editions to those already in print, it forces us to charge more. Now that we have 14 "Crossroads" issues in our packet, we are having to charge \$6.00 for the issues themselves, plus \$1.95 for postage and packaging. Should anyone wish to order additional sets to pass along to others who are likewise distressed, just send \$7.95 for each set. We are re-printing each issue each time it runs out, so we can supply as many sets as you may need. Please address all such orders to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)

F. H. Jones, who subscribed for one year for all the families at Olive Branch, Mississippi, where he lives, now has renewed his own subscription for six years. Any from Olive Branch whose gift subscription has expired should renew on their own if they desire *Contending for the Faith* to keep on coming to their address.

Linwood E. Bishop, Santa Anna, Texas: "The Firm Foundation has RETURNED. *Contending for the Faith* is EXCELLENT."

A NEW STUDY GUIDE

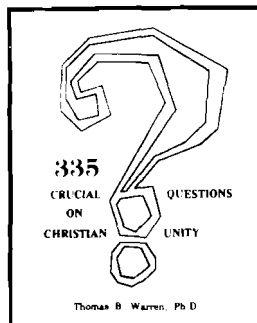
• FOR INDIVIDUALS • FOR CLASSES

335 CRUCIAL QUESTIONS ON CHRISTIAN UNITY

by

Thomas B. Warren, Ph.D.

Editor, THE SPIRITUAL SWORD; Author of HAVE ATHEISTS PROVED THERE IS NO GOD?; MARRIAGE IS FOR THOSE WHO LOVE GOD — AND ONE ANOTHER, SIN, SUFFERING, AND GOD; LOGIC AND THE BIBLE; Co-author of THE WARREN-FLEW DEBATE ON THE EXISTENCE OF GOD; Editor of YOUR MARRIAGE CAN BE GREAT, and many other books



• SOME OUTSTANDING FEATURES OF THIS UNUSUAL STUDY GUIDE

- This small book contains 335 crucial questions (with space for brief answers) on the all-important question of Christian unity (John 17:20-21).
- The asking of questions is a teaching method which was often used by Jesus Himself (Matt. 22:41-46; 16:13-20; 21:23-27; 21:28-32; and many others).
- The asking of questions is perhaps the most successful way of focusing the real issue on any Biblical question.
- The 335 questions in this book are actually propositions which are precisely stated so that the student (or reader) may answer each question by either "true" or "false."
- Such an approach to Bible study helps those participating in the study (1) to "pin-point the real issue," (2) to expose the contradictions which are involved in a false position, and (3) to prevent the exponent of a false position from "muddying the water" of what is at stake in the matter by "jumping" back and forth from one position to another.

YOU CAN STUDY THE GREAT ISSUE OF "CHRISTIAN UNITY" BY USING ONE OF THE GREATEST AIDS TO BIBLE STUDY: THE POSING AND ANSWERING OF "TRUE/FALSE" QUESTIONS.

Get your own copy and/or
get a class started in this all-important subject!

Paper Bound, Per Copy \$1.50

(Add 80¢ for Postage & Packaging)

Please Address All Orders To—

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

Alfred & Joy Davis, of Schertz, Texas, wrote asking for information on "the Crossroads Connection — its doctrine, philosophy and any materials you may have on the subject. We might have this problem in our local area due to a preacher that attended the Metro church in Phoenix. We know something wrong has crept into the church and have just read the February '83 issue of *Contending for the Faith*. May be this is the problem. No one seems to know about the Crossroadism and would like to know more."

(NOTE: We are entirely grateful to these good people for their inquiry. The main reason they probably were uninformed of this malignancy in the body of Christ is the conspiracy of silence which seems to have pervaded the brotherhood practically ever since **Chuck Lucas** introduced his *Crossroads Philosophy* some 17 years ago. Preachers and most elders seemed to reason if they just kept quiet it would all go away. Well, they kept quiet; but Crossroadism, instead of going away, had a field day splitting families and whole congregations in many parts of the brotherhood.

Because of the heavy demand for all back issues of *Contending for the Faith* having to do with Crossroadism, we have kept all of them in print from 1979 onward. By now there are 14 issues in this set. Those wishing to order them, please enclose \$7.95 per set, and address your orders to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226, IRYJr.)

Among those who have ordered these sets of back issues on the "Crossroads Philosophy" are the following: **J. Donald Mash**, for the Washington Street church of Christ, in St. Albans, West Virginia (12 sets); **Nigel H. Brass, Sr.**, of Coalinga, California; **Harold Blevins**, of Memphis, Tennessee; **Robert D. Gunstafson**, of Loring AFB, Maine; **G. O. Winborn**, of Monahans, Texas; **Edith R. Laferty**, of Bradenton, Florida; **A. W. Jarrett**, of Waverly, Tennessee; **League Street church of Christ**, of Sulphur Springs, Texas (2 sets); **Clayton Brown**, of Durham, North Carolina (3 sets); **Mrs. Calvin Larkins**, of White Bluff, Tennessee; **Hugh Cooper**, of Pulaski, Tennessee; **LaVerne Gunnels**, Laurel, Mississippi; **Phil Pearson**, Odessa, Texas; **Shelby C. Smith**, Torrance, California (2 sets); **Guy Combs**, Evans, Georgia; **Charles W. Slater**, Sallisaw, Oklahoma (6 sets); **Clifford May**, Versailles, Kentucky; **Alan Bailey**, St. Joseph, Missouri (2 sets); **Ted Wheeler**, Lakeland, Florida (2 sets); **Ralph Hamm**, Valdosta, Georgia; **Mary Marshall**, Concord, North Carolina; **Frank Towery**, Murray, Kentucky; **Anthony Randolph**, Chattanooga, Tennessee; **Luther E. Welborn**, Willis, Texas; **George Williams**, Coldwater, Mississippi; **James L. Alton**, Palacios, Texas; **Don Browne**, Colorado City, Texas (2 sets); **Luther Boone**, Celina, Tennessee; **Ken Carter**, Henderson, North Carolina; **Harold C. Buttrey**, Lenoir City, Tennessee; **James Bailey, Sr.**, Parkersburg, West Virginia (5 sets); **C. H. Frazee**, Rapid City, South Dakota; **Citizens Freedom Foundation**, Tampa Bay, Tampa, Florida; **Mrs. Herschel C. Pigg**, Vero Beach, Florida; **Mrs. W. H. Thompson**, of Chattanooga, Tennessee, who said, "They are most enlightening on this false doctrine and I appreciate so much your efforts to stem the tide of this invasion in the Lord's church"; **William J. Liles**, Georgetown, South Carolina; **Mrs. W. O. Clark**, Weatherford, Oklahoma; **Richard H. Woodlee**, of Mountain Home, North Carolina, ordered two sets, saying, "Your publication . . . has many solid facts that I can use teaching and making others see the heresy that Crossroads is putting out. I appreciate your efforts on this 'ism'; **Maurice Crowley**, Moore, Idaho (2 sets); **Mrs. Clayton Brown**, of Durham, North Carolina, ordered two sets, saying, "I am surely thankful to God that someone has the courage to do this. I've been trying to tell some people **Mitch Mitchell**

is Crossroads for some time now"; **J. I. Edwards**, Elm City, North Carolina; **Charles E. Fletcher**, Burkburnett, Texas; **Thomas E. Woodard**, Bluff City, Arkansas — and hundreds of others.

Another thing that *Contending for the Faith* appreciates on behalf of its readers is the many who continue helping to build our circulation year after year. For instance, when **Frank R. Williams**, minister at Plumerville, Arkansas, renewed for three years, he sent in a new subscription as well; **Mrs. Eudelia H. Battle**, of Warner Robins, Georgia, renewed her own and sent in another renewal with two new; **Robert Whiten**, elder, of Jacksonville, Alabama, subscribed for 14 families; **Terry Hill**, of Ardmore, Oklahoma, sent two new ones; sister **Gladys Beach**, of Newton, Kansas, found that her grandson **Galen Beach** enjoyed reading *HER Contending for the Faith*, so she just subscribed for him, too; **Paul H. Morton**, of Chattanooga, Tennessee, renewed for three years and sent in two new; **G. D. Phillips**, of Dallas, Texas, renewed two, sent one new: **Harold Mulkey**, of Yukon, Oklahoma, subscribed for a friend, saying, "Keep up the good work"; **Drennon Ernest**, of Oakman, Alabama, subscribed for himself and one more; **Bert Dillihay**, of Drakesboro, Kentucky, renewed for three years, sent one new; **Marion P. Rice**, a cousin of mine, subscribed for six years; **James A. Parker**, of LaVergne, Tennessee, renewed for three years and subscribed for a friend; **Gary W. Bush**, of Lebanon, Tennessee, renewed his own, sent two new; **Joel Gardner**, of Hopkinsville, Kentucky, renewed for six years; **Fred House**, of Alamo, Tennessee, renewed for three years and subscribed for **Tom House** for three years; **D. Brazzell**, of Franklin, Kentucky, subscribed for one more; **Mrs. Dora Ezell**, of Booneville, Arkansas, renewed for two years, submitted four new ones; **Berclair church of Christ**, of Memphis, Tennessee, renewed for six years; **Janey McCrady**, of Rock Falls, Illinois, renewed her own, sent one more; and so it goes month after month.

However, lest I leave the wrong impression, *not everyone* is as keen on *Contending for the Faith* as the foregoing. For example, **Albert Gorgas**, one of the elders for the La Vega congregation, of Bellmead, Texas, where *Crossroads* is highly esteemed, wrote, "Please take our name off your mailing list"; **Tony Meeks**, minister at Sonora, California, said, "Please take our address off your mailing list immediately!" and **Duane Baker**, of Topeka, Kansas, wrote, "Please cancel my subscription to *Contending for the Faith* and refund the remaining balance of my subscription." We thank God *not* to receive such letters very often; but we *do* occasionally, from time to time. The Lord reward them according to their works.

Kelly Rogers, of Horatio, Arkansas, when subscribing, added an extra \$6.00 to help with other expenses.

Mearl Ryan, at Michigan Christian College, Rochester, Michigan, said he was "in desperate need of two articles" that we had published on the Crossroads controversy. We sent them without charge.

Edward W. Stocker, Jr., who had moved to preach at the West King Street congregation, at Decatur, Illinois, sent his change of address, saying, "Continue the good work."

J. R. McCurdy, D.O., of Rome, Georgia, enclosed \$10.00 "to be used at your discretion."

Aima Martin, of El Paso, Texas, passes a lot of her copies — especially on Crossroads — on to a friend. "I feel after I read them," she wrote, "let everyone in on it as it is no secret. However, it is hard at times to awaken our sleeping brethren. Woe to them on the day of judgment . . . Keep on telling it as it is." (NOTE: She enclosed \$25.00!)

Mrs. Jessie K. LaFave, daughter of **Mrs. R. W. Wilson**, of Okmulgee, Oklahoma, informs us that her mother is now deceased. Our condolences.

Tim L. Long, minister with the Smyrna church of Christ, McMinnville, Tennessee, in checking on his change of address, said, "Your publication is too important for me to afford to miss one issue."

Inez Niceley, Wagoner, Oklahoma: "I enjoy your publication above all others."

James L. Gray, Tupelo, Mississippi: "God bless you in all your work."

Someone from the **Church of Christ**, Post Office Box 1276, Tuscaloosa, Alabama, wrote, saying, "Someone told me that you will send your publication free to churches. If so, please send . . ." We did that for some five years until we got so far in the hole financially that we could not continue doing so. For the past few years we have asked churches to subscribe just like anyone else — \$5.00 for one year; three years, \$13.00.

H. N. Hurd, Aromas, California: "Again I thank you for your stand for the truth and the work you are doing for the Lord . . . It seems that those that claim to be members of the church do not want the truth preached. They want to party have a good time. They want to hear smooth things, and the preachers that want to do the bidding of the Lord, well, they don't get to stay around very long. It seems that about 85% of the congregations are having trouble. Don't tell me that I am in error or that I can't drink, gamble, fellowship those teaching error, etc. . . Enclosed is a check for \$100.00 . . ."

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

H. L. Meeks, of Tupelo, Mississippi, is past 90 years old, but he keeps interested and helping in the work both of spreading the gospel to others as well as in contending for the faith.

B. M. DeBerry, elder, Savoy, Texas: "I appreciate your stand for the truth."

FLORIDA SCHOOL OF PREACHING

APPLICATIONS NOW ACCEPTED

2 or 3 Year Program
Tuition Free
G. I. Benefits
Scholarship Available
Sound Teachers



Florida School of
Preaching
1807 S. Florida Ave.
Lakeland, FL 33803
(813) 683-4043

NEXT ENROLLMENT: SEPTEMBER 7, 1984 & JANUARY 28, 1985

B. C. Carr: Director

If You Thought We Offered Good Bargains Before, Take A Look At These!

Annual End-of-Summer Sale (1984)

(Cash With Order — Add 10% for Postage — Minimum 80¢)

Quantities Limited — Sale Ends September 30, 1984

BOOKS FOR \$1.00

TITLE	Regular Price	Sale Price
EXCEPT THEY BE SENT — J. C. Choate	\$2.50	\$1.00
A FAVORABLE LIFE — Dunavan	\$2.00	\$1.00
HOLY SPIRIT — HIS INDWELLING AND WORK — Howard Winters	\$1.25	\$1.00
HOW SHALL THEY HEAR? — J. C. Choate	\$2.50	\$1.00
LIFE OF A MISSIONARY — J. C. Choate	\$1.50	\$1.00
LONG ROAD TO INDIA — J. C. Choate	\$2.50	\$1.00
MARRY ONLY IN THE LORD — Bruce Curd	\$1.50	\$1.00
MISSIONARY PREPARATION — J. C. Choate	\$2.50	\$1.00
STUMBLING BLOCKS OR STEPPING STONES — Horton	\$2.00	\$1.00
A TEENAGER SPEAKS ON SPIRITUAL GIFTS — John Mark Hicks	\$2.95	\$1.00
TWENTY OF MY BEST SERMONS — Cline Hancock	\$3.00	\$1.00

BOOKS FOR \$2.00

CRITICAL STUDY OF NEW (OLD) MODERNISM — A REVIEW OF KETCHERSIDE — G. K. Wallace	\$3.00	\$2.00
EVOLUTION OR CREATION — Basil Overton	\$2.50	\$2.00
FOXES BOOK OF MARTYRS	\$5.00	\$2.00
FROM MULE BACK TO SUPER JET — Marshall Keeble	\$2.50	\$2.00
GOD ANSWERS HIS MAIL — Glover Shipp	\$3.00	\$2.00
LIGHT OF LIFE NEW TESTAMENT (KJV)	\$3.50	\$2.00
NON-BORING PREACHING — Jerry Moffett	\$2.95	\$2.00
PROPHECY FORETOLD, PROPHECY FILLED — E. R. Harper	\$3.75	\$2.00
SEVENTH-DAY ADVENTISM REFUTED IN A NUTSHELL — D. N. Canright	\$2.75	\$2.00
SOME DO'S AND DON'TS FOR THE CHRISTIAN — Brownlow	\$2.75	\$2.00
WHY I AM A MEMBER OF THE CHURCH OF CHRIST — Leroy Brownlow	\$2.75	\$2.00

BOOKS FOR \$3.00

CHURCH, FALLING AWAY AND RESTORATION — Shepherd	\$4.75	\$3.00
DOCTRINES OF DEMONS — McMillon	\$4.75	\$3.00
EVIL AND SUFFERING — Myers	\$3.95	\$3.00
FIRST STEPS IN FAITH — Betty Choate	\$5.00	\$3.00
GOSPEL RADIO SERMONS — THE BIBLE — V. E. Howard	\$3.95	\$3.00
GOSPEL RADIO SERMONS — THE OCCULT — V. E. Howard	\$3.95	\$3.00
GROUPED IN GROUPS — Roger Dickson	\$4.00	\$3.00
HARBIN ON HEBREWS — A. L. Harbin	\$5.00	\$3.00
LET US GO AGAIN — J. C. Choate	\$5.00	\$3.00
SHE HATH DONE WHAT SHE COULD — McWhorter	\$4.25	\$3.00
WHEN IS AN EXAMPLE BINDING? — Warren	\$4.95	\$3.00
WOMEN OF THE NEW TESTAMENT — Peggy Hall	\$3.95	\$3.00
WORKSHOES FOR CHRIST — A. D. Wright	\$4.75	\$3.00

BOOKS FOR \$4.00

	Regular Price	Sale Price
BRIDGING THE GENERATION GAP (paper)	\$6.00	\$4.00
CASE OF D. N. CANRIGHT (cloth)	\$6.00	\$4.00
DECLARING GOD'S RIGHTEOUSNESS — John Waddey (cloth)	\$6.00	\$4.00
HOW TO READ THE GREEK NEW TESTAMENT — Guy N. Woods	\$5.00	\$4.00
SOME DO'S AND DON'TS FOR THE CHRISTIAN — Leroy Brownlow (cloth)	\$4.50	\$4.00
WHAT SHALL WE DO WITH THE BIBLE? — Rubel Shelly (cloth)	\$6.00	\$4.00
WHY I AM A MEMBER OF THE CHURCH OF CHRIST — Leroy Brownlow (cloth)	\$4.50	\$4.00
WILLIS-INMAN DEBATE (ON CONGRESSIONAL COOPERATION)	\$5.50	\$4.00

BOOKS FOR \$5.00

ABRAHAM'S CHILDREN — Culwell (cloth)	\$6.95	\$5.00
CHURCH HISTORY FOR BUSY PEOPLE — Klingman (cloth)	\$6.75	\$5.00
COGDILL-WOODS DEBATE (cloth)	\$6.95	\$5.00
EVIL AND SUFFERING — Myers (cloth)	\$6.00	\$5.00
GOSPEL RADIO SERMONS — THE BIBLE — V. E. Howard (cloth)	\$6.95	\$5.00
GOSPEL RADIO SERMONS — THE OCCULTS — V. E. Howard (cloth)	\$6.95	\$5.00
HARPER ON THE HOLY SPIRIT ISSUE — E. R. Harper (cloth)	\$7.95	\$5.00
HOLY SPIRIT — V. E. Howard (cloth)	\$6.95	\$5.00
HOWARD-HINES STUDY OF REVELATION (cloth)	\$6.95	\$5.00
WE CAN EVANGELIZE THE WORLD — Ira Y. Rice, Jr. (cloth)	\$6.95	\$5.00

SPECIAL BARGAINS

ARLINGTON MEETING (cloth)	\$7.95	\$6.00
CHRISTIAN SYSTEM — Alexander Campbell (cloth)	\$8.50	\$7.00
CONNALLY-HICKS DEBATE (paper)	\$11.95	\$9.00
FAMILY BIBLE (KJV)	\$19.95	\$9.00
GIANT PRINT BIBLE (KJV)	\$19.95	\$15.00
GOD DEMANDS DOCTRINAL PREACHING (cloth)	\$10.95	\$9.00
THE HOLY SCRIPTURES — Fort Worth Lectures (cloth)	\$10.95	\$8.00
KEEPING THE LOCK IN WEDLOCK — Warren (paper)	\$10.95	\$8.00
JACKSON-BAYER DEBATE (paper)	\$9.95	\$7.00
LIVING ORACLES — Campbell (paper)	\$7.95	\$6.00
PEOPLE'S NEW TESTAMENT WITH NOTES — Johnson (cloth)	\$12.50	\$10.00
SEARCH FOR THE ANCIENT ORDER — Earl West		
— Volume I (cloth)	\$14.95	\$12.00
— Volume II (cloth)	\$14.95	\$12.00
— Volume III (cloth)	\$14.95	\$12.00
STRONG'S CONCORDANCE (KJV) (cloth)	\$19.95	\$15.00
THIRTY-FIVE YEARS — ARE YOU LISTENING? — V. E. Howard (cloth)	\$12.95	\$10.00
WARREN-MATSON DEBATE (cloth)	\$13.95	\$10.00
YOUR MARRIAGE CAN BE GREAT — Warren (paper)	\$9.95	\$7.00

Address All Orders to CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, TN 38118

John H. Fenton, Blue Springs, Missouri: "I am enclosing check for \$10.00 to be used where most needed. Your efforts through *Contending for the Faith* to keep the brotherhood informed is deeply appreciated. It is really sad to know many pay no attention to the warnings or make no effort to check for themselves. Lord willing, I plan to send more as I am able."

Mike Gamble, educational director, *Sunset/Shreveport*, Louisiana, subscribed for six years. Also **Mr. & Mrs. Norris McWilliams**, is sending their renewal, did so for six years, saying, "We appreciate the work you are doing and your firm stand for the truth."

Bob & Jackie Thompson, of Cantonment, Florida, enclosed a check "to help with the publication of your excellent paper," saying, "May the Lord continue to bless you and your family with the strength to carry on His work."

Ruth Miller, of Stumptown, West Virginia, in sending in four renewals, said, "Like the paper very much. Keep up the work of contending for the faith."

Mrs. Estella Echols, long time supporter of our missionary work in the Far East, who lived in Rosanky, Texas, is now deceased.

Gobel Music, during a gospel meeting, April 24, 1984, at *Getwell/Memphis*, Tennessee, said, "I like to read myself full, think myself clear, then speak from the overflow."

Mrs. Archie Turbeville, of Martin, Tennessee, is a thoughtful person. When she felt we might have had to pay for the postal notice of her recent change of address, she sent us 25¢ to reimburse us. Not many would have been so considerate. Much appreciation.

Flora Schorr, Jacksonville Beach, Florida: "I have taken *Contending for the Faith* since 1977, and intend to on and on . . . Thank you."

Ralph W. Jones, Woodsfield, Ohio: "Surely do appreciate your deep concern over the Crossroads situation and our Lord's church. . . Thank you for exposing the truth and keep up the good work."

Thomas L. West, preacher, *Dasher/Valdosta*, Georgia: "Give Ira my regard and I pray for his strength in confronting the error that is overwhelming us."

Bill Jackson, preacher, *Southwest/Austin*, Texas: "How we need . . . workers, and how we need to awake to the Great Commission, in the world-wide application of it. Your lessons helped us to see the fields, and we're glad so many, from so many congregations, could hear your appeals. . . May the Lord bless you in your work for Him, and in the good done through *Contending for the Faith*."

Johnny Richardson, preacher, Florence, Alabama: "Being a fellow soldier and being opposed to liberal trends in the church of the Lord, I appreciate so very much of your material. However, in the February issue you give an unfair representation of those you call ANTI. Please, brother Rice, don't fall victim to the liberals' main defense. I pray that you will receive my words kindly . . ."

GIVE US A LITTLE TIME!

Many brethren, when moving or making some change in their mailing address, seem to think that we should do it the day we receive their notification. If we had just them to change, that would be fine. However, brethren, we have literally hundreds of these changes to make each month. And it all takes time.

So, when you see that you are about to move or change your address, if you would give us a little time — say five or six weeks — it surely would be appreciated. Even then we sometimes may make a mistake, but it will make for a better situation all the way around if you will bear this in mind.

Don C. Minor, one of the deacons for the Warners Chapel church of Christ, of Clemmons, North Carolina, sent in 14 new subscriptions.

Mrs. Paul A. Faber, Woodsfield, Ohio: "Please send me some back issues regarding the 'Crossroads Movement' — particularly the August 1982 issue. Thank you."

Donald Cashatt, Lawrence, Kansas, turned in three renewals and three new subscriptions.

Ralph Brinkley, Anchorage, Alaska, in subscribing for some friends, said, "They have read some of our copies and will appreciate the stand for truth as much as we do."

Jerry H. Wilson, Waldorf, Maryland: "The question has arisen in this area concerning whether or not Christians may attend a banquet sponsored by the *Wycliffe Bible Translators*. What are your feelings about this question? What are the doctrinal positions of this group? Have you had any contact with them in your mission work? A reply at your earliest convenience will be greatly appreciated."

(NOTE: "In your letter," I replied, in part, "you were asking whether *Christians* should attend a banquet sponsored by the *Wycliffe Bible Translators*? As near as I can determine, these people are some sort of *inter-denominational* group. For us to take part with them, our *non-denominational* position (something quite different) would be compromised. Instead of 'receiving' those contrary to the doctrine, we are instructed to 'MARK' and 'AVOID' such. (Romans 16:17-18; II John 9-11). It is getting harder and harder for churches of Christ to maintain our 'restoration' stand, because brethren are forever breaking over and taking part with *inter-denominational* events, such as this. I am persuaded that if John 9-11, in particular, would practically *require* that we have no part with *Wycliffe Bible Translators* or any other *inter-denominational* organization." IYR Jr.)

Mrs. Omar Morgan, Jay, Oklahoma: "I think it is a great paper and we need something like it to keep us on our toes for the truth. I've been a member 70 years and can see where so many things are creeping into the worship that really make me sad."

David H. Thornton, of Cary, North Carolina, in renewing for another three years, inclosed two new subscriptions.

John Stacy, preacher, Lake Station, Indiana: "I will be going to India with J. C. and **Betty Choate** in February, so I'll be taking some (*Preaching Through Revelation*) to Singapore. I'd still like for you to take a few into China. That prospect really excites me."

Gary L. Grizzell, Pell City, Alabama: "I've been preaching for the Logan Martin church of Christ for about a year and a half now. We do not have elders as yet, but hopefully one day. The congregation is small."

Ernest Loomis, preacher at Licking, Missouri, renewed six and inclosed one new subscription.

David E. Hanson, Clinton, Tennessee: "The work at East Village continues to prosper. What a joy to have all of the liberal apostates gone. Of course, it's the same old story: they're welcome at just about every other place in town — even though we've withdrawn from them."

G. R. Brown, of Graham, Texas, must really appreciate *Contending for the Faith*. In sending in his subscription, he did not stop at one year, or even three or six. In fact, he subscribed for *TEN YEARS!* We are truly grateful.

Shan Jackson, Palacios, Texas: "We continue to remember you and your work in our prayers. We must stand now and be counted for the cause of Christ. The works of the liberals are all around. God bless you."

Arthur C. Blackwell, preacher, Leesville, Louisiana: "You are doing a wonderful job pointing out so many things that so many of the churches are doing. I am convinced that so many read the things you are pointing out, but cast it out of their minds and say *Ira* is just trying to control the brotherhood, that is all.

"The kind of preaching and teaching the church had in our boyhood days was from the Word of God; and the church grew faster than any religious organization in the United States. Today the church of our Lord is almost at the bottom of the list. This ought to tell brethren something; but they close their eyes and refuse to see. So many churches today would not have such men as **N. B. Hardeman**, **G. C. Brewer**, or **C. R. Nichol** preach for them. It was the teaching of such men as these that brought the church to where it is. The brethren wanted a "thus saith the scriptures" for the things believed and practiced. Not so today.

"May God richly bless you in the work you are doing in calling the attention of the things that are out of harmony with the scriptures."

(NOTE: "Oh yes, you are right;" I replied, in part, to the foregoing; "many *do* think that all we are trying to do is to control the brotherhood. The cause of TRUTH never seems to cross the minds of a great many of our people. It USED to be our main concern! But the scriptures STILL say, "Ye shall know the TRUTH, and the TRUTH shall make you free." So we must keep on trying." IYR Jr.)

Walter W. Pigg, Jr., of Farmington, Missouri, now is the new minister to the Heber Springs church of Christ, 1314 West Pine, Heber Springs, Arkansas 72543.

Contending ^{FOR} Faith

POST OFFICE BOX 26247
BIRMINGHAM, ALABAMA 35226

(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

CROSSROADISM

Classic Example of 'Tares Among The Wheat'

Elders, Minister of *Clifton/Cincinnati* (Ohio) Church of Christ Are Second Leadership So Far This Year to Become Disillusioned With, Return From, And Denounce 'Crossroads Philosophy'; Major Reversal Trend Is Possible

In Matthew 13:24-30 we have the story of Jesus' parable of the "tares among the wheat." It reads as follows:

Another parable put he forth among them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

We are not left in doubt as to the meaning of this parable, for just a few verses later (36-43) our Lord himself set it forth, as follows:

Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

HOW TO DISTINGUISH TARES FROM WHEAT

Contrary to the evident assumption of some, our Lord's reason for letting both the tares and the wheat grow together until the harvest was *not* that somehow the tares would be acceptable at the harvest, but to prevent rooting up some wheat along with the tares because, until then, they are so hard to tell apart.

In trying to figure this all out, I learned that in the area where Jesus spoke these words there is a plant called tare, which when it is green, looks so similar to wheat as to be almost indistinguishable. However, when harvest comes, the wheat heads turn brown whereas the tare heads turn white. Thus, at harvest, it is easy indeed to tell which is which.

Although I have walked where Jesus walked more than once, it never has been my privilege to be in that area at the time of harvest. Therefore, I cannot honestly say that I have ever seen a tare. However, having lived in Southeast Asia for more than 12 years, I *have* seen something called "lalang grass." When I first saw lalang grass growing along the roadsides of Malaysia, I expressed surprise to my companion, brother **Henry Tan**, that *wheat* should be growing in the tropics. He informed me that what I was looking at was *not wheat* but *lalang grass*. It looked almost exactly like wheat. He said, no, that at harvest wheat would turn brown, whereas lalang grass would turn white. I could easily see that if wheat and lalang grass were growing together in the same field, it would be difficult indeed to tell them apart. However, at harvest, it would be no trouble at all.

What has made the "tares" of Crossroadism so difficult to
(Continued on Page 3)

Contending FOR THE Faith

ISSN-0744-7906

Volume XV, No. 8

AUGUST/1984

Ira Y. Rice, Jr., *Editor*
EDITORIAL STAFF

Linwood E. Bishop
James W. Boyd
Tom L. Bright
Franklin Camp
B. C. Carr
W. F. Caywer
Winfred Clark
William S. Cline
Bill Coss
W. R. Craig
Dalton P. Ellis
E. R. Harper
Roy J. Hearn

W. N. Jackson
Dan Jenkins
Mark K. Lewis
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, \$5.50 plus \$1.45 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 communication to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.

POSTMASTER: Please send address changes 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

Which Is Correct? — “An Enemy Hath Done This” Or — “They Must Be Doing Something Right”?

One of the greatest sources of frustration in all the controversy over the “Crossroads Philosophy” is the abject refusal of great numbers of elders, preachers and others to think for themselves. It has made almost no difference to such abdicators of their own responsibility; when we point to the “divisions and offences contrary to the doctrine” of Christ rampant everywhere that “Crossroads” has gone, the standard rejection is to parrot **Reuel Lemmons**’ “they must be doing something right” (referring to their many baptisms).

What if Jesus’ disciples, as we read in Matthew 13, instead of coming unto him, as they did, saying, “**Declare unto us the parable of the tares of the field**”, had, like Lemmons, jumped to the false conclusion that, because there were so many of them, whoever did it “must be doing something right”? Something, yes; but right? If so, Jesus did not seem to know it. Instead of ignoring the true nature of what had happened and saying, “Look at all those tares — hooray! They must be doing something right”, Jesus carefully explained that he himself sowed “good seed” but that the “tares” were not *his* children, but “**the children of the wicked one.**”

The trouble with mistaking tares for Christians is that God is under no obligation to accept as “children of the kingdom” those who are baptized as a result of sowing “tares among the wheat” —and Judgment Day is coming.

Do brethren not recall how Lemmons reacted when **Pat Boone** headed off after *Pentecostalism*? When Pat appeared on TV with **Oral Roberts**, instead of referring to the scriptures condemning such, Lemmons *upheld* Boone in thus departing from the faith.

Do brethren not recall Lemmons’ assessment of **Don Finto** and the **Belmont** church, of Nashville, Tennessee, when they headed into *Liberalism* and *Inter-Denominationalism*? While Lemmons editorialized (based on baptisms) that “they must be doing something right”, **B. C. Goodpasture** and the faithful in Nashville were marking them as false teachers and heretics.

What difference does it make if the results of false teaching are many or few? Jesus said such tares are “children of the wicked one”, that the “enemy that sowed them is the devil”, and that at the end of the world his angels will gather them *all* out and burn them! Instead of it being occasion for rejoicing, it just makes that much more work for the angels at the time of burning.

If brethren had been listening to Jesus saying, “**An enemy hath done this**” instead of to Lemmons and others saying, “They must be doing something right”, Crossroadism could at least have been limited in its pernicious spread among the “good seed.” Unfortunately, most elders and preachers where it has gone would not listen until offences already had been sowed and their own churches were ready to split.

— Ira Y. Rice, Jr., *Editor*

CROSSROADISM — Tares Among the Wheat

(Continued from Page 1)

distinguish from the “good seed” of churches of Christ in general is that, in their *early* stages, Crossroads churches, in many ways, are so similar to the true. For example, Crossroads churches call themselves “churches of Christ” and their members “Christians.” They immerse. They sing. They pray. They give. They commune. They have fellowship — at least they fellowship *each other*, though not *really* non-Crossroads Christians and churches!

Since they are so similar to true churches of Christ in many ways, then what makes them as different as tares from wheat? It goes back to their teaching for doctrines the commandments of men. Although they represent themselves as going just by the Bible, the fact remains that they have borrowed much of their doctrine from *denominational* books, such as Robert E. Coleman’s *The Master Plan of Evangelism*, Richard Shelley Taylor’s *The Disciplined Life*, Jay E. Adams, *Competent to Counsel*, a little booklet called *Manna in the Morning*, and possibly others. This all has been synthesized into a manual, entitled, *Campus Advance*, which has become more of a “Bible” for Crossroads-trained people than the Bible itself!

Growing out of these humanly initiated doctrines, have come humanly-controlled, cult-like “Soul Talks” leading to something they call “Lordship Baptism.” This, in turn, opens the way to their humanly-assigned “Prayer Partners”, humanly-invented and humanly-enforced “Quiet Time” and many other things not authorized by God’s word, but the warp and woof of Crossroadism.

CLIFTON/CINCINNATI FINDS OUT THE HARD WAY

Not the least of Crossroads’ perversions is their *pyramidal hierarchical* system of authority as opposed to and overriding *local* autonomy and the authority of *elders*, clearly set forth in the New Testament. In many congregations this has led to confusion — with the local elders trying to exercise their God-ordained rule according to the scriptures, but with those following instructions from *Crossroads/Gainesville*, Florida heading another way.

Another eldership, which *did* not believe this, but now has learned the hard way that such, in fact, is the case, is the eldership of the Clifton church of Christ, which meets at Berkshire Lane off Ludlow Avenue, in Cincinnati, Ohio. Rather than describing what happened ourselves, let us now read their sad story of disillusionment in their own words as they published in a general letter to the brotherhood, as follows:

May 2, 1984

TO: The Churches of Christ of the Cincinnati Area and Elsewhere:

Dear Brethren:

We feel that it is our duty to mark the Crossroads Church of Christ as a propagator of division and schism in the body of Christ, in keeping with the commandment given to us in Romans 16:17. It is with deep sadness and great reluctance that we do this, because we love the Crossroads Church of Christ and appreciate the very effective work done by those it has converted and trained to be ministers on the campuses of the colleges and universities of the country, seeking and saving the lost — the very lost — young people, and powerfully motivating them to holy living and to sharing the glorious good news of the Gospel with others. We admire the vision and zeal that the Crossroads Church of Christ has

manifested and that it has been able to impart to others. For five years, we were the strongest friends and supporters of the efforts of the Crossroads congregation, even though our support cost us the fellowship of most of our sister congregations in the Cincinnati area. We had not one, but two, Crossroads-trained ministers.

Alas, now we must add the Clifton Church of Christ to the long list of those congregations which have been tragically split asunder by the teachings of Crossroads-trained ministers. We are now compelled against our wishes to agree with that large number of brethren who have charged that the teachers and teachings emanating from Crossroads are creating a cultish and divisive faction within the body of Christ, a structure of authority within the Church other than that ordained by God, the eldership, and which is disobedient to and defiant of the eldership when the eldership refuses to do things “their way.”

According to Guy N. Woods, editor of the *Gospel Advocate*, there are as many as 150 congregations which have been divided by the so-called “Crossroads Philosophy.” (“In The Mail”, *Gospel Advocate*, July 15, 1982, page 443.)

To their great credit, let it be said that there were some few who were brought into the body by the campus program and who were leaders in it, who resisted every effort to persuade them to join the split and who now are the very backbone of our reconstruction efforts.

The late Batsell Barrett Baxter and Ira North both made tapes, before their deaths, warning the Brotherhood against the divisiveness of the teachings and teachers coming out of Crossroads. Reuel Lemmons, in a recent meeting at the Clifton congregation, stated to the eldership here that he personally knew of from 25 to 30 congregations that have split as Clifton has.

The details of the split here at Clifton have been set forth in previous letters and material sent out from here, including the statement of withdrawal from the leadership of the split. (Letter of 11/30/83).

The factionalist group torn from the body of Christ at Clifton, which calls itself “the Gateway Church of Christ”, is being led by another Crossroads-trained minister. This group, most of whose members were brought into the body of Christ by the efforts of the Clifton congregation, are now conducting a competing campus ministry program to our own on the campus of the University of Cincinnati.

Perhaps the essential sins of the Crossroads-trained ministry, as we experienced it, are that in practice they make mandatory things that the Scriptures leave in the realm of expedience — the way we shall bear fruit, practice evangelism, and manifest our “one-another” personal relationships in the body. They establish a “church within the church”, a kind of “mutual admiration society” whose members show love for each other but not for the body for which Christ died. They link up only with each other and have a close fellowship based not primarily upon the union we establish with Christ and each other at Baptism, but upon a certain one-on-one, prayer-partner type relationship and discipling program and methodology — a certain life-style and discipline, and a placing of emphasis upon evangelism as the pre-eminent mandate of the Gospel, to the exclusion of other commandments having an equal priority in the Word. They do not submit to the eldership whom the Lord has placed over His flock, but rather demand that any elder they recognize submit to them and to their methodology. They substitute a structure of authority of their own making — a kind of “Amway” type teacher-student pyramid structure of authority — for that of the eldership which the Lord has designated shall administer the affairs of His people in every age and dispensation.

In the final analysis, it seems to us that carried to their logical conclusions, their teachings add up to salvation by works rather than by grace, although they would, of course, deny this.

At any rate, they wilfully brought about disunity and division in the body of Christ at Clifton, using their doctrinal errors as the wedge. They adopted judgmental and condemnatory attitudes toward the older members of the body at Clifton and toward the leadership of the body here. They were definitely disobedient to the authority of the eldership, betrayed their trust, and showed a complete lack of appreciation to the body that had supported and

defended them at great sacrifice, for years. They were disloyal and essentially dishonest in their dealings with us. They tried very hard to rob the church of that blessed freedom which Christ has given it, for "where the spirit of the Lord is, there is liberty" (II Cor. 3:17). Their attitudes were wrong, their relationship to the total body of Christ and to its scripturally-appointed leadership is wrong, their doctrinal basis and presuppositions are incorrect, and their compounded error produces a spiritual elitism which is the very opposite of the spirit of Christ and the Gospel, and which will almost certainly divide any congregation where it gets a firm foot-hold, if that congregation refuses to surrender to its dominance.

We see here the power of Satan to subvert that which is true and good and beautiful, and make it into a weapon to be used against the body of Christ and for dividing the Kingdom. Satan knows as well as we that "a house or kingdom divided against itself cannot stand."

We requested the eldership of the Crossroads Church of Christ to stand with us in our withdrawal of fellowship from the leaders of the split that took place at Clifton (Letter of 11/30/83) — which indeed the entire Brotherhood is obligated to do unless there is evidence that we were in error in our withdrawal. This they declined to do. We believe that they are at least partly and maybe largely responsible for the division that occurred at Clifton and continues to be perpetuated, for their influence over the group that left is great indeed, and there is no doubt that the methods, teachings, and attitudes of the group that divided the body of Christ at Clifton came from Crossroads.

If an automobile manufacturer produces a model that somewhere has a flaw which might contribute to an accident, that model

is recalled and the flaw corrected, even though it might cause great embarrassment and cost dearly. Usually the determination to make the recall is based on an accident record involving only a tiny fraction of a large batch of cars. How much greater is the evidence that Crossroads is producing campus ministers and teachings which will divide the body of Christ. Probably from 50% to 90% of the campus ministers from Crossroads have split the churches that have opened their arms in love to receive them, as we did here at Clifton. It appears that the secular world and the marketplace demonstrate more integrity and sense of responsibility in acknowledging mistakes and trying to correct them than do our brethren at Crossroads.

We call upon the Crossroads leadership to repent of their failure to confess their rightful share of the responsibility for the many splits that have occurred in the church as a result of teaching emanating from there, of their failure to correct the doctrinal errors producing those splits, of their failure to uphold the elders at Clifton and elsewhere who have tried to discipline those sowing discord among brethren, and of their failure to try to bring back together the tragically broken body of Christ at Clifton and elsewhere where they bear a part of the awesome responsibility for the division.

We also call upon those who led the faction that left Clifton, and those who followed them to repent and return to the fold they have left, in obedience to many plain and explicit commands of the Scriptures.

Yours in Christian love,
The Elders of the Clifton Church of Christ

The Semi-Crossroads SuperChurch

Terry M. Hightower

(EDITORIAL NOTE: No more scathing rebuke can be found on the part of Jesus Christ than those he directed to the "scribes and Pharisees, hypocrites" of Matthew 23. When brother Hightower's article on "The Semi-Crossroads Superchurch" first came to my attention, I thought instantly of this revealing chapter. Please read the following now and see if it fits the congregation where you are a member? — Ira Y. Rice, Jr., Editor)

In the spirit of Judah, who called upon his brothers to commit a sort-of "half sin" in selling Joseph instead of murdering him (Genesis 37:27), it seems evident that there are brethren today who are attempting to build *Semi-Crossroads Superchurches*. Crossroads is the congregation in Gainesville whose "master plan" involves 1) an unscriptural Old Testament name, 2) unscripturally dividing the Lord's church, and 3) aiding, endorsing, and encouraging religious error! These pseudo-Crossroads brethren usually have some or all of the following characteristics.

1. They may be afraid to openly invite **Chuck Lucas** or other Gainesville members to speak at their various programs, but they will use speakers who do fellowship Crossroads and "satellite churches." They may bid Godspeed to error (II John 10-11) indirectly by announcing speakers at pro-Crossroads churches in other areas.

2. They may use singing groups such as the so-called *In His Image Quartet* which sings at Crossroads' Seminars, thus changing "the glory of the incorruptible God for the likeness of an image of a corruptible man." (Romans 1:23). *In His Image* is such a misnomer. (Romans 8:29)!

3. Whereas they may have formerly stood up against error

on the important subject of marriage-divorce-remarriage, they now capitulate to bondservants of error — those who deny the Bible doctrine of repentance. (Acts 2:38). (Jimmy Allen, Jerry Jones, J.D. Bales, et al).

4. Their leaders may make trips to Crossroads "satellites" in order to gather information on building a Superchurch having things like family life centers, evangelistic Bible talks, indoor basketball courts. First and foremost one will discover that these brethren equate *success* with being "fast-growing" — with ultimate success being centered on a numerical count of baptisms. "**Woe unto you . . . for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.**" (Matthew 23:15).

5. The elders (if any) may have at one time taken Titus 1:9 seriously: "**holding to the faithful word which is according to the teaching, . . . able both to exhort in the sound doctrine, and to convict the gainsayer.**" Once cautious and wary, these men may have "thrown caution to the wind" in their effort to become a Superchurch.

6. Their preacher may be a young, "promoter-type" who has neither time nor inclination to deal with "issues in the brotherhood" — you know, such "trivial" matters as anti-ism, premillennialism, adultery. He may suggest such things as "Don't say *baptism* — say *yield* or *submit yourself*." Usually he is very difficult to "pin down," refusing to answer important questions by others who are trying to find out where he is doctrinally. One could wonder if this type of "with-it" individual would have even been interested at all in the first century "question" concerning circumcision and Gentiles! (Acts 15; Galatians 2).

7. The elders (if any) have allowed the aforementioned "dynamic" preacher to get the "heart and soul" of the congregation behind *him* and *not them*. He is a *de facto* or unofficial elder with possible power to "bring down" the eldership in view of their lack of "exercising the oversight." (I Peter 5:2).

8. While they may condemn others' articles and speeches for their supposed hypercritical, facetious, negative attitude, they *can* run articles in *their* bulletin which are critical, facetious, and negative about such things as dangers in some versions of the Bible. "For wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same thing." (Romans 2:1)

9. While hesitant to *openly* endorse Crossroads or to explicitly urge the membership to attend programs in Gainesville, the elders may let their 110% pro-Crossroads members become *deacons* and *do such urging*.

10. Members of the Semi-Crossroads Superchurches

often get involved with Crossroads' Family Counseling Services in adopting babies and in providing foster homes. While not intrinsically wrong (James 1:27), Crossroads thereby has members of the Semi-Crossroads Superchurch under a certain obligation. It is obvious that such a situation fosters appreciation of the "Mother Church" in the minds of many and desensitizes their discerning of error. (Crossroads also does this by helping other churches financially).

11. These brethren are normally not nearly as strong in their support of Christians, churches, and/or schools that they know are *opposed* to Crossroadism.

To the people of these Semi-Crossroads Superchurches we ask in the word of Elijah: "How long go ye limping between the two sides?" (I Kings 18:21). Today this same choice must be made. May God help us to make the right one! — 1807 South Florida Avenue, Lakeland, FL 33803.

¹See Jackie M. Stearsman's articles in *The Word of Life* for January, 1981; February, 1981; March, 1981, edited by Franklin Camp. Also, my own article *Logos Churches of Christ* on Crossroads's logotype name.

An Open Letter To The Editor Of Ensign

Dan Rogers, III

Dear brother Kilpatrick:

At the risk of being charged by you with doing "the devil's work" by manifesting "the ancient spirit of intolerance", I wish to publicly respond to some erroneous ideas which you expressed with regard to the matters of the Crossroads issue, division, and intolerance in your editorial, "Intolerance — The Ancient Enemy", which appeared in the November, 1983 issue of *Ensign* (vol. XI, no. 7, pp. 1, 16-20).

First of all, I want to notice your statement that "At best the 'Crossroads Movement' (or its philosophy) issue is only a matter of opinion, one dealing with methods rather than doctrinal or theological." Your quotation of brother Neal Pryor of Harding University in support of this view notwithstanding, I emphatically deny that it is "at best . . . only a matter of opinion!" Quite the contrary, the "Crossroads Movement" is a matter of false doctrines and practices which are being set forth by the Crossroads brethren, their satellites, their apologists, and their sympathizers. Such things as are taught and practiced by the "Crossroads Movement" concerning lordship baptism, prayer-partners, and women leading prayers in the presence of men — to mention only a few of the things that could be mentioned — do not fall into the realm of opinion, but are pure and simple false doctrines and practices which are being set forth by false teachers who "goeth onward and abideth not in the teaching of Christ." (II John 9).

Secondly, in your editorial you contend that the reason that there are "so many divisions within the Church of Christ" is because of "the lack of love among brethren", going so far as to say that ". . . all of our past divisions have been caused by unloving attitudes among brethren." Granted, as children of God and thus brethren one to another, we do not always love one another as we should. No doubt, God recognizing this to be an ever present problem confronting his children, this explains why he so often admonishes us through his word to love one another (as for example in Romans 12:10; 13:8; Hebrews 13:1; and repeatedly in the book of I John). However, although I could agree that a primary factor for "so many divisions within the Church of Christ" is a "lack of love," I deny that it is a "lack of love" in the sense that you mean it. Indeed, rather than it being a matter of a lack of love among brethren for each other, I submit that it is a matter of brethren who "received not the love of the truth" (II Thessalonians 2:10), and who thus will not "endure sound doctrine", but instead "turn away their ears from the truth, and turn aside unto fables" (II Timothy 2:3-4), leaving and rejecting God's commandments in order that they might hold to and keep the traditions of men. (Mark 7:8-9).

Thirdly, in your editorial you point out that division is now taking place "within the Church of Christ over the Crossroads issue" — and that is true. However, I disagree with you as to who is the *cause* of that division. You lay the blame for it at the feet of those who oppose the false doctrines and practices of the "Crossroads Movement", calling them such things as "peace disturbers" and "heretic hunters." But let me ask you a question: Just who is it that *actually* causes division, the ones who publicly set forth false doctrines and practices, or the ones who publicly oppose the false doctrines and practices that are being publicly set forth? Although you try to lay the blame at the feet of those who are publicly opposing the false doctrines and practices that are being publicly set forth, we both know that the blame for causing division lies at the feet of those who are publicly setting forth the false doctrines and practices. Thus, the blame for causing the division rests with those of the "Crossroads Movement", and not with those who oppose the false doctrines and practices of the "Crossroads Movement."

As such, your accusation against brother Rice and the others who oppose the "Crossroads Movement" reminds me of *Ahab's* reaction toward *Elijah* in I Kings 18:17 where, upon seeing *Elijah*, he asked: "Is it thou, thou troubler of Israel?" However, *Elijah's* response of the very next verse clearly shows where the trouble lies and who it is that are the "peace disturbers": "And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah . . ." As this response by *Elijah* so clearly points out, it is not those who oppose false doctrines and practices who cause the trouble, but rather it is those who bring in and advocate the false doctrines and practices, that is, those who forsake the commandments of the Lord, who cause the trouble (division).

Fourthly, I should like to point out to you that in upholding the "Crossroads Movement" in its false doctrines and practices, while condemning those who faithfully stand upon God's word in opposition to the "Crossroads Movement", you not only come under the "woe" of God for calling "evil good, and good evil" (Isaiah 5:20), but in upholding them in their false doctrines and practices you become a partaker with them in their "evil works", and thus stand condemned before God with them. (II John 9-11).

Fifthly, I should like to point out just here that the "Crossroads Movement" is not the total picture of the division that is taking place within the body of Christ today. Indeed, it is only one facet or aspect of that developing division. The root of the problem with regard to today's developing division centers upon the liberal ten-

dencies that are being manifested in many areas within the church today, as many brethren, perhaps even a majority of brethren are no longer content to walk in "the old paths" (Jeremiah 6:16), but rather, "having itching ears" (II Timothy 4:3), they "goeth onward and abideth not in the teaching of Christ." (II John 9).

In the sixth place, in your editorial you complain about "congregations being labeled 'Crossroads churches' and ostracized, preachers and professors are fired, and individuals are being disfellowshipped — and all for the purpose of preserving our tradition." In stating what you do, I perceive that you are using the word "tradition" in the sense of Mark 7:6-9. However, I deny your application of "tradition" in this case. Yes, it is "tradition" all right, but it is not the "tradition of men" that those who oppose the "Crossroads Movement" are standing for and upholding in this case. Rather, it is the *Lord's* "tradition" which is being upheld (II Thessalonians 2:15; 3:6). And indeed, although you may complain about the actions that are being taken against the false teachers of the "Crossroads Movement", the fact remains that the Lord's "tradition" *demand*s that such actions be taken against false teachers (Romans 16:17; II Thessalonians 3:6, 14-15; Titus 3:10). Of course, I can readily understand how it is that you would complain about brethren faithfully following the Lord's "tradition" with regard to marking and withdrawing fellowship from those involved in the "Crossroads Movement", for after all, the Farley congregation of Huntsville, Alabama withdrew fellowship from *you* on February 22, 1976 because of numerous false teachings that *you* were setting forth at that time, and for that matter still continue to set forth (*Contending For The Faith*, vol. VII, no. 9, September, 1976, pp. 1-6).

Seventhly, it should be observed that, contrary to the thrust of your editorial, it is not "intolerance" on one's part when he stands for the truth in opposition to error and its propagators. Would you dare say that *Jesus* was intolerant of the *scribes* and *Pharisees*? (Mark 7:6-13; Matthew 23:1ff) Would you dare say that *Paul* was

intolerant of *Hymenaeus* and *Alexander*? (I Timothy 1:20) Would you dare say that *John* was intolerant of *Diotrephes*? (3 John 9-10) If standing for the truth in opposition to error and its proponents, as did Jesus, Paul and John, is intolerance, then I choose to cast my lot with Jesus, Paul and John, and thus be counted as intolerant in the eyes of those who do not like to have their false doctrines and practices pointed out and opposed.

Eighthly, one final thing and I will bring this "open letter" to a close. As you say in your editorial, "where legalism abounds division is soon to follow." This is aptly demonstrated by the legalism (that is, the binding where God has not bound) of the non-cooperative brethren and the one-container brethren. However, it is not legalism to stand upon the truth of God's word in opposition to the false doctrines and practices of the "Crossroads Movement", as well as other false teachers.

But, let us also look at the other side of the coin. Just as "where legalism abounds division is soon to follow," so it is that **WHERE LIBERALISM ABOUND DIVISION IS SOON TO FOLLOW!** This truth is aptly demonstrated by the insidious liberalism of the "Crossroads Movement" and the resultant division which is now taking place because of those brethren's loosing where God has not loosed.

Yes, "The devil's work" is being done, but *not* by "those who oppose the Crossroads Movement." Rather, "the devil's work" is being done by those who set forth the false doctrines and practices of the "Crossroads Movement," as well as by those, such as yourself, who uphold the "Crossroads Movement" in any way!

Yours for the cause of Truth,

(Signed)

Dan Rogers, III
Post Office Box 277
Bellevue, Texas 76228

"WILLINGLY IGNORANT"

Walter W. Pigg, Jr.

The apostle Peter warned of "scoffers" who would say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (II Peter 3:3, 4). But Peter refutes their false reasoning (the argument of uninformatarianism) by saying, "For this they **WILLINGLY ARE IGNORANT OF** (emphasis mine, wwp), that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water perishes." (vss. 5, 6). He goes on to say, "But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." (v. 10).

Those scoffers were dead wrong when they said things had "continued as they were from the beginning." They were *willfully* and *deliberately* ignorant. They had chosen to hide themselves from the facts. They had willingly remained ignorant of the truth.

The word "ignorant", as used by Peter in the above passage, is from the Greek word *agnoia*. W. E. Vine says the word means, "Want of knowledge, or perception" and in some instances includes the idea of "willful blindness." Ignorance may result from various causes, such as lack of ability to learn, lack of opportunity, or lack of willingness or desire to learn. The latter is what is meant by "willful ignorance."

IS IT RIGHT TO BE WILLFULLY IGNORANT?

Lack of knowledge in the spiritual realm on the part of any knowledgeable person is serious under all circumstances, but it is especially tragic when it is due to "willful ignorance." Yet, much of the spiritual ignorance which abounds in our land today is of the willful type. People so often simply fail to study, to listen and to learn, all because of a lack of interest. And some **ACTUALLY WANT** to remain ignorant of the truth and things which affect the truth. A friend related to me recently how that in a conversation concerning religious matters the subject of "Crossroadism" came up. One sister remarked that she **DIDN'T KNOW WHAT THAT WAS**, and furthermore she **DIDN'T WANT TO KNOW**.

The seriousness of spiritual ignorance is emphasized in many instances within the New Testament. Paul warned the Ephesians not to be like the Gentiles who had been "alienated from the life of God through the ignorance that is in them . . ." (Ephesians 4:17, 18). Paul's prayer to God for Israel was that they might be saved, but he said, "they have a zeal of God, but not according to knowledge." (Romans 10:1, 2). He continued by saying, "For they being **IGNORANT OF GOD'S RIGHTEOUSNESS** (emphasis mine, wwp), have not submitted themselves to the righteousness of God." (v. 3). There is no condition which encourages the practice of men's own righteousness (doctrines of men) more than that of being ignorant of God's truth, whether it be willful or otherwise. In the two instances following, both

Paul and Peter speak of **ignorance**, which, according to W. E. Vine, suggest "reprehensible ignorance." Paul exhorts the Corinthians: "**Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.**" (I Corinthians 15:35). Peter says, "**For so is the will of God, that with well doing ye put to silence the ignorance of foolish men.**" (I Peter 2:15). Another example of ignorance of the willful type is that of those of whom Jesus said their ears were "**dull of hearing**", and their eyes they had "**closed**", lest they should **see, hear and understand.** (Matthew 13:15).

That there is a dearth of spiritual knowledge throughout the land, even among us, is undeniable. The result is in accordance with what the prophet Hosea said — that God's people are "**destroyed for lack of knowledge.**" (Hosea 4:6). And multitudes who are not God's people never become such. They cannot without a knowledge of the truth. A very saddening aspect of this lack of knowledge (spiritual ignorance) is that people do not want to know what the truth is. Their lack of knowledge is purely voluntary, a matter of choice. Consequently, people are crying, "**Peace, peace, when there is no peace.**" (Jeremiah 6:14). Like the Israelites of old, too many are saying, "**Prophecy not unto us right things, speak unto us smooth things, prophecy deceits**" (Isaiah 30:10), while they remain oblivious to the "**truth**" which makes mean "**free.**" (John 8:32)

CAN SUCH IGNORANCE BE JUSTIFIED?

Brethren, there is no justifiable reason for "willful ignorance" among us! But, as sad as it is, IT IS TRUE. The lady referred to above who did not know what *Crossroadism* is — and did not *want* to know — is not by herself in her desire to remain ignorant of the truth about important matters. There are too many who are like-minded. This is evidenced by those who scoff at and will not read *Contending for the Faith* and *other such writings* which, in accordance with clear Bible teaching, sound out warnings against false teachers and the soul-destroying doctrines which they teach. When one willfully keeps his ears stopped and his eyes closed concerning error he is setting himself up as a prime target for being "**carried about with every wind of doctrine.**" (Ephesians 4:14). This is so because of the willful ignorance remaining in that one. The result is that Crossroadism and other "**damnable heresies**" are finding fields ripe for their propagation among our own brethren.

If we would "**contend for the faith**", as commanded in Judge 3; if we would "**fight the good fight of faith, lay hold on eternal life**" (I Timothy 6:12), we **MUST** concern ourselves with learning God's truth, and knowing about those things which lead people away from that truth. We certainly cannot follow those who constantly harp on "positive" preaching only and decry that which is of the negative sort, and expect to receive the "**crown of life**" at the end of the way. When people demand to hear only that which is "positive" they are asking to be **WILLINGLY IGNORANT** — and many are. This is because God's *complete* truth which is necessary for salvation is made up of *both* the positive *and* the negative. For any knowledgeable person to be ignorant of God's truth for any cause is not a trivial matter; but to **CHOOSE TO BE SO** is to invite disaster, through the loss of one's own soul and the encouragement of false teaching among others.

— 1312 West Pine Street
Heber Springs, Arkansas 72543



"They Have Their 'Good' Points"

Bobby Crowell

It seems that many Christians today stand ready to defend anything and everything which has anything at all about it that they can call "good." If this is the only condition by which Christians are to accept the false teacher, how long before some Christian decides that there is something "good" about Satan? Would the Lord's church then be obligated to try to fit Satanic worship into the worship of the Lord's church? Every Christian should be able to see the fallacy of such an argument.

Some brethren today either are afraid they will offend someone by taking a firm stand against false teaching or else they do not know what constitutes false teaching. Some say they are not going to condemn Crossroad's teaching because they have their "good" points. By the same token then they cannot condemn Mormonism, because they, too, have their "good" points. They are very enthusiastic about their doctrine and the way they go about teaching their doctrine. This is a "good" point in their favor. Does this mean that the faithful Christian must not speak out against such false teaching? What about all the other denominations? Should the faithful Christian also approve of those, because they have their "good" points? You say, how stupid! And all faithful Christians will agree.

MUST WE BE OVERRUN BEFORE WE WARN?

Crossroadism has "prayer partners" to which the "junior" members must confess their sins. Should all gospel preachers put on their "sacerdotal robes" and start hearing confessions? How far is this from Catholicism? Should not faithful gospel preachers preach against such false doctrine? Is the only criteria for not preaching against false teaching that it has some "good" points in its teaching? The Pharisees had some "good" points in their teaching, but this did not stop our Lord from condemning their error! (Matthew 23).

Most people in this country have never lived under Communism, but they are still willing to speak out against Communism. Communism has its "good" points. What they are I may not know, but I'm sure that someone can name a few. Still almost all people that are not under, and even some that are under, Communism speak out against Communism. Must the Lord's church wait until it has again been completely overrun by false teachers before the faithful Christians will be heard sounding the warning?

How many Christians would refuse to have surgery to remove a cancer just because the surgeon said the incision would cause some pain? The Christian would prefer some pain from the incision for a short time to the possibility of a long and painful illness before death. Why not then cut off cancerous growth of false teaching, such as Crossroadism, now before it is too late? The answer by some is that they have their "good" points. Pain also has the "good" point of letting us know that something is amiss, but not many are willing to just keep on suffering because of this "good" point.

LET'S GET BACK TO THE BIBLE

There is also the old argument, "they are not bothering us, so just leave well enough alone." Would you leave your children with a rabid dog just because he had never bitten anyone before? Some say they do not want to "offend" anyone. How can anyone teach the gospel without offend-

ing *some* people? The apostles did not stop preaching and teaching just because some of the Jews were “offended.” How long will it be before faithful Christians wake up to what is taking place in some congregations of the Lord’s church? The one where you worship could be the next one to fall to false teaching unless there are strong, faithful, and dedicated leaders that are not afraid to take a firm stand for the truth and condemn any and all error.

Brethren, let’s get back to Bible preaching and preach a “thus said the Lord.” How many Christians are going to be

lost because of a perverted gospel? (Galatians 1:6-9). There is no need to try to justify something just because it has its “good” points. If it is unscriptural it is error and must be preached against. Let all the faithful Christians be willing to take a firm stand for the Bible and teach against all error. There is no place in the Lord’s church for error even if it does not have its “good” points.

—P. O. Box 4N2

Wray, Colorado 80758

LEMMONS ARTICLE MISSES POINT: WHAT DOTH IT PROFIT IF BOSTON CHURCH GROWS WHEN IT’S IN ERROR?

Baird, Norton Are Viewed As Personal Friends; However, *Contending For The Faith* Will Not Be Silent While *Christian Chronicle* Presents Heretical Crossroads Churches As Examples for Brotherhood to Follow

Ira Y. Rice, Jr.

If there are any two brethren brotherhood-wide who are more personable and ingratiating than **James O. Baird** and **Howard W. Norton**, publisher and editor, respectively, of the *Christian Chronicle*, of Oklahoma Christian College, Oklahoma City, Oklahoma, we do not know who they are.

Across the years, I have thought well of these two brethren and still look upon both of them as friends. Therefore, it is from no feelings of personal animosity that *Contending for the Faith* brings to their attention thus publicly that we will not sit idly by and silent while they present heretical Crossroads churches as examples worthy of emulation — no matter *how* fast and large they are growing!

Is it possible that even at this late date, brethren Baird and Norton are not aware that the *Boston* church which they allowed **Reuel Lemmons** to praise so highly, in their issue for December/1983, is an out-and-out *Crossroads* church, and that its minister **Kip McKean** is a marked-and-withdrawn-from heretic who causes “divisions and offences contrary to the doctrine!” McKean has occupied so much space in our “Crossroads” issues, especially over the past five years, that we supposed practically everyone in the brotherhood should be bitterly aware of this by now.

OUR CONCERNS NOT FOR METHODS, PROCEDURES

On the next page you will find the entire article to which I refer photo-reduced from Page 15 of the December/1983 *Christian Chronicle*. In the editor’s note, brother Norton says that “widespread concern exists today about evangelism methods and nurturing procedures” — and that brother Lemmons’ article “bears on these issues.”

I would to God that our prime concerns *were* just about “evangelism methods” and “nurturing procedures.” If these were what *really* is bothering us, our concerns could be resolved in a hurry. But such *is* not — and *never has been* — the case. Anyone who will take the time and trouble to sit down and read our 15 “Crossroads” issues since 1979 (including this one) will see in a hurry that it is not *methods* and *procedures*, but *doctrinal error*, which has caused so many divisions and offenses throughout the brotherhood.

Anyone who thinks that Boston’s so-called “world missions seminar” last October was *primarily* to “inspire evan-

gelism” and “provide a world vision” for the spread of the gospel as it is in Christ Jesus, just hasn’t been doing his home-work. That they want to evangelize, we have no doubt — but with what message? The truth? No, but their constant endeavor is to provide a world vision for spreading the “Crossroads Philosophy” into all the world.

MUCH ADO ABOUT INCONSEQUENTIALS

Brother Lemmons got all excited about 40 young people dressed in the costumes of 40 nations. It seemed to mean a lot to him about the “setting” for the “Freedom Singers” chorus — and that their singing was of “professional” quality. How odd this all sounds when contrasted with Paul’s counting “all things that were gain” unto him but “loss” that he might “gain Christ!” As for exulting that the venue for all this — the Boston Opera House — was a “lavishly furnished hall”, “most ornate and prestigious”, how does this compare with Jesus saying, “**The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head**”? (Matthew 8:20).

In I Corinthians 3:7 Paul said it was “**God that giveth the increase.**” Yet, toward the bottom of his first column, Reuel tells us “this year they will baptize over 400 people into Christ.” That they will baptize over 400 people, I have no doubt; however, God alone knows if such will really be “increase” and “into Christ.” It looks like Reuel could at least have left *this* declaration up to God!

From first to last, it is clear that brother Lemmons confuses baptisms with “conversions.” If so, why do these supposed converts have such difficulty fitting themselves into the body in general? They just don’t fit! Why? They have been *taught wrong*, therefore how can they be *baptized right*? As for their remaining “faithful”, the question is “to whom”? To God? To the New Testament Church? Or to Kip McKean and the Crossroads Philosophy?

HOW CAN WE THROW OUT WHAT WASN’T IN?

Brother Lemmons just *assumes* that some of us are trying to “throw the baby out with the bath water.” How can something be thrown *out* that was never *in*!

And when we consider that the plain, simple, old Jerusalem gospel has been supplanted by human, denominational

doctrines that are *no part* of the gospel, any "increase" from it just has to be *of men*, not *of God*.

One thing we'll never understand about Reuel is that he could say "to those campus ministers and their converts that they ought not to become a church within a church and cause division among God's people," and say, "That is sin" — yet, when some of the *rest* of us point out this same thing, we are

just filled with "hostility", "ignorant", "critical", use "inflammatory rhetoric" and "too little common sense", besides being "rabid scandal-mongers"! Now read the following article — then go back and compare the statement by the *Clifton/Cincinnati*, Ohio elders. You won't think you are in the same church!

opinion 15

Lemmons: a church grows in Boston

Editor's Note: Widespread concern exists today about evangelism methods and nurturing procedures. The following article by Reuel Lemmons bears on these issues. While all the views expressed by Lemmons do not necessarily represent the viewpoint of the "Christian Chronicle," we do believe that the appeal for dispassionate evaluation of methods and the submission of ministers to their elders is timely.

Early in October, the Boston Church of Christ held its annual world missions seminar. It was my privilege to participate in it. The purpose of the seminar was to inspire evangelism and to provide a world vision. It was eminently successful.

The three day meeting was opened by the Freedom Singers—forty young people dressed in the costumes of forty nations. The Boston Opera House was a perfect setting for the chorus which was professional in quality. The Boston church meets in the 2,600 seat, lavishly furnished hall — undoubtedly the most ornate and prestigious meeting place of any church of Christ in the world — in the heart of the city.

'Campus ministers ought to be equally concerned with disciplining their converts in the Christian grace of patience with the rest of us, at least until they have learned more themselves about what balanced Christianity is all about.'

The minister in Boston has been there for four years. When he came, the Lexington church had about 40 members. Today it has over 600. This year they will baptize over 400 people into Christ. One hundred and twenty five Bible Studies are in progress every week throughout Boston. The church outgrew its meeting place, rented a 600 seat denominational church building and has outgrown that. One of the few places in Boston that can accommodate the church attendance is the spacious hall of the Boston Opera House.

I say it in love, but with conviction; brethren are making a great mistake by rejecting upon hearsay a method of evangelism that has such

an outstanding track record for conversions and for the percentage of those converted who remain faithful. Sure, there are problems. Anything that has such potential has some risks, but it is foolish to throw the baby out with the bath water.

When we begin to see a new breed of congregations growing in unity and love and their members multiplying; when they demonstrate less divorce, less abortion and less division, then those who are on the outside are going to flock to them. They will continue to grow in hard places like Boston. I have never heard more Bible quoted, or a closer examination of the scriptures by any group of speakers on any occasion anywhere.

On the other hand, I would say in the same spirit to those campus ministers and their converts that they ought not to become a church within a church and cause division among God's people. That is sin. And some campus ministers evidently have not learned the lesson of who exercises authority over the local congregation with which they labor. Almost every problem the church has ever had has sprung from a lack of respect for and submission to the elders of the church. Sowing discord and disrespect for God's constituted authority in the local congregation cannot be tolerated.

The Boston church is training twenty mission teams for 20 great cities of the world. Some of these teams are already on the field; others will be there before the end of the year, and still others later. One church, mind you, is training 20 mission teams for 20 great cities, all at one time — and that church is in — of all places, Boston! It is hard to fault that kind of evangelism.

The opera house was full of young people — over 2,000 of them. The three days were packed with inspirational speeches and training classes. When these young people, most of them new Christians without a background in the church, attend such a seminar they leave the place all enthused and inspired and ready to take the world for Christ. What's more, they think they can do it. They are determined that they are going home on fire for the Lord, and they find the home congregation flat and dead and cold. It is little wonder that they may start a revolution. They will be accused of making trouble by those who did not attend and who did not receive the inspirational impact of the meeting.

Church leaders need challenges. They ought to be open to challenges, and they ought not to feel threatened by them. When an unpopular idea is expressed in our brotherhood, it usual-

ly meets with hostility on the part of those who do not care to accept it and who had rather persecute it in ignorance than investigate its merits. We do not need more criticism; we need praise and encouragement for those who are making churches grow.

Today there are more lost souls alive in India alone than the whole world contained in Jesus' day. The training of our preachers has gradually evolved into a seminary type training to produce professional, pastor-type preachers. We need these evangelism seminars to furnish the park of inspiration needed to encourage evangelists to go into the wilderness world.

'There needs to be a long-term, sincere and patient effort on the part of elders to understand what is happening. We have listened too much to inflammatory rhetoric and too little to common sense.'

If we are honest, we will admit that with rare exceptions we have not been conformed to the image of Jesus, and we do not know how to disciple others. We do not know as much about how to deal with the mistakes of unseasoned but strongly motivated and highly trained young people. There needs to be a long-term, sincere and patient effort on the part of elders to understand what is happening. We have listened too much to inflammatory rhetoric and too little to common sense. And campus ministers ought to be equally concerned with disciplining their converts in the Christian grace of patience with the rest of us, at least until they have learned more themselves about what balanced Christianity is all about.

Such evangelism seminars as the Boston meeting cannot help but do good. We are not as evangelistic as we should be, and we can learn some lessons that are valuable from these people. They, in turn, can learn some from us. They are not perfect. Neither are we. We just haven't been unfortunate enough to have some rabid scandal-monger cut loose on us — yet. We need to work together. We need each other. — REUEL LEMMONS

(EDITORIAL NOTE: Since the *Christian Chronicle* published the above article, by brother Lemmons, in December, they front-paged one in June that is just as objectionable, if not more so. Entitled, "More than 100 converted in churches in 12 states" and written by Joy L. McMillon, News Editor, this article not only presents quite a number of "Crossroads" churches in a favorable light, but there are numerous points throughout the article which need not and definitely should not have been made.

I already have written to brethren Baird and Norton letting them know in advance that this article will be reviewed. If space permitted,

Contending for the Faith really should have run such in this current issue. There seems to be no way to work it in. However, Lord willing, we hope to have sufficient space for it next month; so watch for it in our September issue.

So many congregations as well as individual Christians have had trouble because of Crossroadism that if we published it ALL *Contending for the Faith* would have little room left to print anything else. Even as it is we are devoting three to four complete issues each year to exposing this heresy — and still we cannot get it all in. Please pray for us — and for the truth of the gospel — as we do our best to alert this sleeping brotherhood to its peril. IYRJR.)

Annual Bound Volumes of *Contending For The Faith* Remain Brotherhood's Best Source of Reliable Information Re: 'Crossroads Philosophy' Heresy

[Elsewhere in this issue of *Contending for the Faith* we are carrying brother **Walter W. Pigg, Jr.**'s perceptive article on "Willingly Ignorant." Before reading the following article, if you have not already done so, please go back to brother Pigg's article and study it carefully first — then return here and begin.]

One of the most astonishing and almost inexplicable phenomena pervading the brotherhood especially during the past couple or three decades is the almost general assumption on the part of many elders and preachers that if they would just ignore some problem it would go away all by itself.

Brethren who so advised were deemed to be wise. Evidence is growing — particularly wherein the so-called "Crossroads Philosophy" is concerned — that those so advising may have been otherwise. There is simply no way that brethren and churches can know how to deal with Crossroadism without a rather thorough knowledge of *what* it is, *who* is perpetrating it, *where* all it has spread, *how* to recognize it before it wrecks your family or congregation, and *why* it is a doctrinal *heresy* and *not* just the innocent method of evangelism that it pretends to be.

It is not, as a rule, until Crossroadism has worked its way into a congregation, undermined the authority of its elders, and gotten things almost to the point of "no return" that local elders and preachers almost shout to high heaven, "Why didn't somebody warn us!" Somebody *did* — but some wouldn't listen. After it is almost too late to keep their congregations from splitting, almost reluctantly such elders and preachers get in touch with us asking for everything we can send them on the "Crossroads Philosophy." We do, of course; however, in our hearts we know that the time to have gotten this information was *before* it was needed. It's a lot like *insurance* — if you wait until it is *needed*, it's *too late to get it!*

Anyone who has read and studied our three volumes of *Axe on the Root*, which appeared between 1966 and 1970 — and then has done the same faithfully with everything that we have published in *Contending for the Faith* from its beginning in 1970 onward — will have no trouble understanding where this ungodly philosophy came from or how it got started and developed such a hold upon the brotherhood. Its roots are laid bare for all to see.

VOLUME VI DISCUSSES CROSSROADS, *PER SE*

However, it was not until our **Bound Volume VI** (for 1975) that *Contending for the Faith* began really to get down to cases with **Chuck Lucas** and his "Crossroads Movement", *per se*. Starting with the February issue in that volume, under the heading "FLORIDA EVANGELISM SEMINAR/1974" is an article by **Ernest S. Underwood**, then preaching to the 39th Avenue church of Christ, in Gainesville, Florida, in which the Crossroads church, also in Gainesville, is marked clearly for its false teaching and practice, and the Bible reasons are given for the marking. Our June issue, in that same volume, has a lead article, entitled, "WHAT USE IS A WARNING IF FAITHFUL BROTHERS CHOOSE TO IGNORE IT!" In this article it

shows that by then at least *three* congregations had marked Crossroads for its heresy; in fact the first eight pages were given over to his discussion. In our July issue, under the heading, "WHAT ABOUT THOSE WHO PROTEST 'GUILT BY ASSOCIATION'", almost half the space is devoted to Crossroadism. In September, a page and a half is devoted to *Lauderdale Manor* Elders' sending their preacher **Kenneth Johnson** to check out the 1975 Crossroads seminar. Then, in November, we close out the year with five and one half pages on "AGREEMENTS REACHED AT CROSSROADS/GAINESVILLE SHOULD PAVE WAY TO GENERAL RECONCILIATION AMONG CHURCHES OF CHRIST IN FLORIDA AREA."

Starting with our January issue, **Bound Volume VII** (for 1976), **Parker L. Henderson** has a lead article on "BROTHERHOOD'S FINEST HOUR — GAINESVILLE, FLORIDA", *re*: the Crossroads settlement. On page 3 a statement appears by the 39th Avenue brethren restoring fellowship to the Crossroads church of Christ. However, on page 4, **Tuck Andrews**, in an "open letter", sets forth certain reservations with regard to this settlement. Then, in our October issue for this volume appears a five-page "PROGRESS REPORT OF RECONCILIATION RE: CROSSROADS/GAINESVILLE, FLORIDA."

Between the end of 1976 and the second half of 1979, while trying to give *Crossroads/Gainesville* every opportunity to prove their faithfulness and sincerity in settling doctrinal differences, *Contending for the Faith* had almost nothing to say in their regard. Their August/1976 Florida Evangelism Seminar, truly, had revived our doubts; however, for almost three whole years we held back lest we seem unwilling to give them a chance.

CROSSROADS CONSIDERATION RESUMED

However, by February, 1979, even **Ira North** and the *Gospel Advocate* could see that it was not working out, and they had quite a lot to say in a couple or three issues with regard to Crossroads. Still we waited. It was not until our August issue (**Bound Volume X/1979**) that we saw no way for us *not* to come out on Crossroads once more. In fact, in that issue, approximately 12 whole pages of material appears, beginning with a lead article on "IS CROSSROADS A CULT OR NOT A CULT? THAT IS THE QUESTION!" and reproducing several articles such as "'CULT-LIKE' CHURCH MOVING INTO AREA", by **Randy Noles**; "CULTISM IN THE CHURCH", by **T. Pierce Brown** (with an editorial note by **Guy N. Woods**); "THE 'TOTAL COMMITMENT' EVANGELISTIC MOVEMENT", by **Harvey Floyd**; and "AN OPEN LETTER TO CROSSROADS", by **T. Pierce Brown**.

Since 1979, averaging three full issues per year, we have kept the focus on the Crossroads heresy, going full bore. In our **Bound Volume XI** (for 1980), the February issue begins with an article, entitled, "YOU JUST CAN'T WARN *SOME* BROTHERS!", showing that the *White's Ferry Road* church in West Monroe, Louisiana, were not only going to Crossroads themselves, but even inviting **Chuck** and **Ann Lucas** to come *instruct them in their own congrega-*

tion! (We did and do not charge them with anything, however, that did not appear either in their *own* bulletin or in "Crossroads" bulletin concerning them.) Our August issue, featuring a lead article on "BY THEIR FRUITS YE SHALL KNOW THEM" and an editorial, entitled, "BROTHERHOOD ALERT! CROSSROADS CULTISM WILL NOT BE STOPPED — UNLESS WE STOP IT!", is devoted almost wholly to Crossroadism. And this volume closes with our November issue on "ARE CHURCHES OF CHRIST AND THE ENTIRE 'RESTORATION MOVEMENT' LITERALLY 'AT THE CROSSROADS?'" This issue too, contains the divisions of the Lancaster, California church as well as the Thomasville, Georgia church by the Crossroads Philosophy and contains maps showing the virulent spread of Crossroadism brotherhood-wide.

CROSSROADS FOLLOWS DOCTRINES, COMMANDMENTS OF MEN

In 1981, we waited until April to bring out yet another "Crossroads" issue. In this one we carry "A CRITICAL REVIEW OF THE MASTER PLAN OF EVANGELISM", by **Jackie M. Stearsman**; an investigative report by Southern California's "*Times-Advocate* re: Crossroads cultism in the Poway, California church, entitled, "POWAY CHURCH: FLOCK GONE ASTRAY?"; and an article by **Charles Atnip** and **Frank Prevatt**, elders at Thomasville, Georgia, captioned, "WHEN DO PEOPLE EVER LEARN?" Although our June/1981 issue is not strictly on Crossroads, nevertheless it does carry at least one article, partly on this subject, entitled, "WHY BELLVIEW/PENSACOLA DOES NOT SUPPORT THE SOUTHEASTERN SOUL-SAVING WORKSHOP", by **John G. Priola** (who now is Associate Editor for the *Firm Foundation*); **Chuck Miller** denies leadership role in the Crossroads Movement; and **Winfred Clark** writes trenchantly on "ANCIENT CROSSROADERS". **Barry Hatcher's** analytical article "BEWARE OF THE CROSSROADS MOVEMENT" combined with **Max R. Miller's** outline of the "CROSSROADS TOTAL COMMITMENT HERESY" so aroused the brotherhood that we had to reprint this particular issue not just once, but three times! It also contains articles on "DOES SUNSET/LUBBOCK ENDORSE CROSSROADS/GAINESVILLE?" and "ANOTHER 'FRUIT' OF CROSSROADISM" (dealing with trouble this heresy caused at *West End/Nashville*). The August issue concerns 16 churches in San Diego County, California, taking out huge advertisements in two California papers denouncing Crossroads' practices and philosophy; a copyrighted article, entitled, "PARENTS PROTEST CHURCH'S HOLD", Poway, California's response to the *Times-Advocate* articles; a Santa Paul church member expressing a different view; and a full reproduction of the contents of the two aforementioned ads.

Although not strictly a "Crossroads" issue, our edition for September/1981 carries an article by **Ernest S. Underwood** charging Crossroads with being "A MOST DANGEROUS MOVEMENT." A front-page piece from the Thomasville *Times-Enterprise* is reprinted, headed, "CHURCHES OF CHRIST HERE DISPUTE PRACTICES". **Douglas** and **Shirley Willis** express their appreciation to the 16 San Diego County churches for running the aforementioned advertisements. A report is given how *Beville Road*/Daytona Beach, Florida elders resorted to newspaper advertisement to dissociate themselves from Crossroads cultism in the public mind, with a suggestion that other congregations take similar steps. Announcement is made by **Ted Cline** that

"CROSSROADS MOVEMENT REACHES PHOENIX, ARIZONA." (A sequel to this report also appears in our November/1981 issue, entitled, "A STATEMENT OF CLARIFICATION ABOUT THE MINISTERS OF METRO CHURCH, FOLLOWING MY BRIEF REPORT APPEARING IN 'CONTENDING FOR THE FAITH', SEPTEMBER 1981", also by brother Cline.

LEMMONS, FIRM FOUNDATION HAD TO BE ANSWERED

Brother Reuel Lemmons and the *Firm Foundation*, as it was then, had been defending Chuck Lucas and the Crossroads Church all along; however, in his issue for November 17, 1981, Reuel outdid himself, devoting his editorial to the wrong side of "THE CROSSROADS CONTROVERSY" and allowing Chuck *two whole pages* for "AN OPEN LETTER TO THE BROTHERHOOD OF CHURCHES OF CHRIST". It seemed good to us, therefore, to answer this in our February/1982 issue with an editorial lead article, entitled, "IF THE TRUMPET GIVE AN UNCERTAIN SOUND, WHO SHALL PREPARE HIMSELF TO THE BATTLE?" In our regular editorial for that issue, we ask, "IS GARNETT/TULSA 'INTERNATIONAL SOUL-WINNING WORKSHOP' THE BIGGEST 'CROSSROADS' FRONT OF ALL?" In reply to *Elypc*/Wichita, Kansas' advertising Chuck Lucas as "one of the nation's outstanding ministers" and Crossroads/Gainesville as "one of the nation's fastest-growing churches", we permit the church at Newton, Kansas to set the record straight that *Elypc*'s advertisement "failed to mention that Lucas and the Crossroads church have been the instigators of division, heresy and broken hearts among families and entire churches with their cultic philosophy." By special permission from *CHRISTIANITY TODAY*, a special article by **Lloyd Billingsley** is reprinted, entitled, "A CHURCH OF CHRIST RENEWAL MOVEMENT PERPLEXES MANY"; and **Lloyd E. Ellis** closes out the issue with his discussion of "BY THEIR FRUITS . . ."

Our August/1982 issue begins with "SUNSET ELDERS, RICHARD ROGERS MAKE PUBLIC STATEMENT DIVORCING SELVES FROM CROSSROADS CONNECTION." Our editorial asks, "CROSSROADS CHURCH — BOOTCAMP FOR CHRIST OR A DAMAGING CULT?" To **Thomas E. Arnett's** charge that we had misrepresented the Thomasville, Georgia situation, we carried the Clay Street elders' statement proving it was the other way around. From the *Beattie Road Bulletin*, of Albany, Georgia, appears "A STATEMENT CONCERNING THE 'CROSSROADS PHILOSOPHY'." Page 6 has a statement from the *Central/Chickasha*, Oklahoma elders under the heading, "AT LAST — AN ELDERSHIP THAT COULD BE WARNED." And by special permission, we reproduce an investigative report by **Sandra Mathers**, from the Sunday magazine of *The Orlando Sentinel*, of Orlando, Florida, entitled, "FAITH AT THE CROSSROADS."

'CROSSROADS' BATTLE RAGES ON INTO 1983

Although our January/1983 issue was not strictly a "Crossroads" issue, still, editorially, attention is focused on "MARVIN PHILLIPS, HIS BIG TULSA 'SOUL WINNING WORKSHOP' AND THEIR 'CROSSROADS' CONNECTION." This is followed up, *re:* our February/1983 "Crossroads" issue, with articles entitled, "TULSA'S ANNUAL SO-CALLED 'SOUL WINNING WORKSHOP' AND THE 'CROSSROADS' CONNECTION; PARTICIPANTS AID, ABET HERESY"; "EFFORT MADE TO DISCUSS WITH TULSA BRETHERN BEFOREHAND FACE TO FACE";

“WHAT DID SUNSET ELDERS, RICHARD ROGERS MEAN BY THEIR STATEMENTS?”; “SO YOU WANT SPECIFICS!”; “HOROWITZ FAMILY CITES HARASSMENT BY METRO MINISTERS AT PHOENIX”; “MARION SIESKY RESIGNS ELDERSHIP BECAUSE OF CROSSROADS TAKE-OVER”; “WALTER WAGNER CONFIRMS WHAT SIESKY FOUND OUT RE: ROBERSON — AND THEN SOME!”; “REFLECTIONS ON THE ‘CROSSROADS’ LECTURESHIP”; “ARE THE GATORS A CULT?/“ARE ALABAMA FANS FANATICS?”; ““CROSSROADISM’ AND THE ‘NEW INTERNATIONAL VERSION’ CONNECTION””; “WHAT IS ‘TOTAL COMMITMENT?’”; “HE’S BEEN TO ‘CROSSROADS’”; “CHUCK LUCAS, CROSSROADS & MY CONVICTIONS”, by **Nick Young**; “SOME CAN BE WARNED”, by **B. A. “Bill” Clayton**; “LANCASTER, CALIFORNIA THROWS OFF CROSSROADISM”; and “A GOOD SUGGESTION” by **Melvin Elliott**.

The August/1983 issue begins by asking, “CROSSROADISM — WHERE WILL IT ALL END?” Our editorial asks, “WHY DO CERTAIN BRETHREN KEEP ON PLAYING BOTH SIDE, RE: CROSSROADS — THEN CRY ‘NOT GUILTY’ WHEN CHARGED WITH DISIMULATION?” The *Arkansas Gazette*’s report of **Jerry Jones**’ dismissal is photo-reproduced, captioned, “PROFESSOR AT HARDING DISMISSED; REASON FOR FIRING DISPUTED.” A *second* *Gazette* article is captioned, “LITTLE-KNOWN MOVEMENT WITHIN CHURCHES OF CHRIST IS CENTER OF CONTROVERSY.” Harding’s official statement, *re: Jones*’ firing, is printed, along with **Curtis Cates**’ commendation of **Clifton L. Ganus**, president, for so doing. An *Escondido Times-Advocate* article is photo-reproduced, entitled, “CHURCH SUFFERS THROUGH MUCH HARASSMENT.” Evidence is given showing that “ALONZO WELCH DEFENDS CROSSROADS.” **Tom L. Bright** demonstrates how “*GARNETT ROAD/TULSA ELDERS, MINISTERS REFUSE TO MEET WITH EDITOR; FINALLY DO MEET, HOWEVER, WITH BRIGHT, COSBY.*” Correspondence is shown that while “*CENTRAL/CRYSTAL RIVER, FLORIDA DENIES CROSSROADISM, FORMER MINISTER DISAGREES.*”

We do not usually run “Crossroads” issues back to back; however, had so much material that we could not get it all

into our August issue, so September/1983 begins by asking, “WHY DOESN’T HE REPENT?”, by **A. L. Parr**, followed by a review of **Robert Nelson**’s “UNDERSTANDING THE CROSSROADS CONTROVERSY”, by **W. N. (Bill) Jackson**. **Walter Wagner** (who should know) sets forth, “WHAT TO LOOK FOR AS THE CROSSROADS DOCTRINE MOVES IN.” **Guy F. Hester** has an article on “MORE CROSSROADS?”; **Craig Collins** shows that **Milton Lee Jones**’ new book on “DISCIPLING: THE MULTIPLYING MINISTRY” is just more Crossroadism, plain and simple. A statement by a Hawthorne, California elder, **Thomas L. Campbell**, is given for clarification of situation there. **Rocky Thompson** writes **Shelby C. Smith** confirming his earlier report *re: Bob Bole* as being a Crossroader. **Gary Vaught**’s article appears on “WHAT DO YOU THINK ABOUT HAVING A ‘PRAYER-PARTNER?’” responded to by “FURTHER WORDS” from **Roger Jackson**.

This is yet our third “Crossroads” issue for 1984; however, we cannot supply BOUND VOLUMES for *this* year yet until our 15th volume is completed in November. Those of our readers, who regularly order our Bound Volumes each year in order to fill out their sets, of course, already have *all* of the above-mentioned information and enormously more on a wide-ranging variety of subjects in addition to Crossroadism as well.

For those wishing to order *just* the *Bound Volumes pertaining to Crossroads*, so that you may have them in bound form, you may order them as follows:

Contending for the Faith (Bound Volume VI/1975)	\$6.95
Contending for the Faith (Bound Volume VII/1976) . . .	\$6.95
Contending for the Faith (Bound Volume X/1979)	\$6.95
Contending for the Faith (Bound Volume XI/1980)	\$6.95
Contending for the Faith (Bound Volume XII/1981) . . .	\$6.95
Contending for the Faith (Bound Volume XIII/1982)	\$6.95
Contending for the Faith (Bound Volume XIV/1983) . . .	\$6.95
TOTAL, seven Bound Volumes (at single-volume rate) . . .	\$48.70
Or, when ordered AS A SET, cash with order, 20% off . . .	\$39.00

If you wish us to send you the foregoing, for any *single* Bound Volume, please enclose \$7.95 (which includes \$1.00 for postage and handling) for each volume ordered. Or, if you order the seven volumes, AS A SET, please enclose \$42.00 (which includes \$3.00 for postage and handling). Please address all orders to **CONTENDING FOR THE FAITH**, 2956 Allshore, Memphis, Tennessee 38118.

Notes & Quotes...

Gilbert Tripp, minister, Goldsboro, North Carolina: “I’ve been intending for some time to write and express appreciation for the work that you’re doing. As I see growing division within the church *daily*, it saddens me and causes me to realize that we *must* truly contend for the faith . . . It is of growing concern that an increased number of brethren are joining the ranks to protect the wolves and blaming the sheep for causing the trouble. I wish the best in all things for you and your family. Remember us here in Goldsboro in your prayers.”

Sharpe Church of Christ, of Benton, Kentucky, ordered eight copies each of three different Crossroads issues.

Mrs. Lonnie Macon, of West Palm Beach, Florida, let us know that they left a congregation in the Lake Worth area because of its Crossroads teaching.

Linwood E. Bishop, preacher, Santa Anna, Texas: “I continue to appreciate your *Newsletter* and *Contending for the Faith*. It amazes me how much activity and work you continue to accomplish year after year . . . I am enclosing a check. Please send me a bound volume of *Contending for the Faith* and consider the balance as a contribution.”

Leonard L. Cope, Benton, Kentucky: “I have just finished reading the November issue of your very fine magazine protesting the Crossroads program that one of our elders loaned me so I could read and learn about this mess that Satan and his cohorts are invading and dividing congregations over our land.

“I am enclosing two \$1.00 bills for which mail me the newest issue and also a copy to my preacher’s son-in-law. I do not know if he has heard of the Crossroads movement. I want him to do so.

Dale & Margaret Durost, of Lancaster, California, enclosed a bulletin telling the wonderful news of folks returning to faithfulness who previously had gone out from us after the Crossroads heresy.

“We feel you have had a big part in helping defeat the Crossroads movement. We want to thank you for all you’re doing for the cause of preaching the truth. Keep up the good work. We will be praying for you.”

Wilson Wallace, preacher at Hereford, Texas, ordered ten copies of each of our “Crossroads” issues sent to the Central church saying, “I appreciate the good that you are doing in exposing these wicked devices that have arisen among us.”

Donald Johnson, of Tampa, Florida, ordered two copies each of our Crossroads issues for March/1980 and August/1980, saying, “I loaned mine out and they’ve never returned.”

Jaquelyn Thornhill, secretary, Bellview church of Christ, Pensacola, Florida; “I have had a request for the August/1979 issue of *Contending for the Faith*. If you still have copies of this issue, I would like to get about 25”

Royce A. Powell, Orlando, Florida: "Please send me 12 copies of the special Crossroad edition for August."

Glen R. Harris, Streetsboro, Ohio: "I would like a copy or two of the issue about Poway church gone astray."

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."

The clipping he enclosed was taken from *Action*, and is photo-reproduced, as follows:

Mid McKnight, Church, 27 Oak Creek, Kaufman, Tx. "After reading so much about the Crossroads' situation in Florida, while in the state on a meeting, I felt an obligation to help right any wrong. I dropped in here, and spent two days. After observing nothing that I would question, I returned home, gathered our elders, deacons, teachers and their spouses and we all flew down there and spent 32 days in as complete an examination of a church that I have ever known undergone. We scattered through homes, places of work, University associations, the public. We sat in every phase of study and worship, preaching to finances. We heard nothing said or taught or saw anything practiced contrary to Scripture. Fuller information may be obtained from a book by Dr. Robert Nelson, 1401 NE 20th Ave. Gainesville 32601." (It has always seemed strange to me why brothers in Christ will fall out with each other because they do not agree on some other brother. You will never cram me into such a little hole. I love you no less even if I am the one you oppose).

Michael L. Fairclough, minister, Aplin church of Christ, Perryville, Arkansas, ordered our back issues re: Crossroads.

R. H. Bennett, of Cayucos, California, wrote: "Please send me 12 copies each of the March and August (1980) issues dealing with "Crossroads." Check enclosed.

"I received permission to order these . . . The congregation at Morro Bay, where we worship, is sound and at peace . . . Brother Rice, keep on keeping on, even though you just can't warn some brethren."

"Thanks for your remarks about the 'Dr.' bit between Jackson, Thompson and Clayton . . .

"P.S. If there is any left over from the check, use it for postage/or?"

J. Noel Merideth was invited to explain the Crossroads Philosophy to a special gathering in St. Louis," he wrote, "went about three hours and there were lots of Crossroads people there who spoke up. However, as usual, they failed to deal with specific matters and said all the problem was just misinformation. These fellows are not willing to face up to the division and alienation they are causing."

Quentin Dunn, gospel preacher, before leaving Floresville, Texas, for his present work in Oilton, Oklahoma, wrote, "Best wishes to you in exposing the Crossroads Philosophy."

Alvin Roberson, of Wilder, Idaho, ordered our issue for November/1980.

Charles Atnip, one of the elders and preachers for the Clay Street congregation, of Thomasville, Georgia, ordered 150 copies of that same issue.

John A. Carter, of Mayfield, Kentucky, also ordered 25 copies.

Lloyd E. Ellis, of Chula Vista, California, ordered six.

Mrs. R. D. Thorne, of Paducah, Kentucky, enclosed two subscriptions and asked if there is a body of Christians meeting in Columbus, South Carolina, or nearby, that is *not* connected with the "Crossroads Movement." We gave her the address of the church which meets at 425 St. Andrews Road, Columbus, South Carolina 29210, which congregation not only is *not* "Crossroads" but is doing everything it can to *expose* that false doctrine.

FLORIDA SCHOOL OF PREACHING

APPLICATIONS NOW ACCEPTED

2 or 3 Year Program
Tuition Free
G. I. Benefits
Scholarship Available
Sound Teachers



Florida School of Preaching
1807 S. Florida Ave.
Lakeland, FL 33803
(813) 683-4043

NEXT ENROLLMENT: SEPTEMBER 7, 1984 & JANUARY 28, 1985

B. C. Carr: Director

FIRM FOUNDATION LECTURESHIP

September 9-12, 1984

Theme:

"The Firm Foundation of God Standeth"

Sunday, September 9th

9:00 AM — The All Sufficiency of the Scriptures Ray Peters
10:00 AM — The Nature of Christ John Priola
6:00 PM — The Problems of Malachi W. S. Cline
7:00 PM — The Firm Foundation of God Standeth H. A. Dobbs

Monday, September 10th

9:00 AM — The Mighty Works and Wonders God Did by Christ Mark Lewis
10:00 AM — The Worship Authorized in Scripture Barry Hatcher
11:00 AM — The Work of the Holy Spirit Through the Word Perry Cotham
1:30 PM — The Inspiration of God's Inerrant Word Ernest Underwood
2:30 PM — The Unity of All Believers Bill Jackson
7:00 PM — The Case for Christianity Tom Warren
8:00 PM — God's Revelation of Himself to Man Jim Dobbs

Tuesday, September 11th

9:00 AM — A Personal Devil — The Enemy of God W. R. Craig
10:00 AM — The Necessity of Righteousness Gary Workman
11:00 AM — Exalting Christ and His Word Johnny Ramsay
1:30 PM — The Resurrection, Ascension and Present Rule of Christ Roger Jackson
2:30 PM — The Triumph of Good Over Evil Dub McClish
7:00 PM — The Undenominational Nature and Exclusiveness of The Lord's Church Garland Elkins
8:00 PM — The Militant Church Under The Great Commission Joe Gilmore

Wednesday, September 12th

9:00 AM — The Way of Escape Gilbert Gough
10:00 AM — The Effectiveness of Restoration Principles Max Miller
11:00 AM — The Faith of Abraham, The Courage of Elijah, and The Steadfastness of Job Curtis Cates
1:30 PM — Absolute Knowledge — Is It Possible? Mac Deaver
2:30 PM — The Grace and Law of God Jerry Molfitt
7:00 PM — Man's Accountability to God's Expressed Will Roy Deaver
8:00 PM — Looking For A City Winfred Clark

ADDITIONAL MANUSCRIPTS WHICH WILL APPEAR IN THE LECTURESHIP BOOK

God's Special Creation of the Universe Wayne Jackson
God's Marriage Law Andrew Connally
The Judgment, Heaven and Hell Robert Taylor
The Virgin Birth of Christ H. Daniel Denham
The Modernistic Attack of The Sacred Scriptures Burton Cotman
Preaching The Great Commission George DuHoff
The Deliberate Purpose of God to Establish the Church Roy Hearn
Christian Characteristics — Colossians 3:12-13 Ben Vick

LECTURES WILL BE PRINTED.....CASSETTE AND VIDEO TAPES AVAILABLE

Exhibit space available — on prior approval.

Location:

SOUTHWEST CHURCH OF CHRIST
8900 Manchaca Road
Austin, Texas 78748

George & Joan Manoogian, Brockton, Massachusetts: "While we were on vacation in Virginia we attended the church of Christ in Alexandria. After services on Wednesday we asked **Mark Hicks**, the minister, if he knew anything about the Crossroads church. We mentioned that being members of the Holbrook, Massachusetts congregation we can't seem to get any answers as to what this Crossroads business is all about.

"Mrs. Hicks gave us a copy of *Contending*

for the Faith for August/1981. My wife and I read it with great interest. I would like to purchase one copy of any back issues you may have left for us to read and prevent our congregation from going to the Crossroads method.

"We feel so strongly for the church that we wouldn't wait till our vacation was over. We had to write now!"

(NOTE: Literally hundreds and thousands

of brethren from all parts of the brotherhood have been ordering **WHOLE SETS** of our "Crossroads" issues — not just for themselves, but to pass along to others. At present, we can supply packets of 15 separate Crossroads issues. When ordering, please enclose \$8.25 (which is \$6.25 for the issues themselves plus \$2.00 for packaging and postage) and address your orders to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35225. IYR Jr.)

2ND ANNUAL MISSOURI - KANSAS LECTURES

"ISSUES FACING THE CHURCH" — PART II

**September 23rd-27th 1984, 39th St. Church of Christ
15331 East 39th Street, Independence, Missouri 64055**

SUNDAY, SEPTEMBER 23

- | | |
|------------------|---|
| 9:30 J. Williams | The Relationship Between The Church And Denominational Bodies |
| 10:30 G. Salyer | What Constitutes Worship? |
| 5:00 J. Williams | Exploring The Role Of Conscience And Sincerity In Salvation |
| 6:00 T. Smith | An Examination Of Biblical Love |

SUNDAY, SEPTEMBER 24

- | | |
|-------------------------------|---|
| 9:00 D. Pippin | An Examination Of Premillennialism #1 |
| 10:00 G. Salyer | An Examination Of Biblical Repentance |
| 11:00 D. Deffenbaugh | All Men Are Amenable To The Gospel Of Christ |
| 1:30 O. Rhodes | Instrumental Music |
| 2:30 I. Rice | Ketchersideism - Then And Now |
| 2:30 V. Rice
(Ladies Only) | The Christian Woman - Her Responsibilities (and limitations) In The Church #1 |
| 3:30 R. Deaver | Questions And Answers |
| 7:00 J. O'Conner | An Examination Of The Crossroads Doctrine #1 |
| 8:00 R. Deaver | Ascertaining Bible Authority #1 |

TUESDAY, SEPTEMBER 25

- | | |
|-------------------------------|--|
| 9:00 D. Pippin | An Examination Of Premillennialism #2 |
| 10:00 I. Rice | What Constitutes Scriptural Baptism? |
| 11:00 D. Deffenbaugh | An Examination Of Miracles |
| 1:30 W. Winkler | What Constitutes Faithfulness? |
| 2:30 W. Winkler | The Authority Of Elders |
| 2:30 V. Rice
(Ladies Only) | The Christian Woman - Her Responsibilities (and limitations) In The Church |
| 3:30 W. Winkler | Questions And Answers |
| 7:00 J. O'Conner | An Examination Of The Crossroads Doctrine #2 |
| 8:00 R. Deaver | Ascertaining Bible Authority #2 |

WEDNESDAY, SEPTEMBER 26

- | | |
|---------------------------------|--|
| 9:00 T. Smith | An Examination Of The Doctrines Of "Anti-Cooperation" And "Saints Only" |
| 10:00 M. Rickett | Christian Ethics - Situational Or Absolute? |
| 11:00 W. Pigg | An Examination Of "Unity In Diversity" #1 |
| 1:30 R. Deaver | The Law Written In Their Hearts (Rom. 2:14) And Sin Not Imputed (Rom. 4:1-8) |
| 2:30 O. Rhodes | An Examination Of Congregational Autonomy |
| 2:30 P. Surles
(Ladies Only) | The Christian Woman - Her Responsibilities (and limitations) In The Home #1 |
| 3:30 A. Connally | Questions And Answers |
| 7:00 A. Connally | Denying Ungodliness - The Challenge To Live Morally In An Immoral World |
| 8:00 R. Deaver | The Truth About Truth |

THURSDAY, SEPTEMBER 27

- | | |
|---------------------------------|---|
| 9:00 M. Rickett | Christians Ethics - Application To Modern Issues |
| 10:00 A. Connally | How God Answers Prayer |
| 11:00 W. Pigg | An Examination Of "Unity In Diversity" #2 |
| 1:30 O. Rhodes | Is All Division Bad? An Exposition Of Matthew 10:34-49 |
| 2:30 G. Elkins | Only Christians Or Christians Only? |
| 2:30 P. Surles
(Ladies Only) | The Christian Woman - Her responsibilities (and limitations) In The Home #2 |
| 3:30 G. Elkins | Questions And Answers |
| 7:00 G. Elkins | The Grace Of God |
| 8:00 A. Connally | Is It Wrong To Be Issue Oriented? |

LUNCH BREAK - 11:50-1:30
DINNER BREAK - 4:20-7:00

(For More Information Write 39th Street Church of Christ, 15331 East 39th Street, Independence, Missouri 64055 — or call (816) 478-0266 or 373-4946.)

NEW ITEMS NOW AVAILABLE Not Yet Listed in Our Catalog

(1985-86 Catalog Should Be Ready By October, 1984)

- ANGELS — THEIR ORIGIN, NATURE, MISSION, DESTINY** — Howard A. Blazer, Sr. Four lectures and outlines presented at the 1974 Alabama Christian College Lectures with an additional chapter on "The Exorcism Mania" by Wayne Jackson **Paper \$5.00**
- ARKANSAS ANGELS** — Boyd E. Morgan. A fascinating record of what the pioneer preachers went through in order to plant the gospel in Arkansas. Photos of preachers, buildings and significant events **Paper \$8.95**
- BALES POSITION EXPLAINED AND DENIED** — Jerry Moffitt. A result of research done while the writer was engaged in a written debate with Bales. It includes chapters on "Christ's Marriage Law", "Divorce and Remarriage in I Corinthians 7", "The Law on the Heart" and "Are Aliens Responsible to the New Covenant?" **Paper \$4.95**
- BIBLE DOCTRINE OF CHRISTIAN FELLOWSHIP** — Robert R. Taylor, Jr. Divided into 13 chapters with questions at the end of each chapter, making an excellent textbook for Bible classes. Discusses the meaning of fellowship, the divided assembly, fellowshiping denominations, liberals and "antis" and withdrawal of fellowship **Paper \$3.95**
- BIBLICAL STUDIES IN THE LIGHT OF ARCHEOLOGY** — Wayne Jackson. Examines the latest archeological finds and their continued corroboration of not only Bible history and geography, but doctrines as well. Refutes infidelic claims against the inspired word of God **Paper \$2.00**
- BOSWELL-HARDEMAN DISCUSSION** (on Instrumental Music in the Worship). Reprint of a classic debate between N. B. Hardeman and Ira M. Boswell conducted in the Ryman Auditorium, Nashville, Tennessee in 1923. **Cloth \$9.95**
- BOOKS OF ROMANS** — Edited by Garland Elkins and Thomas B. Warren. Record of the 1983 *Eighth Annual Spiritual Sword Lectureship*, of the Getwell church of Christ, of Memphis, Tennessee. Written by 36 Bible scholars, it is an exposition of the entire book of Romans **Cloth \$13.95**
- CHRISTIANS ONLY — AND THE ONLY CHRISTIANS** — Thomas B. Warren The blood-bought church of Christ and the unity which is in harmony with the eternal purpose of God studied in the light of four "laws" of God which are crucially related to these matters. Suitable for either individual or class study. **Paper \$2.25**
- CHALLENGING DANGERS OF MODERN VERSIONS** — Robert R. Taylor, Jr. Includes chapters on "Moving Denominational Creeds Into the Modern Versions", "The RSV and Mark 16:9-20", "Versions of the NIV", "A Brief Review of the New American Standard Version" and "Studies in Isaiah 7:14." Suitable as a source material or intense classroom study **Paper \$4.95**
- THE CHURCH — THE BEAUTIFUL BRIDE OF CHRIST** — Edited by Garland Elkins and Thomas B. Warren. Record of the 1980 *Fifth Annual Spiritual Sword Lectureship*, with 35 different writers, this book explains and exalts the church as having cost the blood of Jesus Christ. **Cloth \$12.95**
- COMMENTARY ON MATTHEW AND MARK** — J. W. McGarvey. From the *Restoration Commentary Series*. Just as relevant today as when it was written. **Cloth \$7.50**
- COMMENTARY ON ROMANS** — Moses E. Lard. *Restoration Commentary Series*. Scholarly, conservative **Cloth \$7.00**
- COMMENTARY ON THESSALONIANS, CORINTHIANS, GALATIANS AND ROMANS** — J. W. McGarvey and Philip Y. Pendleton **Cloth \$9.00**
- COMMENTARY ON JOHN** — Guy N. Woods. Written with precision and clarity. Now part of the *Gospel Advocate New Testament Commentary Series* **Cloth \$9.95**
- COTHAM-HARTLEY DEBATE**. Discussing the question, "Do miracles continue today?" **Paper \$2.00**
- A DEBATE WITH MORMONS** — Bill Dillon. A written debate resulting from a series of sermons by brother Dillon. Contains diligent research and thorough documentation. Foreword by Robert R. Taylor, Jr. **Paper \$2.95**
- DEHOFF-DAVIS DEBATE**. Discussing Election and Foreordination, Limited Atonement, Hereditary Total Depravity, Direct Operation of the Holy Spirit, Final Perseverance of the Saints and the Plan of Salvation. Contains speeches and charts completely exposing the five fundamental errors of Calvinism **Paper \$7.95**
- DEHOFF COMMENTARY, Volume VI (Romans-Revelation)**. Final Volume of six volumes on the Old and New Testaments. King James text **Cloth \$19.95**
- DIVORCE AND REMARRIAGE** — Jack Evans and James O. Maxwell. Articles refuting the false doctrine that the guilty party in an adulterous dissolution of marriage may remarry with Biblical sanction **Paper \$2.95**
- FAITH THAT OVERCOMES** — The Story of My Life - Chester Estes. By the author of "The Better Version" translation of the New Testament and numerous other books. **Paper \$6.00**
- FORTIFY YOUR FAITH** — Wayne Jackson. An easy-to-read examination of the basic principles of Christian evidences. Especially good for junior high, senior high, and college age young people. Excellent class study booklet as well. **Paper \$2.00**
- GRACE, LAW, WORKS, FAITH & LOVE** — V. E. Howard. Series of radio addresses including such questions as: Is there no law today? Is there a conflict between Grace, Law, Faith, Works and Love?; Is salvation by grace alone, or love alone? **Paper \$2.95**
- GREAT CHAPTERS OF THE BIBLE** — Edited by Thomas F. Eaves. 1979 *East Tennessee School of Preaching Lectures*. 30 chapters including lessons on Genesis 1, Psalms 23, Proverbs 31, Isaiah 53, Matthew 24, Hebrews 11 and Revelation 20. **\$7.00**
- LECTURES ON THE HOLY SPIRIT** — Perry B. Cotham. With Charts and diagrams **Paper \$2.00**
- LOGIC AND THE BIBLE** — Thomas B. Warren. The Bible teaches that men are to draw only such conclusions as are warranted by the evidence. No one can understand (properly interpret) the Bible without reasoning in a valid way. This book should help sincere students to do just that. **Cloth \$10.95**
- THE LOVE OF GOD** — V. E. Howard. Devotional study of the great love of God, tragedy of the cross, brotherly love, and the theme of love without fear in one's life and worship. **Paper \$1.95**
- MEMPHIS SCHOOL OF PREACHING LECTURES** — Edited by Louis Rushmore. A Survey of the first fifteen years. Prepared from tape recordings, edited for print, this book contains 17 outstanding lectures by some of the best preachers in the brotherhood **Cloth \$8.00**
- MESSIANIC PSALMS AND OTHER SERMONS** — John Stacy. Forty-two full text sermons on topics including the Messianic Psalms, The Seven Sayings of Christ From the Cross, Character studies dealing with Moses, David and John the Baptist, and Moral Issues. 180 pages **Paper \$5.00**
- SOME MODERN CULTS, SECTS, MOVEMENTS AND WORLD RELIGIONS** — Edited by Garland Elkins and Thomas B. Warren. The 1981 *Sixth Annual Spiritual Sword Lectureship*. Thirty-six chapters by different authors, all well-qualified on the subject assigned. Excellent handbook for ready reference on these various groups. Includes chapters on "Jehovah's Witnesses", Latter Day Saints (Mormons), Seventh Day Adventists, Christian Science, the Unity-in-Diversity Movement, the Total Commitment Movement, Some Modern-Day Cults and the World Religions of Islam and Hinduism **Paper \$12.95**
- NUMBER ONE GOSPEL SERMONS** — Foy E. Wallace, Jr. A series of Gospel sermons preached at the Nashville Road church of Christ in the NUMBER ONE community between Nashville and Gallatin, Tennessee, February 5 to 26, 1967 **Cloth \$9.95**
- OUR GARDEN OF SONG** — Edited by Gene Finley. Biographies and songs 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, and letters of the past. Includes: "Lord, I Am Coming Home" by Tillet S. Teddie; "Be With Me, Lord" by L. O. Sanderson; "Our God, He is Alive" by A. W. Discus. Bound in beautiful hardback padded vinyl cover of the first quality. A treasured gift — a collector's item **\$19.95**

OLD TRUTHS IN NEW ROBES — Franklin Camp. Reprint of sermon outlines by one of the deepest scholars of our age, in two volumes — the first having 51 outlines, 224 pages; the second having 80 outlines, 234 pages. Cloth **Volume I \$9.95**
..... **Volume II \$9.95**

PLAIN TRUTH ABOUT THE REVISED STANDARD VERSION — Foy E. Wallace, Jr. Because of the widespread use of the RSV, this material contained in "A Review of the New Versions" has been published separately. It will be of great benefit to all serious students of the Bible.
..... **Paper \$3.50**

PREACHING THROUGH GALATIANS by John Stacy. A book of expository sermons from Galatians. Useful tool in understanding and preaching the book of Galatians
..... **Paper \$4.50**

PREACHING THROUGH REVELATION by John Stacy. Thirty full text sermons that cover the entire text of Revelation. A book of practical sermons that can be read and preached.
..... **Paper \$6.00**

PRINCIPLES AND PERILS OF LEADERSHIP by Franklin Camp. Material designed to help elders in their work and encourage men to appreciate the need of developing qualities necessary for good leadership. Part Two of the book is a study of Bible characters intended to supplement and illustrate the qualities essential to good leadership
..... **Paper \$8.50**

THE REVISION REVISED — John William Burgon. Centennial Edition (1883-1983) "The REVISION REVISED is one of the most (if not the most) illuminating works available on the subject of versions/texts of the Bible. Before any man speaks or writes on the versions/texts he ought to have thoroughly studied THE REVISION REVISED. I want to thank brother A. G. Hobbs for republishing this great book." — Tommy J. Hicks, Fort Worth, Texas. Foreword by A. G. Hobbs. Limited Number Printed. Deluxe Binding, over 600 pages
..... **Cloth \$22.95**

SEARCHING FOR REAL CHRISTIANITY — Ted Cline. This book presents the case for undenominational Christianity in a crystal clear manner. 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 follow each chapter. 100 pages, four-color cover
..... **Paper \$2.50**

SERMON ON THE MOUNT — Edited by Garland Elkins and Thomas B. Warren. Record of the seventh "Spiritual Sword" Lectureship, this book has been written by 36 faithful and able preachers of the gospel of Christ. Comprised of 44 chapters, which explain in detail the marvelous teachings of our Lord which are set out in chapters five, six and seven of the book of Matthew
..... **Cloth \$14.95**

SERMONS I HAVE PREACHED — George W. DeHoff. Twenty-five sermons with a deep devotional quality which has touched the hearts of thousands. **Limp binding, two color cover** **\$3.95**

SERMONS ON FIRST CORINTHIANS — George DeHoff. Sixteen sermons going to the heart of matters discussed in this important epistle. These sermons are addressed primarily to Christians to provide for a fuller spiritual development.
..... **Cloth \$4.95**

STACY'S SERMONS — John Stacy. This book contains several series of sermons on topics like The Life of Christ, The Great Commission, The Twelve Apostles, and The Gospel Armour. Full content outlines in series **Cloth \$6.00**

STUDIES IN BIBLICAL ESCHATOLOGY — W. Terry Varner. Background study to the A.D. 70 theory as taught in Max R. King's "The Spirit of Prophecy". Shows clearly that this is not a new doctrine and documents previous writers who have taught the same basic doctrine. Shows conclusively that this system is not taught in the New Testament **Paper \$4.50**

STUDIES IN I CORINTHIANS — Edited by Dub McClish. Record of the 1982 *First Annual Denton Lectures*, this book contains 41 chapters and quite possibly is the most thorough treatment of Paul's first letter to the Corinthians ever recorded. It features a special discussion forum (both sides) of Marriage, Divorce and Remarriage. Handsomely bound in red cloth, with gold lettering **\$12.95**

STUDIES IN HEBREWS — Edited by Dub McClish. Not a whit behind its predecessor, this in-depth study of Hebrews contains 39 chapters, and is the record of Pearl Street/Denton's 1983 *Second Annual Lectures*. It features discussion forums on a variety of controversial subjects, including How the Worlds Were Framed, The Authority of Elders, The Nature of Biblical Faith and The Kingdom and Reign of Christ **Red cloth \$12.95**

STUDY OF PREMILLENNIALISM. Sixteen lessons covering every major tenet of millennial theories. Highly recommended by many able Bible teachers. Excellent for class study **Paper \$3.35**

335 CRUCIAL QUESTIONS ON CHRISTIAN UNITY — Thomas B. Warren. You can study the great issue of Christian Unity by using one of the greatest aids to Bible study: The posing and answering of True/False questions. Get your own copy and/or get a class started in this all-important subject **Paper \$1.50**

VARNER-JARRETT DEBATE (on Marriage, Divorce and Remarriage). Written discussion between W. Terry Varner, of Marietta, Ohio and Paul E. Jarrett, of Mentor, Ohio. Totalling 323 pages, and with invaluable charts scattered throughout, it considers two propositions: 1) The Scriptures teach that one must when called discontinue any marriage entered following an unscriptural divorce. 2) The Scriptures teach that one must continue in any marriage he is in when called whether it be his 1st, 2nd, 3rd, or any number. **Paper \$7.00**

WALLACE-STAUFFER DEBATE (on Infant Baptism and the Lord's Supper). The third edition of this famous debate between G. K. Wallace and E. E. Stauffer has just been reprinted with a two color cover and a durable perfect binding **Paper \$4.95**

WIND OF DOCTRINE — Debate on Salvation, Conditional or Unconditional? between J. L. Davidson, church of Christ and Hulan F. Bass, Primitive Baptist. This book will help alert Christians today of the insidious encroachment of "better felt than told" religion. Foreword by Ira Y. Rice, Jr. **Paper \$5.75**

WORD OF GOD VS. MASONRY — H. J. Rogers. The author was a Mason for seventeen years but cast it off when he realized it was a false religion. He now seeks to help others understand how Masonry is at variance with the Word of God. **Paper \$1.50**

WOMEN OF THE BIBLE SERIES — Peggy Hall. A class study series of two volumes covering a study of Bible women during that particular period of Bible history as well as the general history, archaeology and map study. Very helpful toward making Bible women real and personable. Practical application is made to present day life and problems. Paper.

Women of the Old Testament **\$4.95**
Women of the New Testament **\$4.50**

New Tracts:

The Crossroads Philosophy — W. E. Wardlaw. Single copy \$1.10; Hundred \$6.00.

Junior Worship and Split Assemblies — Roderrick L. Ross. Single copy \$.25; Dozen \$2.50; Hundred \$18.00

The Possibility of Apostasy — H. Daniel Denham. Single copy \$.25; Dozen \$2.50; Hundred \$18.00

Some Crucial Questions on Divorce and Remarriage — Thomas B. Warren. Single copy \$.50; Dozen \$5.00; Hundred \$30.00

You Are Going to Love the church of Christ After You Read This — James Pilgrim. Single copy \$.30; Dozen \$3.00; Hundred \$20.00

(Add 8% for Postage & Packaging — Minimum 80¢)

Please Address All Orders To—

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118

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

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Echoes From The Past

Bill Coss

Every age has had its echoes of the past and wherein these voices seem to bear down on us so much and in our troubled times it is even harder to forget. We should not forget the good but have a reverent appreciation for those who lives enriched our own lives helping us to become a better people.

Let me call your attention to an old congregation of the Lord's people, my home congregation — the Eighth Avenue church of Christ, 1217 Eighth Avenue North, Nashville, Tennessee. It is the oldest congregation in Nashville at its present location. This congregation has blessed so many lives that it is worthwhile to say a few words about it. When I am in Nashville, I try to attend services there and as always they ask me to preach for them. Those that attend are mostly elderly folks and as usual we talk about the old days gone by, how that so many great preachers stood in the pulpit and preached Christ and him crucified.

This grand old church started back in 1867 in an army barracks during the Civil War era. The people that lived in this area were known as working people or "common people." The old Nashville Bible School had its influence upon this great church.

Men like **David Lipscomb** filled the pulpit there often and were responsible for its great growth and its faithfulness to the Book. Others included **B. A. Wilker**, **J. K. Bishop** (who became a missionary to Japan), **J. C. McQuiddy**, **E. G. Sewell**, **James A. Harding**, **J. M. Meade**, **E. A. Elam**, **C. C. Martin**, **H. Leo Boles**, **S. P. Pittman**, **Batsell Barrett Baxter, Sr.**, and **Dan Gunn**, who during a gospel meeting took over because of illness of the other man, finished the meeting, and 72 were baptized by this 19-year-old gospel preacher.

In later years, **B. C. Goodpasture**, **A. M. Burton**, **N. B. Hardeman**, and a great host of others echoed the gospel of Christ from this old frame building. Challenges went out to the denominational world that the truth would be defended and few there were who would debate. Those that did soon learned how powerful the truth was handled by these good men.

The preaching and teaching of these great preachers had an everlasting influence on the lives of those who heard them — good, honest, sincere men from all walks of life.

From this congregation came a steady flow of preachers, teachers, elders, deacons — people from the working community. It had a lasting impression upon the young. They knew what this congregation stood for. Often missionaries would come and make their plea for help to take the gospel of Christ to all the world — and how it would thrill the young and old to hear how the gospel of Christ was being preached in far-off places.

These men were world-minded (not *community*-centered but the *whole* world). They were not afraid to emphasize the Restoration Movement gone before them. They did not know more about *denominational* preachers than they did the *Restoration* preachers. They did not quote **Barth**, **Trueblood**, and **Tillich**; they preached Christ and quoted **Peter**, **James**, **Paul** and the **Word of God**, their first love.

When sermons came from men standing behind that old pine, home-made pulpit they were filled with a "thus said the Lord." These men did not read articles from magazines and newspapers. They did not preach a social gospel that only tickles the ear for a while and appeals to man's pride. They preached Christ with all their strength, mind and soul — with sweat and love from the depth of their being. They were never ashamed of the gospel. They knew and believed these great fundamental truths upon which the church is built.

They emphasized and re-emphasized the Restoration plea which had preceded them: "*We speak where the Bible speaks; and we are silent where the Bible is silent.*" It shook the very foundation of the denominational world. They knew if they ever ceased to emphasize the importance of this great movement that we, too, should become just another among the hundreds of denominations in whom some have come and gone. Yes, they knew the voices from the past were telling them to keep on keeping on.

Many of these great men were well trained and many were self-trained. They came from all walks of life; but all had this one point in mind: "*Go back to the Bible.*" They were not only willing to defend the truth, but they insisted upon it against every foe. They believed the only right way is the way set forth in the Bible, that persons could be just Christians

(Continued on Page 3)

Contending FOR THE Faith

ISSN-0744-7906

Volume XV, No. 9 SEPTEMBER/1984

Ira Y. Rice, Jr., Editor
EDITORIAL STAFF

Linwood E. Bishop	W. N. Jackson
James W. Boyd	Dan Jenkins
Tom L. Bright	Mark K. Lewis
Franklin Camp	Archie W. Luper
B. C. Carr	Pat McGee
W. F. Caywer	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
Roy J. Hearn	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 communication to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.

POSTMASTER: Please send address changes 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.

ISSN-0744-7906

The Pervie Nichols Memorial Scholarship Fund For Preachers

We wish to perpetuate the memory of Pervie Nichols, a beloved gospel preacher who was born near Jasper, Alabama, October 18, 1912, and died at Jasper, July 11, 1984. In his preaching he told what God's word said on the subject, usually citing the Bible reference. He was interested in training and encouraging others in book-chapter-and-verse preaching.

This PERVIE NICHOLS MEMORIAL SCHOLARSHIP FUND is being established at the Memphis School of Preaching to honor his memory and to prepare other men to "preach the Word." (II Timothy 4:2). Additional contributions, large and small, are desired and solicited for this scholarship fund. It is the intention of those creating this scholarship that the principal (including any and all additional contributions thereto) shall be invested; and only the high rate of interest accrued shall be made available for deposit into the "Student Fund" for monthly distribution to needy and deserving students in the Memphis School of Preaching, all of whom are preparing to preach the gospel.

EACH RECIPIENT TO BE INFORMED

Each Student who is a recipient of monthly support from the PERVIE NICHOLS MEMORIAL SCHOLARSHIP FUND shall be informed of the one in whose honor the Fund is being established and shall sign an agreement to continue as a faithful member of the church of Christ, and faithfully to preach the gospel as it is in the Bible, without addition, subtraction, or crook, "rightly dividing the word of truth" (II Timothy 2:15), as did brother Pervie Nichols. Each recipient will be encouraged personally to give to the Fund. Since the principal will never be touched and since additional gifts will be added to the principal, the PERVIE NICHOLS MEMORIAL SCHOLARSHIP FUND will be a perpetual honor and memorial to this great gospel preacher.

The administration of the Memphis School of Preaching, 4400 Knight Arnold Road, Memphis, Tennessee 38118, is charged with administering the PERVIE NICHOLS MEMORIAL SCHOLARSHIP FUND FOR PREACHERS. Each applicant will be considered and evaluated on his own merits and needs, with no minimum or maximum limit set for the amount of any grant, except as the said administration may deem wise and as the funds become available for disbursement.

A RESPONSE

As director of the Memphis School of Preaching and on behalf of the elders of the Knight Arnold church of Christ, who have the oversight of the School, faculty, student body, future students, and alumni, I wish to express gratitude to sister Pervie Nichols and to all of brother Pervie's family for establishing the PERVIE NICHOLS MEMORIAL SCHOLARSHIP FUND FOR PREACHERS in honor of a great and good man, and faithful, untiring evangelist. My family and I, as well as countless others, were blessed tremendously by his exemplary life and work. How appropriate for countless numbers of "men of the Book" to be trained in his honor, in the intensive collegiate program of the Memphis School of Preaching!

I predict that numerous friends of the Nichols family, including those whose lives have been enriched by the work of brother Pervie Nichols, will respond out of great generosity and will rally to make this memorial and honor an overwhelming success.

— Curtis A. Cates, Director

Memphis School of Preaching

CONTENDING FOR THE FAITH — September/1984

Voices From The Past

(Continued from Page 1)

without being or joining some sectarian church and that they could belong to Christ and *his* church only by obeying the gospel of Christ — repenting of their sins, confessing Christ our Lord, and being baptized into Christ for the remission of their sins — and that the Lord would add them to his church, the church of Christ.

They were not worried about being called “Campbellites, Water Dogs, or Five steppers” by those who sarcastically, disrespectfully and irreverently referred to the acts of obedience as “finger exercises” even as some do today. (Yes, even some among God’s people, the church!)

These voices from the past did not argue with anything Christ had said or done. As a result, the church grew and made great progress because these men had a great respect for God’s word. When they said “We speak where the Bible speaks”, this meant that they had great love and respect for “every word that proceedeth out of the mouth of God.”

These were the kind and gentle, but always bold, voices that rang out year after year from the pulpit of that old frame building; and from this work a great number of congregations were started as time moved on. My heart is always touched as I look back and see the great influence these men had on our community and throughout our great brotherhood and how each of them must have looked ahead with great joy as the church continued to grow year after year. We can see the mark in history made for good.

Yes, and each time as I look out over that audience and see those faithful members in their sunset years still with a strong determination to keep the old congregation alive, I am so happy it was where I was buried with my Lord in baptism along with my family relatives and friends. We and so many more are the heirs of this great work. It was here that I preached my first sermon and served as a deacon.

Yes, the neighborhood is going down, businesses replacing houses, super highways replacing the narrow streets. The building is still there, painted white as usual, always looking neat and clean. On each Lord’s day and Wednesday night Christians are seen by the neighborhood going to services as they have been since 1867.

No, the crowds are not as big as they once were, nor is the neighborhood clean, safe and beautiful as it once was, but still these faithful brethren continue to keep the doors open, as so many have down through the years who went to hear those voices from the past. Maybe, in years to come, we can still say “Remember when”, and each generation still can hear the echoes from the past. Yes, truly those voices have “gone even unto the ends of the world.”

—4742 Saufley Road
Pensacola, Florida 32506

The Discontinuation Of Fellowship

Greg Pickett

Fellowship is extended to those who walk in the light. (I John 1:7). This is an exclusive privilege granted only to those who have the moral and spiritual fortitude to do so. But those who entertain and embrace concepts that differ from Scripture and seek to encourage others to believe them are fit subjects for church discipline. (Romans 16:17-18).

All who do not remain or abide in the doctrine of Christ do not have a continuing spiritual relationship with God (II John 9); but in the brotherhood of the churches of Christ this is minimized by the continued fellowship of supposedly faithful brethren.

A HISTORICAL PERSPECTIVE

The fact that broadminded or liberal brethren continue to fellowship those who have lost their doctrinal bearings is graphically retold as a historical fact. I have a book, entitled, “*Disciples of Christ, One Hundredth Anniversary, 1809-1909.*” The student familiar with Restoration history knows that J. W. McGarvey withdrew himself from the Broadway Christian Church in 1902 for their introduction of a pipe organ. But in the book that I just mentioned, on page 95, brother McGarvey gave an address and was in fellowship with those who had compromised the word of God. We appreciate brother McGarvey’s stand against the instrument; but his continued fellowship or relation with those of the Missionary Society did great harm to the cause of Christ.

Foy E. Wallace, Jr. became editor of the *Gospel Advocate* in 1930, and at that time Premillennialism was threatening to divide the church of our Lord. Brother Wallace had been invited to be one of the speakers at the annual Abilene Christian College Lectureship, but inasmuch as he had a previous engagement he was unable to go. Brother G. C. Brewer was sent to pinch-hit for brother Wallace. But brother Brewer did not deliver the speech that brother Wallace would have had he been there. R. H. Boll had been ostracized from being front-page editor of the *Gospel Advocate* relative to his speculative teachings about the kingdom. If there was ever an untimely speech, it was the one that brother Brewer delivered at A.C.C. Brother Brewer described brother Boll and others of his camp as “pure-minded men, with strong faith and deep reverence for the word of God.” This lecture by brother Brewer was an effort to minimize the influence that the *Gospel Advocate* had against Premillennialism at that time. Brother Brewer helped to widen the breach for the advancement of Premillennialism and did a great disservice to the cause of Christ and ongoing truth.

PRESENT DAY SITUATION

Very little has changed today. As the church comes to be more like a human society rather than a divine institution with the responsibility to proclaim apostolic Christianity, we shall see the further erosion and deterioration of the doctrinal foundation of the churches of Christ. Brethren, this matter of fellowshiping those who are outright false teachers or those who are fellow-travelers with false teachers is down right liberalism. What is the difference between being a false teacher and fellowshiping those who fellowship false teachers? Brethren, God has drawn the line, and that line is: “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

—Post Office Box 54
Altamont, Tennessee 37301

Situation ethics shows a lack of faith in God. If a man who is a Christian feels he must steal to keep from going hungry, then he shows that he does not believe the promise that Christ gave his followers in Matthew 6:33. “**But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you.**”

RESTORATION IN ACTION

Robert A. Nienstadt

For quite some time now I have been reading about the *original* restoration movement. It began early in the 1800's and was one of the greatest events in the Christian world since the Day of Pentecost, 33 A.D. I commend all those men who have urged us on with their restoration pleas. All of their discourses were necessary to lay the ground work for the continuation of the restoration movement. Their articles have caused me to think about the restoration and have encouraged me to act on it. However, not enough have instructed us in just how to go about it.

There are three general phases of the restoration movement today:

1). **Restoring established congregations of the churches of Christ to the original New Testament pattern.** This may be accomplished by a greater knowledge of the Bible through more intensive and comprehensive study. The elders should feed the flock through scriptural preaching and teaching. A good preacher is beneficial in this cause.

2). **Restoring unity between the different sects of the churches of Christ, (e.g., instrumental and non-instrumental, support and non-support of orphans homes, one communion cup and multi-cup, and such like.** I believe a concentrated effort by elders and preachers to establish contact with separatists will pay off in mergers of congregations. Continued effort for weeks, months or perhaps years will someday bring us together through the study of God's word. One phone call will not accomplish the task.

3) **Restoring the so-called Christian world (Catholic, Methodist, Mormon, Baptist, and other such to unity of faith and doctrine.** This particular phase is similar to the restoration movement of the 1800's. I wish to discuss this phase a little more in detail than the previous two.

MILLIONS NOW LOST TO DENOMINATIONALISM

Millions of souls now are caught up and lost in denominational teachings. We have virtually ignored them except for some one-on-one teaching by a few Christians. Denominationalism is on the rise and is growing in every state in this country. It is growing because we Christians, who possess the truth from God, have failed to confront their false teachings. We have failed to expose their heresies on their own ground and in front of their own congregations. A few scholarly papers written by Christians and read before denominational sectional and national meetings are not accomplishing much. It is my firm belief that the reasons this country is overrun by non-biblical teachings is because of the permissiveness of the denominational world. They are permissive on divorce and remarriage, alcoholic consumption, sex and women striving for success in the business world and religion. Everywhere we turn we see their teachings. We are actually reaching very few people in this country with the doctrine of Christ.

From the very beginning of the church our preachers have challenged the denominationists but we today have failed in this endeavor. Even into the 1940's the practice of exposing false teaching, debating, was prevalent. Those great men were not practiced debaters when they started out but were men who knew the word of God and mustered up enough courage to challenge false teaching. They studied hard and met the false teachers face to face with the word of God as their weapon, thereby winning some to Christ. We today will never slow or stop the spread of

denominationalism until we go to them and publicly prove their doctrines false with the word of God.

DEBATING SHOULD BE ENCOURAGED

Many of the books written for preachers, instructing them of their duties, do not discuss debating. Some that do, discourage debating on the grounds that it should be left to the experts. I ask, how did they become experts? We need to realize that we possess the most powerful weapon in the world. Hebrews 4:12: "**The word of God is living and active and sharper than any two-edged sword . . .**" If we have the word of God in our hearts and minds, how can we fail? Philippians 4:13: "**I can do all things in him that strengtheneth me.**" We have the truth. John 17:17: "**Sanctify them in the truth, they word is truth.**" We have the means to set those trapped in denominationalism free from sin and destruction. John 8:31-32: "**. . . ye shall know the truth and the truth shall make you free . . .**"

In most cases denominational preachers will not study with us. They will not ask us to speak in their buildings or to their congregations. They will not come to our meetings to hear the truth because they think they already have it. This is why we are not converting them and they are growing in numbers. There are various methods that can be used to reach them but here is a suggested plan of attack.

SUGGESTED PLAN OF ATTACK

1) Invite the denominationist to a private study. You may be able to persuade him of his error and he in turn his own congregation.

2) Ask if you can preach to his congregation. If you can, many of them will be outraged at hearing the truth but some will want to study and thereby be won to the Lord.

3) Invite them to attend your gospel meeting with the goal of setting up private studies with those who are willing.

4) If these three fail, challenge him to a public debate with both congregations in attendance at the debate. If you happen to make them mad during the debate because you have spoken the truth do not worry about it. Many false teachers whom the apostle Paul challenged became incensed. Paul counted his sufferings for Christ as gain. (Philippians 1:21). Remember, they already are lost and your proclaiming the truth is not going to cause them eternal punishment. They have already caused that terrible fate themselves. We may not win all of them or even the denominational preacher, but if we can win some it is all worth it.

PREPARE FIRST—THEN PROCEED

I am not saying to jump right into anything without proper preparation. Buy some books on debating and study them. Not only instruction manuals but also accounts of past debates. Contact men who are practiced debaters and speak to them on the subject. Study your Bible and know what it says. A year of study on debating and the knowledge of God's word will prepare you. You will not get any experience at debating unless you confront the false teacher and challenge him.

If we want restoration, as Campbell and Stone wanted, we will have to get out of the safety of our own pulpits and challenge heresy with the truth. We must abandon our pacifist attitude of "you do your thing and I will do mine." We must overcome our personal fear of defeat and start trusting in our knowledge of and the power of God's word.

Isaiah 55:11: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it."

—High Country Route 2002
Jackson, Wyoming 83001

Opinions, Opinions, Opinions

Victor M. Eskew

Regardless of the topic which might be under discussion, one is bound to hear the easy out: "Oh, that's just your opinion." Whenever something controversial is being discussed, it seems that it is always easier to slip it into the realm of opinion. When brethren do this, it is usually because they have been caught on the short end of the stick, and rather than discussing the point or admitting that they are wrong, the issue is placed into the opinion file and is forgotten. And the individual who places things into opinion usually feels that he was won the victory in such a case.

One such issue that is put into the opinion file concerns the use of the new versions. One brother recently commenting on "Why Preachers Quit", said that one reason is because:

"The church is majoring in minors.' He meant we are spending too much time talk about versions, arguing about methodology, making issues of matter that should never become such. We all need to learn the difference in doctrine and opinion and not force our opinions on the brotherhood."

This brother needs to learn, however, that the use of the modern versions is not a matter of opinion. Is the adding or subtracting from the inspired word of God an opinion? (Deuteronomy 4:2; Proverbs 30:6; Galatians 1:6-9; Revelation 22:18, 19). Is the use of a false teacher, whether a human or in the form of a version entitled "Bible" an opinion? (Romans 16:17, 18; II John 9-11). Are such things as denominationalism, modernism, the virgin birth, faith only, total hereditary depravity, divorce and remarriage, premillennialism, Catholicism, inspiration of the Bible, the direct operation of the Holy Spirit, baptism, and the sabbath matters of opinion?

All persons know the answers to such questions. But those who put the version issue into the realm of opinion are answering in the affirmative, for each of the new versions promulgate such false teachings as those listed. To say the version is an opinion is to say these doctrines which have been perverted are mere opinions. If not, why not?

Those who are saying that the versions are opinion usually fall into one or more of several categories: 1) those who support the false teaching done in the versions; 2) those who do not wish to admit that the *King James Version* is a **reliable, accurate, readable, understandable, and reverent** rendition of the Word of God; 3) those who are indifferent toward the issue and will not speak out against the perversions; 4) those who are afraid to take any flack from those who uphold the modern versions; 5) those who do not wish to cause any waves in the body of Christ; and 6) those who have not been educated as to the dangers contained in these so-called "Bibles." Not everyone will see the truth whether it be because of ignorance, pride, hardness of heart, prejudice, or blind indifference. Those, however, that are honest, sincere, and will investigate the matter properly can be turned from any of the above categories.

All agree that one must learn the difference as to what is opinion and what is doctrine. But those things which are doctrine must be held fast (II Timothy 1:13); they must be

adhered to (II John 9-11); and they must be contended for (Jude 3). Let us not be beguiled by "the smooth words and fair speeches" of those who seek to "deceive the hearts of the simple." (Romans 16:18). The *version* issue is *not* a matter of *opinion*, but of doctrine. Therefore, we ought to speak out loudly on this doctrinal issue, as well as on all doctrinal issues that are being regarded as opinions by brethren. Let us not shun to declare all the counsel of God on this vital matter (Acts 20:27); let us not cease "to warn every one night and day with tears" (Acts 20:31); let us not give place to Satan, no, not for a moment!!

— 600 West Sadosa #28
Eastland, Texas 76448

Don't Blame the Widows

Ray Fullerton, Jr.

Did you ever hear brethren offering excuses and trying to explain why the contribution is so low where they live? One of the perennial favorites is: "*We have so many widows!*" But don't blame the widows, brethren. Most of the preachers and church treasurers will tell you that *widows* are among the *best givers in the church* even though many of them must depend on Social Security, old age assistance, children, or small wages. Yet from these small, unstable incomes they give *generously*. No, brethren, *don't blame the widows!*

Yet the contributions are not what they should be. Someone is to blame. **HERE IT IS:** Blame the families who stay at home a lot or make frequent trips out of town and never make up their missed contributions. Blame the Christian who does not have enough faith to believe he will never starve to death if he puts the kingdom first. Blame the man who, with his \$5,000 to \$10,000 yearly income, gives only \$1 or \$5 a week. Blame the man who has few responsibilities and a good income from rental investments and business but robs God. Blame the *two-income* families in the church who give as though they had but *one* income, and that a *small* one. Blame those who give as though they were poverty stricken yet live like kings. Yes, someone is to blame, but let's put it where it belongs. Blame those who don't hesitate to buy all sorts of luxuries on the installment plan, but howl to the skies when it is suggested they purpose (plan, pledge) to give to the Lord. Blame those who, content to compare themselves with themselves, become self-satisfied and complacent.

The trouble is that we are laboring under a self-deception. We confuse the number of appeals we have heard to the number of times we have given. We confuse the amount *needed* with the amount *given*. Since we labor under the handicap of a poor memory, and since we have no system to help us, we think that we are *giving* when we really are *objecting to lessons* on giving, or when we are only making excuses for *not* giving. Then when the total is posted, and it is low, we say, "It is the fault of the widows. We have so many of them in the church!"

No, our failure is not the fault of the poor widows. Let us be thankful for them and their example. If we all did as well as they, the church would be the richest organization on earth. Blame all these others, blame yourself. Blame the man who doesn't preach enough about giving, and blame the man who complains there is too much preaching about giving. **But don't, please don't, blame the poor widows!**

—Bloomington (Indiana) Bulletin

The Bible Is Relevant

Tim Ayers

We hear much these days about Bible teaching and preaching being "irrelevant." Some among us claim that the "old paths" just aren't what people want to hear today. They claim we have to change the message to fit the "modern man." But *think* for a moment — are men today any different from any other time? Solomon said, "There is no new thing under the sun. Is there any thing whereof it may be said, See this is new? it hath been already of old time, which was before us." (Ecclesiastes 1:9b-10). Have the people of the 20th century really changed as much as some think?

"Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush" (Jeremiah 6:15). Sound familiar? Surely we have all seen somebody who was so engulfed in sin that he or she could not feel one ounce of shame. How refreshing it is these days to find someone who blushes at sin! Who feels shame when he or she stumbles at some temptation. What about Zephaniah 2:1, where Israel was called "a nation that hath no shame"? Is there anything in this nation that should bring us to shame? Abortion on demand, divorce for almost any cause, secular humanism taught in elementary schools, bribery in the Congress (which has been passed off in the past by saying, "Well, it has been going on for years" or "Everybody does it"). The Bible isn't relevant?

How about Malachi 2:17, which says, "Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Everyone that doeth evil is good in the sight of the Lord, and he delighteth in them." Now haven't you heard someone saying something like that? A few years ago, a book came out with the title, *The Lord is My Shepherd, and he Knows I'm Gay*. The author tried to show that God was responsible for his homosexuality, and that he was glorifying God by practicing it! Can you imagine anything so blasphemous? Or what about those who claim that there are no absolutes? Everything is relative to the situation or set of circumstances you happen to find yourself in, or so they say. With that kind of thinking, a person might justify lying, or even murder. Are they calling those who do evil, good in the sight of God? The Bible seems more relevant the more we study.

Consider Isaiah 5:11, where we find some who would "rise up early in the morning that they may follow strong drink; that continue until night, till wine inflame them!" Also, in Micah 2:1, some would "devise iniquity, and work evil upon their beds! when the morning is light, they practice it, because it is in the power of their hand. And they covet fields, and take them by violence; and houses, and take them away: so they oppress a man and his house, even a man and his heritage." Or further, consider those in Zephaniah 3:7, who, even after being warned by God, "rose early, and corrupted all their doings." The cry of irrelevant is becoming more and more absurd.

Is the New Testament irrelevant? Look at II Timothy 3:5, where Paul describes some who were "holding a form of godliness, but having denied the power thereof." Know anybody like that? How about those so-called "higher critics" who claim that they are the only ones who know which verses of the Bible are genuine, and which should not be in the canon of scripture? These self-appointed judges of God's word shout loud and long about "de-mythologizing" the Bible, which simply means taking out the parts that they don't like! Sort of reminds us of when king Jehoiakim cut up

the scroll of Jeremiah in Jeremiah 36. It is interesting that even the latest versions of the Bible still have all those supposedly non-genuine verses in them. Two verses later, in II Timothy 3:7, Paul describes these certain ones as "ever learning, and never able to come to the knowledge of the truth." Isn't that the predicament some are in today? They are like the Athenians in Acts 17, who "spent their time in nothing else, but either to tell or to hear some new thing." These Athenians could be called the first denominationalists, because they could have said, "Choose the god of your choice." Luke records that Paul saw "the city full of idols." Am I crazy, or is all this sounding relevant to our time?

Finally, look at I Timothy 6:20, where Paul speaks of "science falsely so called." What do you think evolution is? True science asserts nothing that cannot be demonstrated or tested in the laboratory. Evolution cannot be so demonstrated or tested; neither can creation. True science has no place whatsoever saying anything about the origins of matter. These questions must be studied independently of science, but by this I do not mean that scientific evidence should be shunned in the study of origins. However, science must stay in its proper realm, which is simply explaining how the universe works, not where it came from.

It would appear that the claim of "irrelevance" has been put to rest. However, that was not really the purpose of this article. The purpose was to show, from its own pages, the relevance of every principle taught in God's word. From cover to cover, the Bible shows that it is truly a book for all ages and relevant for every generation. Let us always turn to the word for guidance, comfort, and strength. The Bible has the answer to every question and every problem that men could ever encounter.

— Post Office Box 238
Matador, Texas 79244

AN IMPORTANT BOOK

Non-Denominational Christianity: Is Unity Possible?

By
Bert Thompson

This important book deals with recent erroneous positions that are being set forth regarding the nature of the church and the significance of baptism.

It is a 29-page, well-written work by a careful author.

Price (includes postage):

\$2.75—first copy

\$2.25—each additional copy

Order from:

CONTENDING FOR THE FAITH
2956 Allshore
Memphis, Tennessee 38118

The 1983 GARFIELD HEIGHTS LECTURESHIP

Ben. F. Vick, Jr.

Brother Fred Davis, minister of the Garfield Heights church of Christ and director of the above-mentioned lectureship, asked me to write a review of the lectureship. I am happy to comply with his wishes along these lines.

The theme of the lectureship last year was "The Parables of Our Savior." Jesus, the Master Teacher, often used parables to teach timely lessons. In Mark 4:30, Jesus said, "Wherunto shall we liken the kingdom of God? or with what comparison shall we compare it?" The theme selected was a very good choice. The parables are very practical and "down to earth" and cover a wide variety of subjects. Maybe for these reasons and others the common man heard him gladly. (Mark 12:37).

The speakers who came were all prepared and presented fine lessons. It was a spiritual feast to sit at the feet of good and godly men for a few hours and hear God's word expounded. A blessing will come to all who comply with what was preached. "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which

are written therein: for the time is at hand." (Revelation 1:3; cf., James 1:25).

The fellowship with those of kindred spirits was a blessing and encouragement to all. One of the great benefits of Christianity is being able to associate with others of like precious faith. These were the sentiments of John when he said, "I rejoiced greatly that I found thy children walking in truth, as we have received a commandment from the Father." (11 John 4).

The Garfield Heights church has published a book on the lectureship. The book includes an introduction on the parables, written by Robert Taylor, with 33 lessons presented by the speakers. The 33 chapters have a brief outline followed by a manuscript of each lesson. To my knowledge, there is no book of this kind on the parables of our Lord put out by our brethren.

(NOTE: We have laid in a good supply of this book — "The Parables of Our Savior" — for the convenience of our readers. Please send \$13.95 (plus \$1.25 for postage and packaging), together with your order, to CONTENDING FOR THE FAITH, 2958 Allshore, Memphis, Tennessee 38118, IYR Jr.)

Do Baird, Norton Understand Consequences Of New Direction They Are Taking *Christian Chronicle*?

If Editorial Policy Does Not Turn Back Around, Their Paper Easily Can Become No. 1 Journalistic Arm of 'Crossroadism'. This May Not Be Their Motive; However, If Not, Time for Change is Now, Not Later

Ira Y. Rice, Jr.

When Jesus was dying on the Cross at Calvary, one of the seven things recorded that he said was "Father, forgive them; for they know not what they do."

When I saw the direction that James O. Baird and Howard W. Norton were taking the *Christian Chronicle* — especially as from their December/1983 issue onward — I thought of what Jesus thus had said. In fact, I asked myself, is it possible that these knowledgeable brethren really do not know what they are doing?

Someone had brought their December/1983 issue to my attention. I did not at first do anything about it, thinking possibly that they might not know that the Boston church whom they let Reuel Lemmons describe in such glowing terms was and is a "Crossroads" church. However, when both their *June* as well as *July* issues, of 1984, kept beating the drums not just for Boston but for Crossroads concerns in general, I realized that *Contending for the Faith* could be silent no longer. Hence, under date of July 26, 1984, reluctantly, I wrote to brethren Baird and Norton as follows:

July 26, 1984

James O. Baird, Publisher
Howard W. Norton, Editor
The Christian Chronicle
Route 1, Box 141
Oklahoma City, Oklahoma 73111

Dear brethren Baird and Norton,

You two are brethren that I have always enjoyed meeting personally; therefore, what I am about to say should in no wise be taken in any sense reflecting otherwise. Also, there is no doubt in my heart of your concern for missionary work. I am confident that if you knew you were doing something that would injure such, you would immediately do differently.

It was primarily because of false teaching coming into Singapore via one of our graduate schools in the U.S. that caused me to write my *Axe on the Root* books, which later led to the initiation of *Contending for the Faith*. There simply can be no justification for false teaching under any circumstance; however, as hard as we had worked to establish the truth in Singapore, Malaysia and the southern half of Asia, it was simply tragic to have error deliberately sowed from the U.S. after we had devoted more than ten years to careful teaching where the word was almost wholly unknown.

As the years progressed, we found that doctrinal error continued to come into the brotherhood both at home and abroad not only from that same graduate school, but that most of our other schools and even some of our supposed-to-be gospel papers were careless in this same regard. However, it was never just methods and procedures which were our concern, but doctrinal error.

One of the chief sources of doctrinal error among the churches of Christ today is the *Crossroads* congregation, in Gainesville, Florida, together with those preachers they train and congregations they

Boswell-Hardeman DISCUSSION

On Instrumental Music In Worship

- 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.

PRICE: \$9.95

(Please Add \$1.00 for Postage and Packaging.)

infiltrate with their error. When I read your editor's note introducing Reuel Lemmons' article on "A CHURCH GROWS IN BOSTON" (your issue for December, 1983, page 15), I could hardly believe my eyes that you were passing off "widespread concern" in this connection as being "about evangelism methods and nurturing procedures." I do not know even one person among us who is concerned about methods and procedures in this regard. *Kip McKean*, Boston's preacher, is Crossroads-trained. I know this from their own publications, which I photo-reproduced in 1980. That what Crossroads teaches is *doctrinal error*, not just a question of methods and procedures, we have established over and over again in 14 separate issues of *Contending for the Faith*. Thus, for

you to even *publish* such an article clearly advocating a Crossroads-oriented church, much less to pass it off as a question of methods and procedures, is offensive not only to me personally but to anyone who is careful for the truth of the gospel as it is in Christ Jesus. But when, in June, you presented all those Crossroads-oriented churches along with some others in the favorable light you did in your article entitled, "MORE THAN 100 CONVERTED IN CHURCHES IN 12 STATES", there can be no excuse for this. Truly, if you had eliminated Crossroads itself as well as the Crossroads-oriented churches from your list, it would have appeared somewhat truncated. However, it is just wrong to present false brethren and false churches as examples for true brethren and

(Note: The article and art work photo - reproduced below appeared in the *Christian Chronicle* for June

CHURCHES BAPTIZE MORE THAN 100

These 27 churches across the United States have baptized 100 or more people in their local work during 1983. David Tarbet, Danbury, Conn., compiles these statistics each year.



Boston, Mass.	Boston Church of Christ	403
Ft. Lauderdale, Fla.	Golden Heights Church of Christ	238
Jacksonville, Fla.	Northside Church of Christ	227
Dallas, Texas	Highland Oaks Church of Christ	220
Baltimore, Md.	Central Church of Christ	206
Los Angeles, Calif.	Southside Church of Christ	190
Gainesville, Fla.	Crossroads Church of Christ	186
Miami, Fla.	Miami Gables Church of Christ	159
Tampa, Fla.	Sunrise Church of Christ	159
Fort Smith, Ark.	West-Ark Church of Christ	140
Valdosta, Ga.	Southside Church of Christ	133
Midland, Texas	Golf Course Rd. Church of Christ	128
Jacksonville, Fla.	Westside Church of Christ	125
Stockton, Calif.	Central Church of Christ	121
Lubbock, Texas	Sunset Church of Christ	118
Baton Rouge, La.	S. Baton Rouge Church of Christ	117
Charleston, S.C.	Jacksonville Rd. Church of Christ	114
Fort Worth, Texas	Midtown Church of Christ	113
Columbia, S.C.	Shannon Church of Christ	112
Houston, Texas	5th Ward Church of Christ	112
Fort Collins, Colo.	Rocky Mt. Church of Christ	110
Tulsa, Okla.	Garnett Church of Christ	109
Los Angeles, Calif.	Figuroa St. Church of Christ	105
Bloomington, Ind.	North Central Church of Christ	102
Ft. Lauderdale, Fla.	Plantation Church of Christ	101
Atlanta, Ga.	Sandy Springs Church of Christ	101
Boulder, Colo.	Broadway Church of Christ	100

More than 100 in churches

Using a wide variety of evangelistic techniques and methods, 27 churches of Christ in the United States reported baptizing more than 100 persons each in 1983. Boston, Mass., Church of Christ led the group with 403 conversions, according to annual statistics compiled by David Tarbett, Danbury, Conn.

In telephone interviews conducted with several randomly selected churches, church leaders confirm that evangelism is changing. Revivals, campaigns, Bible call, bus evangelism, and Bible filmstrips are no longer the dominant forms of evangelism. While many churches continue to schedule annual "gospel meetings," they are, as one preacher noted, "only one arrow in our quiver, not the whole quiver."

Among these 27 churches a large number of evangelistic ideas, programs and methods have proliferated including:

- a recognition that evangelism is fundamental to a Christian's calling
- use of "friendship evangelism"
- dynamic, positive pulpit ministry
- strong support network for Christians
- intensive small-group Bible studies
- "discipling" among fellow-Christians
- more seminars aimed at "felt needs"
- learning how to deal with large numbers of people
- learning how to relate to people from all social classes and ethnic backgrounds
- making people feel useful and needed
- believing that the church must become a friend and servant of the community

"I guess the biggest thing we've worked hard on is getting people to focus in on their relationship with God," says Kip McKean. McKean is the youthful minister of the Boston Church of Christ.

"Here the elders, evangelists and deacons try to live exemplary evangelistic lives, bringing many to Christ.... I think a

churches to emulate. And then again I see your article in your July issue, entitled, "BOSTON: 5-YEAR REPORT MADE." As for your book review on the back page, are you unaware of this book *Discipling: The Multiplying Ministry* being just another outgrowth of Crossroadism with just a slight change in nomenclature?

Brethren, everywhere that this Crossroads doctrine goes, sooner or later it leads to divisions and offences re: those who believe and teach the plain, simple, old Jerusalem gospel. In our forthcoming August issue, we are featuring yet another congregation who came back from Crossroadism after open division resulted in Cincinnati more than five years ago. Also, I see no way for us *not* to review your above-mentioned articles. I just wanted you to know that in so

doing I am not in the least motivated by enmity; it is just that the cause of truth is at stake and it simply is not acceptable for you to present those teaching and practicing error as examples for the rest of us to follow.

There are still other things that you have published, which do not serve the cause of truth. However, as for *this* letter, I am limiting myself to just your advocacy of Crossroads and Crossroads-oriented preachers and churches.

That truth may prevail,

(Signed)

Ira Y. Rice, Jr.

(1984.)

100 converted in 12 states

lot of preachers and elders are not out their personally sharing their faith with people and converting their neighbors to Christ, and if they aren't, other Christians aren't going to be motivated toward evangelism" says McKean.

Under his leadership, the Boston church has had phenomenal growth. The church had dwindled to only about 50 members in 1979 when McKean, then a campus minister, was brought in to turn things around. The first year after he came, there were 103 baptisms in 1980, 200 in 1981, 252 in 1982, and 403 in 1983. The retention rate for new Christians is 85 percent McKean says.

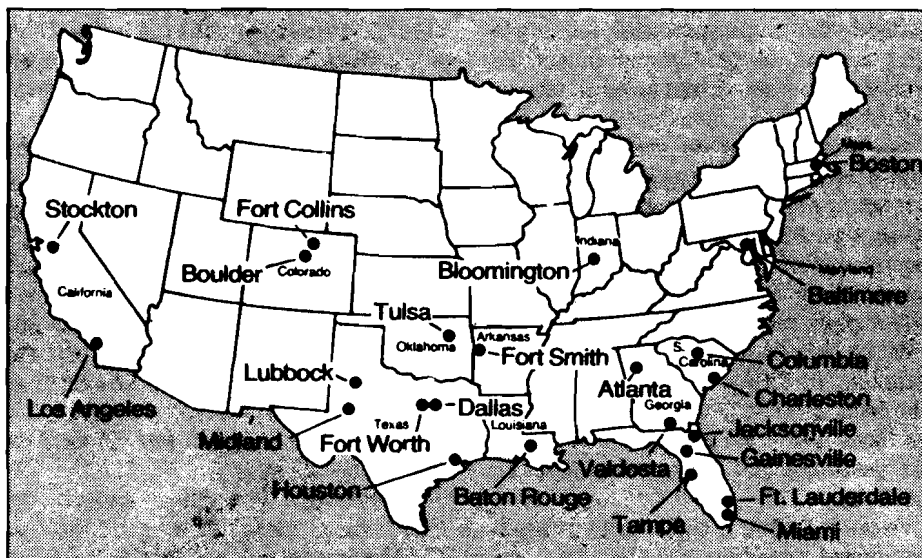
Attendance at the Boston church runs about 1,500 now. There are three elders, and weekly contribution is \$20,000.

McKean thinks the meeting patterns of the Boston church have kept the members close and involved. They rent the Boston Opera House in downtown Boston for their Sunday morning services. On Wednesday evenings, the membership, divided into four geographical zones, meets for Bible study in denominational church buildings.

On Friday evenings, the members meet in 25 geographically distributed "house churches" for two hours of prayer, Bible study and singing. "There was a major change in our fellowship when we went to a house church meeting about a year ago," says McKean. "We had grown so large, and this brought us closer. It made people feel needed and important."

About 150 Bible study groups are conducted weekly among Boston church members. Non-Christians are invited to participate in discussions led by highly trained leaders. Each Christian is also encouraged to meet weekly with another Christian for "disciple time."

There is also a strong emphasis on women teaching and discipling other women. McKean's wife and the elders'



... cities where churches reported more than 100 baptisms in 1983

wives train other women how to work with Boston women in small groups and individually.

"There aren't any gimmicks," says W. F. Washington, minister of the Golden Heights Church of Christ, Fort Lauderdale, Fla., which baptized 238 people last year.

"We just make it a point to instill in every Christian the desire to reproduce himself," says Washington. He thinks traditionally members have become spectators and performers. "We try to put our members where the preacher is, let them get the feeling of what it means to lead a soul to Christ," Washington says. "I think we are depending too much on seminars and workshops for evangelism. You have to get the individuals involved in everyday evangelism."

Washington says the retention rate for their conversions at this predominantly black church is over 90 percent.

"We're in the streets everyday — we have personal work teams, we have outreach programs, we do tutoring, we have meals on wheels — we're in the ghetto. The bottom line is after we serve people, we teach them about Christ," Washington says.

Randy McKean, the younger brother of Kip McKean, preaches for the Shandon Church of Christ in Columbia, S.C. Before he came to the congregation six and one half years ago as the campus minister, the congregation "had dwindled into an old, inter-city work," he says. They were averaging about four conversions per year for the past 10 years. However, since 1979, the congregation has baptized more than 100 each year, including 112 baptized in 1983. McKean became the pulpit minister two years ago.

"Preaching what the New Testament requirements are for a disciple is the reason the church has grown, but more than preaching it...we practice evangelism and one-on-one discipleship," says McKean.

Forty weekly Bible talks on eight college campuses and throughout the city get individual members involved in evangelism.

The rapid growth has not been without problems. "I didn't do everything perfect," admits McKean. "People were scared and disgruntled and left, but most of them are back in the congregation now, and that speaks well," McKean says.

Central Church of Christ, Stockton, Calif., has a membership of 650 and an

Having already examined the *Christian Chronicle's* "LEMMONS: A CHURCH GROWS IN BOSTON" article in our August/1984 issue, now let us turn our full attention to the one they front-paged for June/1984. Entitled, "MORE THAN 100 CONVERTED IN CHURCHES IN 12 STATES", it features an accompanying chart, entitled, "CHURCHES BAPTIZE MORE THAN 100".

Let us first take a look at the chart. It

looks innocent enough. What possibly could be wrong with it? It purports that all of the congregations listed are "Churches of Christ." What they *don't* let you know is that it is a "tares-among-the-wheat" kind of chart. We know that they are not *all* "Crossroads Philosophy" churches; however, among those that we are 100% certain that they *are* "Crossroads" churches, we see the following listed:

Boston Church of Christ,
Boston, Massachusetts
Crossroads Church of Christ,
Gainesville, Florida
Miami Gables Church of Christ,
Miami, Florida
Sunrise Church of Christ,
Tampa, Florida
Shandon Church of Christ,
Columbia, South Carolina
North Central Church of Christ,
Bloomington, Indiana
Broadway Church of Christ,
Boulder, Colorado

In addition to these, there are at least half a dozen more whom we *suspect* to be "Crossroads" churches; however,

Church growth: survey

from page 1

reveals 1983 statistics

average attendance of 800-900. Clifton Dittmore is the minister. An graduate of Abilene Christian University, Dittmore has been at Central for 14 years.

"We've tried so many things through the years to reach people, but I think it really does come back to who we are and what we present individually to the community... I think friendship evangelism is the only thing that really works," says Dittmore.

More than half of the 121 baptisms at Central in 1983 came from a ministry among Asians living in the region. More than 300 attend worship services at Central. The work began when a local college asked to hold English classes for a burgeoning Asian population in the church building. When the church agreed, they found the Asians also began to look to the church for other things as well, Dittmore said.

"For the last few years, particularly, we have been trying to get the emphasis off the preachers and elders and deacons and more into the priesthood of believers concept of ministry," says Dittmore.

"Conversions at the West-Ark Church of Christ in Fort Smith, Ark., have come from a variety of sources, a variety of people, and a variety of methods," says Jack Harriman, 48, who has preached for 1000-member church for 10 years.

"Many of these conversions have been the result of highly motivated people, and because we have been reaching out to untouched areas," Harriman says.

Among those areas are an active jail ministry and a work among Laotians living in Fort Smith. A Laotian congregation of 150 members meets at West-Ark.

"I think the recession of two or three years ago has made a difference here,

too," says Harriman. "We've noticed that people seem to be more spiritually inclined, that it's easier to get Bible studies in our community."

"There is definitely a spirit of evangelism in this church... an urgency to get people into the body of Christ, that it is for their eternal welfare," says Thomas Foster, 40, evangelist for the Fifth Ward Church of Christ, Houston, Texas.

The Fifth Ward baptized 112 people in 1983. More than 100 have been baptized annually for the past seven or eight years says Foster. Sixty percent of the conversions are between 20 and 40 years old; 90 percent are black, and a small percentage are Spanish and Anglo.

Foster says the growth at Fifth Ward is related to several factors. He believes that when people are uprooted from smaller cities, often they begin to look for roots and a way to stabilize their family unit in a large city.

Foster says members of the Fifth Ward are friendly, warm and make a place for newcomers. "Our services are a celebration not a funeral service," adds Foster.

"We have quite an advantage," says Bill Moody, minister of involvement at Highland Oaks Church of Christ, Dallas. "Gary Beauchamp is so dynamic in the pulpit, and he draws large numbers."

Moody also thinks the reason the 2,400-member church baptized 220 in 1983 has to do with a visionary eldership and a large number of support programs in the church. "The elders give us freedom to administer our programs, Gary is our biggest drawing card, and then we get people into support programs," says Moody.

Bible class visitation teams are used to visit those who attend services. There is

also an Open Bible Study team and a team which shows filmstrips to non-Christians.

What excites Moody most is the Home Bible Study groups, introduced into the Highland Oaks church one year ago after extensive research and study by Moody. "We bring non-Christians into these weekly Bible discussion groups and let them realize Christians are not perfect or untouchable," Moody says.

"There are two approaches to religion," says Moody. "People and programs. Programs are much easier to work... I can time slot a program... but working with people is harder, because their needs have to be met, and that may not always be convenient."

Lyman Mereness preaches for the 300-member Miami Gables Church of Christ, Miami, Fla. Last year, this five and one half year old congregation was responsible for 159 baptisms. They have had more than 100 conversions per year since 1980.

"Miami is an international city, and we have a cosmopolitan congregation," says Mereness. "Over 35 different nationalities are represented, and a Spanish congregation with 125 members also meets in the building."

"Keeping an emphasis on people has been our key," says Mereness. "I think we found it doesn't matter what kind of programs or how you are organized — God can use all kinds of things — but what really counts is are people being led to the Lord, and are their lives really changing and making are their lives making a difference for God." — JOY L. MCMLIN

until we can get these *confirmed*, we are limiting our list just to those of whom there is no doubt.

Each of the above-mentioned churches, listed in the Chronicle are either *Crossroads* or *Crossroads-oriented* churches. The fact that each one converted more than 100 to this heresy during 1983, instead of being cause for rejoicing should instill sadness within the heart of every lover of the truth of the gospel.

Why should sister **Joy L. McMillon** and the Chronicle even be *interviewing*, much less be devoting at least eight full paragraphs to **Kip McKean** and the Boston Church? Do they not know that this is the same Kip McKean whose support was cut off by the Memorial congregation of Houston, Texas, for his heresy leading to the division of the Heritage congregation, in Charleston, Illinois? When he was thus marked, back in 1979, he moved on to Boston, Massachusetts, and began sowing his heresy all over again!

Evidently the Boston church was just a sitting duck for this young false teacher. According to the Chronicle report, "The church had dwindled to only about 50 members in 1979 when McKean, then a campus minister, was brought in to turn things around."

Well, did he "turn things around"? According to sister McMillon's article, he did. In fact she says, "Under his leadership, the Boston church has had phenomenal growth . . . The first year after he came, there were 103 baptisms in 1980, 200 in 1981, 252 in 1982, and 403 in 1983." Also, from the approximately \$250.00 per week being contributed when McKean got there, the weekly contribution now is running \$20,000.00.

For brethren who are overly concerned for numbers, these figures no doubt are impressive indeed. However, numbers are not the whole story. II John 9-11 teaches that for anyone who "brings not this doctrine" — Christ's doctrine, that is — we are neither to receive him nor to bid him God speed, and that anyone bidding him God speed is "partaker with his evil deeds."

The central question to be answered, therefore, is this: Does Kip McKean "bring this doctrine"? Well, of course, he does not. He is a *Crossroads-trained* preacher. Instead of bringing the doctrine of Christ, he brings the "*Crossroads Philosophy*." Therefore, instead of holding him up as our example, Baird, Norton, McMillon and all others connected with the Christian Chronicle, should be "marking" and "avoiding"

him as they are taught to do in Romans 16:17-18.

Four paragraphs were devoted to a glowing report concerning Kip McKean's younger brother, **Randy**, who preaches for the Shandon Church of Christ, in Columbia, South Carolina. What is true of Kip is equally true of Randy — both are *Crossroads-trained* preachers. One thing is for sure, they both know how to take over old, inner-city congregations. Just as Kip maneuvered himself into complete control in Boston, even so Randy has done the same at Shandon — and it is straight-out **Crossroadism** — not the plain, simple, old Jerusalem gospel — which thus has become entrenched in both places.

The final three paragraphs of sister McMillon's article are devoted to the Miami Gables Church of Christ, of Miami, Florida, where **Lyman Mereness** is the preacher. Reader of *Contending for the Faith* will recall our report in the August/1980 issue (page 13) as to how this congregation got its start. *Crossroads* malcontents from the Central church in Miami first had drifted down to Homestead, Florida, where they tore up the congregation, finally were forced to leave, and then they started Miami Gables strictly on the basis of the *Crossroads Philosophy*.

Exactly why all this concern for churches baptizing over 100 and how they did it is not clear. Any student of I Corinthians 3 has no trouble understanding how the *Lord* does it — and that it is *he*, not we, who gives the "increase." All we need concern ourselves about is Pauls planting and Apolloses watering; never fear, in his own good time God will give the increase. (See verse 6.)

Being concerned for how "they" did it (rather than God) it seems to us could easily lead to the very carnality Paul was condemning within the Corinthian church.

As we studied down through the list of "evangelistic ideas, programs and methods" ticked off by sister McMillon, some of these we had little trouble with. However, with some, they appeared to be either contrary to God's word or bordering thereon. In possibly two or three cases, it depends on what was *meant* by what was *said*. In the case of *Crossroads* churches we don't have to guess; we know.

There is evidence in the article that such things as gospel meetings, campaigns, filmstrips and the like are being undermined, whereas quite a number of other things, which may or may not be

scriptural, are being advocated. Truly some of us may not be making very effective use of some of these scriptural means of soul-winning. However, this within itself does not justify advocating things which may not be right.

For example, when a *Crossroader* contends for "a recognition that evangelism is fundamental to a Christian's calling," he means something quite different from what these words may convey to some of the rest of us. In their particular "ism", if you don't evangelize, you are nothing. This seems not to allow for the varying talents different Christians have within the body of Christ. If we learn nothing else from I Corinthians 12:18-30, one thing seems beyond question: God does not expect the *same* function of *each and every member*. We all have *different* contributions to make to the function and well being of the body of Christ.

"Friendship evangelism" and denominational-type, so-called "discipling" in *some* instances are attempts to get away from the kind of teaching and preaching as was done by Paul, Apollos and others under the direct guidance of the Holy Spirit. In previous issues of *Contending for the Faith*, we have had articles concerning both of these things. They need to be left among the denominations whence they originated.

By "dynamic, positive pulpit ministry" the thought is left that if we expect to baptize 100 we must *eliminate the negative*. Such not only would almost completely do away with Jesus' own example in Matthew 23, but it vitiates Paul's charge to Timothy to "reprove, rebuke, exhort." (II Timothy 4:2). He did not teach *just* exhort, i.e., be positive; but he said, "reprove, rebuke", too. There is NO WAY that these two doctrinal points can be harmonized with a "dynamic, positive pulpit ministry."

That "strong support network for Christians" has to do with the hierarchical control set-up inherent within the *Crossroads* system. With Chuck Lucas at the pinnacle, and the line of authority flowing down through *Crossroads-trained* preachers (like Kip and Randy McKean), on down through Campus Ministers and Women's Counsellors, through Senior Prayer Partners and Junior Prayer Partners, they have a church-within-a-church set-up that makes it impossible to fit them into any faithful congregation, but which, to them, is necessary as their "strong support network."

Those "intensive small-group Bible

studies" are what Crossroaders usually refer to as "Soul Talks." Such are not ordinary teaching situations whereby the true gospel is taught to others, which would be all right. Rather, they are highly-structured situations whereby the doctrines peculiar to Crossroadism are brain-washed into those with whom they "study."

When such a "youthful minister" as Kip McKean of the Boston church refers to the "elders, evangelists and deacons", it sounds so innocuous that no one is alerted. However, in their arrangement, it is not the *elders* who are in authority, but the *preachers*, as has been discovered by every elder or eldership seeking to bring them under control.

When the articles states that "under his (Kip McKean's) leadership, the Boston church has had phenomenal growth," this evidently accredits the growth to McKean's leadership, rather than to God giving the increase. (In McKean's particular case, this may be accurate, since it is open to question whether God had anything to do with it at all!)

For those who are familiar with how many elders it normally takes to run a congregation of the churches of Christ, does it not seem odd that a congregation boasting an attendance now of about 1,500, and whose weekly contribution is \$20,000, has only *three* elders? If the eldership amounted to very much in the Crossroads hierarchy, it would be quite different — yet this is characteristic of *all* Crossroads churches with which we are familiar.

Old brother L. S. White — and more recently such men as Alvin Jennings — used to argue for *one* eldership over *all* the congregations in an entire city. Had brother White lived to see this day (for

whatever authority such Crossroads-type elders actually have), he could have seen his doctrine put into practice — in Boston. According to the McMillon article, although they rent the Boston Opera House in downtown Boston for their Sunday morning services, on Wednesday nights, they meet in four different areas, and on Friday nights in 25 so-called "house churches." Yet *all* of these churches are under *one* eldership, loosely speaking, or, to be more specific under one preacher — Kip McKean.

Brethren, in this connection, whatever happened to the doctrine of one eldership for one congregation? Is this not what we understood Acts 14:23 to mean, wherein it says, "And when they had ordained them elders in every church . . ." Note: "IN every church", not "OVER many churches." Look again at Acts 20:28, "Take heed therefore unto yourselves, and to all the flock (singular), over the which the Holy Ghost hath made you overseers . . ." Who was he talking to? The elders of the church at Ephesus! (Verse 17). If we understand what is going on under the Boston arrangement with Kip McKean and those three elders the article mentions, the entire structure of local autonomy of each church is being broken down. And believe you me, this is a doctrinal matter, not just a question of methods and procedures! What they are doing may be promoting church growth as *they* view it; however, if it is destroying the integrity of the New Testament doctrine concerning elders, what good is it!

You would not know, from the way that the Chronicle article is worded, that the "150 Bible study groups" that are conducted each week among Boston church members are the structured

"Soul Talks" which we discussed earlier. When those conducting these groups are described as "highly trained leaders", we have to translate this to *Crossroads-trained, Soul-Talk leaders* in order to understand it. As for "each Christian" being encouraged to meet with another Christian weekly for "disciple time", this is more of your control mechanism, *i.e.*, Senior Prayer Partners and Junior Prayer Partners meeting together, so the latter can confess all of his/her sins to the former, though not the other way around! This same sort of thing is what Randy McKean referred to as "one-on-one discipleship."

It is disarming, to say the least, when Randy McKean goes on to say, "I don't do everything perfect . . . People were scared and disgruntled and left, but most of them are back in the congregation now . . ." However, anyone who thinks that he would change anything that he did, *fundamentally*, well, such just do not know the ways of Crossroads-trained preachers.

As for Lyman Mereness and the Miami Gables church, let us remember — and keep on remembering — that they are just one of more than 150 congregations that got their start either by taking over an older church of Christ or by sowing doctrinal discord and splitting off from the main body.

Now that we have pointed out all these things, hopefully brethren Baird and Norton and sister McMillon will take better care of whom and what they publicize in the Christian Chronicle. Rather than rejoicing and exulting over the growth of heretics, let all such false teachers be marked and avoided as we are taught in Romans 16:17-18.

Notes & Quotes...

Foy L. Smith, P. O. Box 2351, Riverside, California 92516: "Ira, I would like to thank all the good people who wrote me and phoned me about my article 'The Underground Movement Has Surfaced.' My wife finally gave me a shoebox and it is full of letters from good brethren. There is hardly any way that I can respond to each one except this way. I am sure there were some who read it and made fun, but that is the way that movement works. Any yet they are the ones who talk so much about LOVE and the SPIRIT OF CHRIST! Thanks again to you and all who communicated with me, and keep firing straight ahead!"

Mrs. Ada M. Lamb, of Burkburnett, Texas, who contributes regularly to the support of our missionary efforts, writes, "I enjoy reading the papers and am proud of you for upholding the faith."

A. L. Harbin, who devoted so many years to missionary work overseas, particularly in Singapore as well as in Australia, is back in the U.S. Anyone wishing to have him speak, please address him at 2008 West Holly, Duncan, Oklahoma 73533.

George Hancock, Jay, Oklahoma, in ordering the \$5.00, three-volume set of *Axe on the Root*, added an extra \$20.00 to his check, saying, "you can keep the rest for your own purposes as needed." He mentioned placing all of our issues with others and encouraging all to subscribe. Without such contributors and supporters of our wide-ranging efforts for the truth, we should be far more limited in our effectiveness than we are.

Leslie L. Spears, Nashville, Tennessee: "Keep *Contending for the Faith* in the mail. Can't do without it!"

Aubrey and Martha Vann, Mulberry, Florida: "We surely wouldn't want to be without (*Contending for the Faith*) as your paper keeps us informed as to what is going on in the brotherhood. We feel if only more Christians would read the paper and realize the problems that we have in the church of our Lord that maybe some of the problems could be eliminated. We pray for you and your work always and pray that you will have many more years of labor in the service of our Master."

Gary L. Anderson, preacher at Higginsville, Missouri, writes, "Please, if demand is there, reprint OUT-OF-PRINT volumes of your paper."

(NOTE: At this point Volumes I, II, and III already are out of print — and Volume IV is going fast. Any of our readers who would be interested in reprints of these volumes, please let us know. Address us: CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYR Jr.)

Mick Cunningham, of Anna, Texas, renewed for six years.

Mr. and Mrs. Harry Moore, of Dayton, Ohio, who have helped us so much already, sent yet another check for \$200.00, saying, "Keep up the good work. Use this for whatever need you have most on the paper."

Daniel Buchanan, minister, Seth, West Virginia: "I truly enjoy reading your paper and the articles you write."

Minnie M. Hunter, of Arlington, Texas, in renewing for another year, added an extra \$20.00 to her check, saying, "You may use the remainder of the money for any good cause . . . I always pass my paper on to others after reading it."

Myrlene Warren, Jonesboro, Louisiana: "I enjoy *Contending for the Faith*, read it from cover to cover."

Third Annual Denton Lectures Planned
The Pearl Street Church of Christ in Denton, Texas will host its third major annual lectureship November 11-15, 1984. The **THIRD ANNUAL DENTON LECTURES** will be devoted to a study of the book of Revelation. A wide variety of material will be covered by

30 speakers from all parts of the nation, delivering 39 lectures. The Pearl Street elders aim for these lectures to provide all who come with fundamental and sound Biblical teaching to help combat the profusion of doctrinal error both within and without the church.

A book of these lectures will be published (orders are already coming in). The book of the **FIRST ANNUAL DENTON LECTURES** (*Studies In I Corinthians*) was sold out in the first edition in less than five months and has gone into a third edition. *Studies in Hebrews* (**SECOND ANNUAL DENTON LECTURES**) is also much in demand as a classic and standard reference work. *Studies in Revelation* is expected to be in more demand than its predecessors. All of the **THIRD ADL** will also be available both on audio and video cassette tapes.

A special feature of these lectures on Revelation will be the daily (Monday-Thursday) two-hour "Discussion Forum" in which four subjects of controversy will be discussed. The subjects will be: "Eternal Punishment — Extinction or Conscious Torment?," "The Great Judgment — A. D. 70 or Future?," "What Con-

stitutes Scriptural Baptism?" and "Who Are 'In the Lord'?"

Questions will be allowed and encouraged from the audience on these topics. Exhibit space is available for both commercial and non-commercial interest, subject to invitation and/or approval by the Pearl Street elders. Housing in the homes of local Christians will be provided as long as it lasts. Hook-ups for RV units will be provided on the church parking lot. For further information, inquires may be addressed to: Dub McClish, ADL Director, 312 Pearl St., Denton, TX 76201; 817/387-3531, 387-1429.

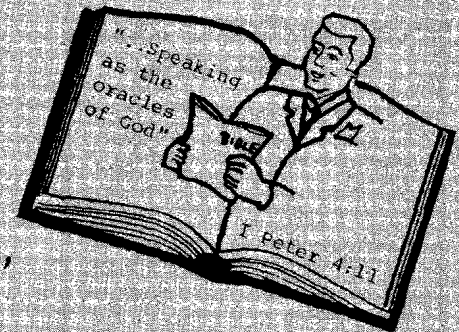
(NOTE: Orders for the above mentioned books may be addressed to **CONTENDING FOR THE FAITH**, 2956 Allshore, Memphis, Tennessee 38118. (Please enclose \$13.00 for each book, plus \$1.00 for postage.) IYR Jr.)

Mrs. Arvis Elerson, of De Soto, Texas, enclosed \$200.00, saying, "We enjoy so much reading *Contending for the Faith*. There are so many in the brotherhood today that are so indifferent towards the truth. Thank God for men . . . who help and encourage others to stand for the truth."

EASTSIDE CHURCH OF CHRIST 6th ANNUAL LECTURESHIP

November 2, 3, 4, 1984

"Speaking as the Oracles of God"



"...understanding what the will of the Lord is." Eph. 5:17

FRIDAY, November 2

- 7:00 - The Will of the Lord is Revealed in the Bible - Robert Taylor
- 8:05 - How to Establish Biblical Authority - J. Noel Merideth

SATURDAY, November 3

- 9:00 - Evidences of Inspiration of the Bible - Robert Taylor
- 10:00 - Respecting the Silence of the Scriptures - J. Noel Merideth
- 11:00 - The Scope of the New Covenant - Curtis Cates
- 12:00 - Lunch Provided
- 1:30 - Paul Understood the Lord's Will- For Women
Paul Understood the Lord's Will- Concerning Homosexuality - Steve Gibson
- 2:30 - True Unity is Based on Understanding- The Bible Alike - Phil Davis

SATURDAY

- 3:30 - Current Problems Disrupting Biblical Unity - Curtis Cates
- 7:00 - Some things one must understand to be Scripturally Baptized - Tom Bright
- 8:00 - Are There "Sincere, Knowledgeable, Devout Christians scattered among all the various Denominations?" - Pat McGee

SUNDAY, November 4

- 9:30 - Anti-ism Is a Tragic Misunderstanding of the New Testament Pattern - Steve Gibson
- 10:30 - We Can Know and Understand the Will of the Lord - Ron Cosby
- 2:30 - Christians Need to Understand the Mission of the Church - Pat McGee
- 3:30 - Christians Need to Understand the Instrumental Music Issue - Ron Cosby
- 4:30 - Mistranslation Breeds Misunderstanding - Tom Bright
- 5:30 - The "Prevailing" Word (Acts 19:20) - Pat McGee

Housing in the homes of local Christians will be provided as long as it lasts. Electrical hook-ups for RV units will be provided on the church property. A staffed nursery will be provided for all sessions.

Reservations for Housing—Contact Charlotte Morgan—(918) 682-6382
Eastside Church of Christ—2141 Kingston—Muskogee, Oklahoma 74403

Clifford Lyons—Director. Cassette tapes available through:
Steve Wimp; 1000 North 10th Street; Leavenworth, Kansas 66048

Hoover H. Delbridge, St. Louis, Missouri: "I really appreciate *Contending for the Faith*. It really lets us know who is on Jesus' side! We have too many Christians who will not stand for the truth, God's word. Some think more about their friends and relations than they do Christ.

"You get the feeling that some Christians think more of *human* blood than they do Jesus' blood.

"There are two congregations in the St. Louis area that have accepted two from the Christian Church on the second law of pardon. I do not believe this is right because all the saved are in one body, the church. (Ephesians 5). I do not believe there are saved peo-

ple in man-made churches. There are some people in the Baptist churches that say they are baptized for remission of sins. The gospel is the power to save. (Romans 1:16). The gospel is the death, burial and resurrection of Christ. (1 Corinthians 15:1-4). The church is seen in his death. Can you imagine being baptized into Christ and *not* know it? (1 Corinthians 12:13). What I am trying to say, the church is in that gospel Jesus said to preach. (Mark 16:15-16).

"How can you believe in Jesus' blood and know nothing about Acts 20:28? How can you be added to the church and not know it! (Acts 2:47).

"I would like to know your thoughts on this very important subject. I appreciate you and your wife very much. Keep up the good work. I hope you will live many years yet for the good you are doing the cause of Christ . . ."

(NOTE: In my reply, I said, in part, ". . . The issue that you raised has been sorely vexing to the brotherhood for a long, long time.

"For many years before the break came in the latter part of the *last* century and early part of *this* century, both the Christian Church as well as the churches of Christ taught identically re: the first principles of the gospel. As a result, when someone would place his membership with the churches of Christ from the Christian Church, all that was required was a confession of fault based on the second law of pardon. This was almost universally the practice.

"After the division came, however, gradually the Christian Church began to change both in doctrine as well as practice. Especially those who went with the missionary society, usually called the Disciples of Christ, began to accept denominationalists into the membership paying little attention to what they had been taught before baptism or even the reason for baptism or whether they had been dipped, poured or sprinkled. The result was that Christian Church members became indeed questionable regarding their baptism.

"In my view, brethren should be extremely skeptical of *anyone* coming from the Christian Church these days. Instead of just automatically saying all they need to do is confess faults and have prayer, each one's baptism needs to be weighed by the scriptures on a case-by-case basis. If it can be established that the one involved was taught right and baptized right, then the second law of pardon would appear to be the way to go. However, if this *cannot* be established, then he should go back to the first principles and be baptized all over again. The Christian Church's position and practice is just too ambiguous nowadays to proceed otherwise. After all, what we are trying to do is to save souls and get as many to heaven as possible. Without scriptural obedience to the first principles followed by a faithful life, no one is going to make it." IYR Jr.)

C. J. Brown, of Sacramento, California, enclosed a church bulletin advertising something called a "RETREAD RETREAT", asking us what we thought of it. Instead of elders, that same church has something they call a "Spiritual Development Committee" known to them as "S.D.C."

In our reply to brother Brown, I said, in part, ". . . not enough information is included in the announcement for anyone to know precisely what was intended by this event. On the face it looks like just some more silliness that has become popular among churches not concerned for 'thus saith the Lord.' I have learned to be extremely skeptical of brethren who are determined *not* to speak as the oracles of God. (1 Peter 4:11)."

Gilbert Gough, preacher, of Dresden, Tennessee, purposed to support our missionary work \$10.00 each month this year.

Mrs. Dean Bargainer, of Ft. Deposit, Alabama, enclosed \$5.00 "to use any way you choose in the Far East work."

MORE MIXING OF TRUTH AND ERROR Quentin Dunn

The theme of the annual Lectureship at Lubbock Christian College will be *Unity In The Church*. The dates are October 21-24. The time will approach rapidly and each of us would do well to plan to attend. Speakers include **Reuel Lemmons**, **Rubel Shelly**, **Charles Siburt** and **John Whitley**.

I received the above information in an exchange bulletin July 12, 1984.

Reuel Lemmons is a widely known preacher. He is noted for writing and speaking on both sides of nearly any subject. He is noted for his vacillation. 30 years ago he was known as a hard hitting preacher. He fought denominationalism and other errors very strongly. Considering his vacillation I would be afraid to say exactly what he believes and teaches now.

Rubel Shelly was looked upon as a sound preacher ten years ago. For more than a year he has frequently taught that there are sincere Christians in all denominations. I have no reason to believe that he has quit teaching this.

I know nothing about Charles Siburt and John Whitley. Therefore, I cannot know if they will teach truth or error. I am sure that some truth will be taught during this Lectureship. I am also sure that much error will be taught. Mixing truth and error is not the way to have unity in the church. Mixing truth and error leads to division in the church.

Mixing truth and error is a common practice among brethren. Most Christian Colleges use known false teachers in Lectureships. Known false teachers are commonly used in workshops and seminars. It is not uncommon for several congregations to divide shortly after a Workshop has been conducted.

A daily Bible reading program will help honest brethren to discern between truth and error. I prefer the *King James Version*. It has a beauty that no other version has. I also recommend using "*The Living Messages of the Books of the Old Testament*" and "*The Living Messages of the Books of the New Testament*", both edited by Garland Elkins and Thomas Warren. I find it very profitable to use these with my daily reading. Elders and preachers should encourage brethren to read and study the Bible daily. We won't diminish mixing truth and error by going where we know that it is practiced. We can diminish this practice by fighting it. I would like to hear from brethren that are concerned about mixing truth and error. I get a bit lonesome at times.

— Post Office Box 187,
Oilton, Oklahoma 74052

Ken Sinclair, long-time missionary to Malaysia and Indonesia, now is working in and out of Singapore. His new address is: Church of Christ, P. O. Box 802 Boon Lay, Singapore 9164, Republic of Singapore.

Bill Graddy, gospel preacher, of 22 Sugar Creek, North Little Rock, Arkansas 72116, has produced a new gospel tract, entitled, "*The Church and the Individual Must Honor the Scriptures*." I have always believed that if both the church as well as individual Christians honored the scriptures, as this tract emphasizes, it would cure everything that has gone wrong among us brotherhood-wide. To those interested in ordering this tract, it is \$15.00 per 100. Please address your orders directly to brother Graddy at the above address.

Linwood E. Bishop, who preaches at Santa Anna, Texas, has backed us up across the years. In ordering our **Bound Volume XIV**, he included an *extra* \$27.00 in his check as a contribution to our work.

James Tobey, of Charleston, Arkansas, subscribed three years for herself, one year for a friend, and added \$7.00, saying, "You may use the rest for whatever helps the best. I wish it could be more."

Keith L. Thomas, of Louisville, Kentucky, renewed for six years.

THE REVISION REVISED

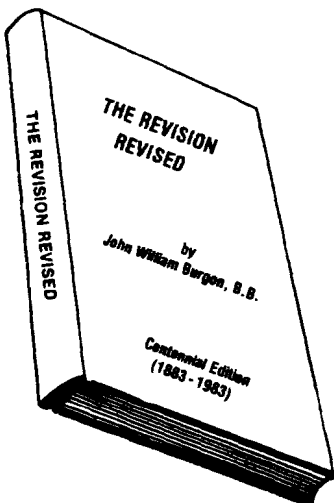
by

John William Burgon, B.D.

Centennial Edition
(1883 - 1983)

*Contains Material found
in No Other Book!*

"For a real eye-opener, read Burgon's book *The Revision Revised*. You have heard from the Wescott-Hort advocates; why be satisfied with knowing just one side of this textual issue? You owe it to yourself to hear both sides of the question relating to the text of the Bible. Every preacher ought to add *The Revision Revised* to his library." — Wayne Price, Marlow, Okla.



\$22.95 + 86c Postage

ORDER FROM

CONTENDING
FOR THE FAITH
2956 Allshore

Memphis, Tennessee 38118

Getwell Church of Christ presents

The Ninth Annual

"SPIRITUAL SWORD" LECTURESHP "The Book Of Ephesians"

Oct. 21 - 25, 1984

1511 GETWELL ROAD, MEMPHIS, TN 38111

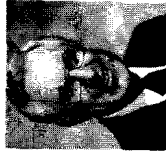
SCHEDULE OF LECTURES

SUNDAY, OCTOBER 21

- 9:30 G. ELKINS
The State Of The Ephesians While They Were Still In The World (Eph. 2:1-12)
- 10:30 H. MCCORD
Greeting And Benediction (Eph. 1:1-2); Expression Of Praise Of God (Eph. 1:3-14)
- 3:00 G. WORKMAN
Paul's Prayer (Eph. 1:15-23)
- 7:00 N. MERIDETH
Introduction To The Book Of Ephesians
- 8:00 T. WARREN
The Only Christians Are In The One Body (Eph. 2:13-18)



Jody Apple



C.W. Bradley

MONDAY, OCTOBER 22

- 9:00 B. SMITH
The Present Condition Of The Ephesians Versus Their Condition While Yet In The World (Eph. 2:19-22)
- 10:00 C. CATES
Paul's Commission To Preach Unto The Gentiles The Unsearchable Riches Of Christ (Eph. 3:1-13)
- 11:00 W. CLARK
The Main Theme Carried On In Paul's Prayer In Regard To Knowledge Which Is Crucial To The Fulfillment Of His Eternal Purpose (Eph. 3:14-19)
- 1:00 D. CONLEY
Description And Praise Of God (Eph. 3:20-21)
- 2:00 W. TEMPLE
Paul Beseeches The Ephesians To Walk Worthy Of Their Calling (Eph. 4:1-3)
- 3:00 F. SMITH
There Is One Body (Eph. 4:4)
- 7:00 R. TURNER
There Is One Spirit (Eph. 4:4)
- 8:00 F. NICHOLS
There Is One Hope (Eph. 4:4)



Darrell Conley



Kenneth Jones



Robert Taylor

The State Of The Ephesians While They Were Still In The World (Eph. 2:1-12)

Greeting And Benediction (Eph. 1:1-2); Expression Of Praise Of God (Eph. 1:3-14)

Paul's Prayer (Eph. 1:15-23)

Introduction To The Book Of Ephesians

The Only Christians Are In The One Body (Eph. 2:13-18)

MONDAY, OCTOBER 22

- 9:00 B. SMITH
The Present Condition Of The Ephesians Versus Their Condition While Yet In The World (Eph. 2:19-22)
- 10:00 C. CATES
Paul's Commission To Preach Unto The Gentiles The Unsearchable Riches Of Christ (Eph. 3:1-13)
- 11:00 W. CLARK
The Main Theme Carried On In Paul's Prayer In Regard To Knowledge Which Is Crucial To The Fulfillment Of His Eternal Purpose (Eph. 3:14-19)
- 1:00 D. CONLEY
Description And Praise Of God (Eph. 3:20-21)
- 2:00 W. TEMPLE
Paul Beseeches The Ephesians To Walk Worthy Of Their Calling (Eph. 4:1-3)
- 3:00 F. SMITH
There Is One Body (Eph. 4:4)
- 7:00 R. TURNER
There Is One Spirit (Eph. 4:4)
- 8:00 F. NICHOLS
There Is One Hope (Eph. 4:4)



Roy Deever



Buster Dobbs



Garland Elkins



Dub McClish



Hugo McCord



Noel Merideth



Winston Temple



Rex Turner

TUESDAY, OCTOBER 23

- 9:00 B. DOBBS
There Is One Lord (Eph. 4:6)
- 10:00 R. TAYLOR
There Is One Faith (Eph. 4:5)
- 11:00 T. VARNER
There Is One Baptism (Eph. 4:6)
- 1:00 J. APPLE
There Is One God (Eph. 4:8)
- 2:00 W. WILDER
The Christian Walk Promotes Usefulness And Maturity (Eph. 4:7-16)
- 3:00 R. JOHNSON
The Christian Life Is Characterized By (1) Putting Off "The Old Man" and (2) Putting On "The New Man" (Eph. 4:17-32)
- 7:00 G. MUSIC
The Christian Life Is One Of Imitating God And Christ And Of Not Partaking In Evil (Eph. 5:1-7)
- 8:00 A. HIGHERS
The Christian Life Is One Of Accepting Light And Of Rejecting Evil (Eph. 5:6-14)

WEDNESDAY, OCTOBER 24

- 9:00 V. HOWARD
The Christian Life Is One Of Walking In Wisdom In A Spirit Of Gratitude To The Lord (Eph. 5:15-21)
- 10:00 K. KNIGHT
Relation Of Husbands And Wives Explained By The Relation Of Christ and The Church (Eph. 5:22-32)
- 11:00 D. BROWN
Parents And Children (Eph. 6:1-4)
- 1:00 D. GULLEDGE
Masters And Servants (Eph. 6:5-9)
- 2:00 D. McCLISH
The Basic Ware And The General Equipment Of The Christian Soldier (Eph. 6:10-13)
- 3:00 W. COATS
The Specific Equipment Of The Christian Soldier And His Resulting Boldness In The War Against The Forces Of Evil (Eph. 6:14-20)
- 7:00 C. BRADLEY
Paul Sends Tyichicus To Ephesus; A Final Prayer In Regard To Peace, Love And Grace (Eph. 6:21-24)
- 8:00 R. DEAYER
SPECIAL CONCLUSION: A Concluding Overall Look At The Book Of Ephesians

THURSDAY, OCTOBER 25

- 9:00 B. JACKSON
If He Refuses To Hear The Church (Mt. 18:15-17)
- 10:00 T. WARREN
Some Crucial Questions On Christian Unity
- 11:00 K. JONES
Let There Be No Divisions Among You (I Cor. 1:10-13)
- 1:00 G. RAMSEY
Withdraw Yourself From The Disorderly (II Thes. 3:6-15)
- 2:00 J. MOFFITT
Marking And Refusing Room 16:17-18; Titus 3:10-11)
- 3:00 R. PETERS
"Put Away The Wicked Man From Among Yourselves" (I Cor. 5:1-13)
- 7:00 A. CONNALLY
Jesus Came To Bring Unity And He Came To Bring Division (John 17:17-23; Mt. 10:34; Lk. 12:51)
- 8:00 W. WINKLER
Preaching The Whole Counsel Of God



Dennis Gullledge



Alan Highers



V.E. Howard



Bill Jackson



Roger Johnson



Glenn Ramsey



Kerry Knight



Ray Peters



Flavil Nichols



Wendell Winkler



Thomas Warren



Gary Workman



William Wilder

Lunch Break - 11:45-1:00
Dinner Break - 3:45-7:00
ATTENDED NURSERY

John T. McClure, of Springfield, Missouri, enclosed \$10.00 for our contending for the faith fund, saying, "I am a firm believer in what you are doing but am not able to give much to help with the work."

Robert W. Gray, Hazel Green, Alabama: "The elders in Collinsville, Oklahoma, are certainly to be commended on their steadfastness and being faithful leaders of the flock, following God's word. If financial assistance is necessary . . . sister congregations are standing by to assist. Keep on 'Contending for the Faith'."

Biblical Notes, published and edited by **Roy Deaver**, under date of May 10, 1984, received the following from **Randy Walter**, of Rochester, Minnesota: "Please remove my name from your mailing list for the *Biblical Notes*. Your publication has degenerated to another *Contending for the Faith* type of paper with a spiritual diet I do not care to see."

Quentin Dunn, gospel preacher, P. O. Box 187, Oilton, Oklahoma 74052: "I appreciate your fighting Crossroadism and many other isms . . . We thank God for the privilege of continuing to be active. Although I find much work to do in Oilton, Oklahoma, I would like to spend more time in meetings."

(NOTE: Brother Dunn is a long-time, straightforward, faithful gospel preacher. Congregations looking for a preacher for a gospel meeting may address him at Oilton, per foregoing, or you can telephone him: 918/862-3480. IYRJR.)

Bernard Haygood, Jr., 19819 Kirkwood Shop Road, White Hall, Maryland 21161, has produced several gospel tracts, which are now available, including such titles as "Were You Saved by the Blood?", "How Are Men Saved by Grace through Faith?", and "An Open Letter to Billy Graham." For sample copies of these tracts, please address your inquiries to the above address.

Robert W. Doak, Apache Junction, Arizona: "I enjoy *Contending for the Faith* very much and glad we have some that still stand for the truth. It seems like the departures from the truth are not sparing many congregations . . ."

J. C. Little, Sr., of Charlotte, North Carolina, is now deceased.

C. A. Lafferty, Bradenton, Florida: "Keep up the good work. May God bless you."

Mrs. Edna E. Rogers, Lawrence, Kansas: "I really enjoy getting this magazine. Keep up the good work."

John Madison, for Church of Christ, 300 White Horse Pike, West Collingswood, New Jersey: "Please remove our congregation from your mailing list . . . And GOD BLESS RUBEL SHELLY."

Julian Lewis, Baltimore, Maryland: "I think *Contending for the Faith* is doing a wonderful job. I give my copy to a friend, so please see that I get them."

Garfield Heights Third Annual Lectureship Fred Davis

The Garfield Heights Church of Christ, 2842 Shelby Street, Indianapolis, Indiana will host the **Third Annual Lectureship** October 7-11, 1984. The theme of the lectureship will be "*The Gospel of John*."

There will be 31 different speakers: **Ken Burleson, Ira Rice, Charles Blair, Joe Gilmore, Wally Kirby, Melvin Elliott, Mark Nunley, Fred Davis, Bob Jent, Andrew Connally, Robert Taylor, Grady Miller, Jim Waldron, Charles Pugh, Terry Varner, James Davis, Leon Cole, Max Miller, Dan Jenkins, Clinton Elliott, Tom Bright, Dean Buchanan, Ben Vick, Ron Cosby, Jimmy Thompson, Mac Deaver, Walter Pigg, Roy Deaver, Harry Darrow, Johnny Ramsey.**

A Ladies class will be taught by **Vada Rice** each day, Monday through Thursday, at 2:00 p.m.

Reserve these dates so that you can attend this great lectureship.

Housing for our out-of-town guests will be provided by the members of the church. The ladies of the church will serve the noon meal for everyone each day.

A hardback lectureship book on "*The Gospel of John*" also will be published and will be available for those who wish to purchase one.

Make your plans now to attend this great spiritual feast. — 2842 Shelby Street, Indianapolis, Indiana 46203.

Troy F. Carr, Pigeon Forge, Tennessee, "Inclosed is a check for \$50.00 to help with the publishing of *Contending for the Faith*. It is a wonderful paper."

(NOTE: "Just a word of appreciation for the help rendered on our contending for the faith effort," we replied. "Such contributions make possible for us to spread various key issues of the paper where calculated to have maximum effect." IYRJR.)

Mrs. Basil R. Jackson, of Cookeville, Tennessee, could not see to read the paper for some time. However, in renewing her subscription, she said, "For some time I wasn't able to read, but now since cataract surgery my vision is good. I like to know what's going on in the church now so I will be prepared should any of the troubles come here."

The church that meets at 103 Riverside Drive, in Baltimore, Maryland, in renewing their subscription, enclosed an *additional* \$20.50, saying, "Using extra money as needed."

James B. Winn, of Laurel, Maryland, renewed for six years.

H. Truman Boyd, of Montgomery, Alabama, contributed another \$120.00 on our contending for the faith effort.

Greg Hines, minister to the Riverdale church of Christ, of Dayton, Ohio, returned a copy of *Contending for the Faith*, saying, "It came to our building unrequested to my knowledge."

Getwell Church Reprints H. Leo Boles' Cogent Tract Re: "The Way Of Unity Between 'Christian Church' And Churches of Christ"

As was announced in our issue on "Unity" in July, something its sponsors styled a "Restoration Summit" was conducted August 7-9, 1984, at Joplin, Missouri.

Just who in this world would have the authority to convene such a "summit" — however much great numbers of us believe in *genuine* unity — is unclear. One thing that *is* clear is that few of us who would *have* to be included had any input whatever either into the choice of subjects to be discussed or the men selected to discuss them.

As we looked down through the list of those who were *supposed* to represent "us", as near as we could tell most of them could only represent *themselves* but NOT us. Among those we noted were **Wayne Kilpatrick, Marvin Phillips, Rubel Shelly, Ruel Lemmons, Calvin Warpula, Bob Hendren, Tom Sibley, Alvin Jennings, Everett Ferguson** and possibly others. These men's own views are simply too questionable for them to

represent "us" at such a "summit" — or anywhere else!

Before brethren get swept too far along this path to questionable "unity", to prevent possible doctrinal damage perhaps this would be a good time to call attention to a tract on the issue, written 45 years ago by someone who *really* knew his subject — **H. Leo Boles**. Entitled, *The Way of Unity Between 'Christian Church,' and Churches of Christ*, this tract was out of print for several decades. However, by special permission of the *Gospel Advocate*, the Getwell church of Christ, in Memphis, Tennessee, now has put it back into print.

We have secured 1,000 copies of this excellent tract on Unity. We have them available at \$5.00 per dozen or \$40.00 per 100. Postage and packaging costs us approximately 10% of these amounts. Please enclose payment with your order to CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226.

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

Contending FOR THE Faith

FOR ELDERS, DEACONS, PREACHERS, TEACHERS AND CONCERNED CHRISTIANS

Have *Some* Brethren Ceased To Preach Christ?

Bill Jackson

It's an unhappy thing to realize that what we've just said is true, and we can think of no charge that would bring about more hot denials on the part of some. As we enter into this area, we realize that very often a person cannot, or will not, see the changes within himself and within his teaching, even though these changes are obvious to others. If challenged on this point, their declarations are that they still stand where they have always stood, and still preach the same things they have always preached. And yet, while they make the claim, they are doctrinally mere shadows of their former selves, and their preaching is void of any New Testament distinctiveness and will more likely deal with *anxiety, loneliness and worry* than with the *plan of salvation* or the *nature of Jesus' church*. In all of their work — in verbal proclamation and in writing — they carefully avoid every issue before the church, and labor to insure that nothing “negative” comes forth. Yet, they state they have not changed, and that they still proclaim “the Old Paths.” We charge, frankly, that they have **ceased to preach CHRIST!**

WHAT IT IS TO PREACH CHRIST?

Surely we all can see that to *truly preach Christ*, one must do more than simply *refer* to the Christ in our sermons. We recognize that in denominational preaching, many things are said *about* Jesus, and many points made *about* the Lord, and some of them true. Again, one can present a lesson about Jesus, and state many truthful things about him, and yet *deny* — by being silent — many other things absolutely essential to being *true* to Jesus. There is more to preaching Christ than just referring to Jesus, or speaking some truthful things about him. We can be aided here by noting some who **DID** preach Christ. Let's first look at Philip, in Acts 8.

We are plainly told, in verse 5, that Philip went to Samaria, and that he **preached CHRIST** unto them. Did he just *mention* Christ, and *state a few truthful things* about him? In verse 12 we are informed that in preaching CHRIST, Philip preached things concerning the *kingdom of God*, which is

the church, and about the *name* of Jesus Christ — the *authority* of Christ. Apparently his view was not that he would *make known a man*, and *ignore doctrinal matters* pertaining to the *church* and to *obedience*.

We follow him on into the chapter, and come to his meeting with the eunuch. There, using the scriptures (verses 28, 32), Philip **preached CHRIST** to the man (verse 35) — and the eunuch promptly asked to be baptized. (Verse 36). Philip, in his preaching of CHRIST, made known the *plan of salvation*, its *necessity*, its *purpose* and its *urgency*. Philip did not claim to preach Christ — and then skirt matters pertaining to the kingdom and to obedience to the gospel.

We hear from Paul on this matter, as he stated that he “**kept back nothing that was profitable**” (Acts 20:20) — indeed, that he preached the **WHOLE COUNSEL OF GOD!** (Verse 27). By Paul's own statement, in his charge to the young preacher Timothy, it is the **WORD** that is to be preached (II Timothy 4:2) — in its *negative aspects as well as in its positive* points. Paul emphasized preaching of the **WORD**, and yet declared that he preached nothing but **CHRIST CRUCIFIED!** (I Corinthians 1:23; 2:2). It should be obvious to all that to preach CHRIST is to be faithful in preaching the **WORD**, and more — to preach **ALL OF IT!**

WHAT IF WE REFUSE TO PREACH ALL OF IT

With these points before us, let us now look at a situation that pertains to our *own* time, and let us ask a question about it. (1) Suppose I propose to be a gospel preacher — and claim to “preach Christ”, and yet I do not clearly and with power show the church of the New Testament and how denominationalism fails when compared with the Book. Am I “preaching CHRIST” when I will not emphasize the **ONE BODY** of Christ, and show that men must be **IN THAT BODY** to be saved? (Acts 2:47). Am I *then* “preaching CHRIST?” (2) I propose to preach Christ — and then, when it comes to baptism, I will not stress just what the New Testament does — baptism in the **NAME** of Christ, and **FOR (UNTO)** the

(Continue on Page 3)

Contending FOR THE Faith

ISSN-0744-7906 °

Volume XV, No. 10 OCTOBER/1984

Ira Y. Rice, Jr., Editor
EDITORIAL STAFF

Linwood E. Bishop	W. N. Jackson
James W. Boyd	Dan Jenkins
Tom L. Bright	Mark K. Lewis
Franklin Camp	Archie W. Luper
B. C. Carr	Pat McGee
W. F. Caywer	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
Roy J. Hearn	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, \$5.50 plus \$4.45 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 communication to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226.

POSTMASTER: Please send address changes 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

Have You Up-Dated Your

WILL

Lately? Or Do You Even Have A Will? It Could Help A Lot!

Christians all know that we are bought with a price — Jesus' blood, that we are not our own, and that nothing we have is really ours — that we are but stewards of what God has entrusted to our care while pilgrimaging here below.

Some of us seem to feel that if we give as we have been prospered every first day of the week, that this is enough — surely God should not concern us further.

On the other hand, when we see what happens in most cases, once our spirits leave our bodies and we lie cold in death, we oft are made to wonder if we could not have made better provision for the disposal of what we leave behind.

DO YOU WANT LAWYERS, GOVERNMENT TO GET IT?

In the case of most of us, we go along without any will whatsoever, blissfully unaware that if we die without one our estates must be probated in court — and that in most cases the lawyers and government will get most of what we leave.

Even if we *have* a will, as a rule things change almost on a continual basis. Perhaps we leave much of it to our children; but they either don't really *need* it, or, in some cases, have grown indifferent or unfaithful to the cause we love.

Almost certainly, if a will is more than four or five years old, it no longer reflects what we *really* would like to see happen to our estate, if we'd just stop long enough to give it some serious thought.

WORLD EVANGELISM, DEFENSE OF TRUTH NEED IT

As everyone familiar with this paper all know, there are but two things in this world which deeply concern us: 1) getting the gospel to every creature, among all nations, worldwide, and 2) making certain that the truth, the whole truth and nothing but the truth survives this wicked and untoward generation among churches of Christ.

When we stop to consider how much farther along the cause of truth could be, if our supporters, in addition to what they do regularly, would but remember us in their wills, we are simply thrilled to think how much could be accomplished.

If you would like for *our work* to get the benefit, please name either the *Far East/World Evangelism Fund* or our *Contending for the Faith Fund* in your will, specifying disbursement to be made by the **Elders, Bellview church of Christ, 4850 Saufley Road, Pensacola, Florida 32506**. If you plan *ever* to do this, there never will be a better time to do so than **RIGHT NOW!**

—Ira Y. Rice, Jr., Editor

Have Some Brethren Ceased To Preach Christ?

(Continued from Page 1)

remission of sins. (Acts 2:38). Can I "preach CHRIST" and refuse to declare plainly the *plan of salvation* Christ gave us, and refuse to speak out in this day when God's truth on baptism is being challenged? Am I preaching CHRIST when I will not speak in behalf of his *will*? And (3) I propose to be a gospel preacher in times so critical in the church, when many false doctrines are being preached, and when the Lord's will is being challenged on God's marriage law, on the eldership, on the plan of salvation, on New Testament worship, and such like, and I grow silent and restrict my lessons to those lacking in distinctiveness that any Methodist church on earth would delight in them — am I "preaching CHRIST?" Am I?

Paul said *he* preached CHRIST — and in so doing he dealt with *Gnosticism* in the Colossian letter, with the *Judaizers* in the Galatian letter, and dealt with *false teachers*, BY NAME, in his letters to Timothy. If some of the prevailing philosophies of today had guided him, he would have fashioned a "hands off" policy regarding these errors and false teachers, and he would have made his decision that such was "negative," and he had best pursue *another* policy! It is nothing short of amazing that some preaching brethren claim yet to preach CHRIST, when they do not follow Paul's lead in the matter!

SOME DO NOT PREACH CHRIST!

Let it be denied, and let it be challenged, and let some scream to high heaven that they have not changed, and that they yet preach Christ, the facts say otherwise. The truth is that unless one preaches CHRIST'S WILL, and ALL OF IT, and unless he speaks out when *error* threatens the kingdom and the souls of the saints, HE DOES NOT PREACH CHRIST!

— 8900 Manchaca Road,
Austin, Texas 78748

Preaching Christ

Gary L. Grizzell

"What then? Notwithstanding, every way, whether in pretense or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." (Philippians 1:18).

The inspired apostle Paul in his first Roman imprisonment (61-63 A.D.) penned a letter address to the beloved church at Philippi. This letter carried by Epaphroditus, contained words of encouragement, exhortation, rebuke and of Paul's condition at Rome. He spoke of being "afflicted." (Philippians 1:16). The affliction he spoke of here was not that of being in a hired house for two years (Acts 28:30) with a soldier outside (Acts 28:16) guarding him. The affliction he received was that some of his brethren in Rome were envious of his greatness (Philippians 1:15) and therefore were preaching Christ insincerely (Philippians 1:16) hoping to add affliction to him in his bonds. How were they afflicting Paul? Perhaps these preachers were keeping the lost or young converts from going to visit Paul, thus making it impossible for Paul to teach them. Such would afflict Paul in the very depths of his heart since he was not allowed to travel through Rome preaching the gospel. Evidently Paul had just been to trial under Emperor Nero and was at present awaiting the verdict. Maybe the false teachers hoped Nero would kill

Christianity's ringleader if Christ was preached in a great encompassing fashion in the great city of Rome.

How ever these false brethren hoped to afflict Paul, we know that they were not able to afflict his soul with mental anxiety or even death. Notice Paul's reaction to these insincere teachers: "What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea and will rejoice." (Philippians 1:18).

Today false teachers are still in existence. There were hypocritical religious leaders in Jesus' day (Matthew 15:7-9), in the apostles' day (Galatians 2:4); and the New Testament warns that there are to be false teachers in our day. (Matthew 7:15; 24:4-5, 11); Acts 20:29-30.

An individual can be a false teacher by having one of the following characteristics or both: 1) An evil motive for preaching, (e.g., Philippians 1:15; 2) that of preaching a false doctrine. (E.g., Galatians 1:6).

Members of the church of Jesus Christ if not very careful may condone false teachers because of Paul's statement found in Philippians 1:18. Many already have done so. The statement may be heard, "Well, these denominational preachers may not teach water baptism for salvation, but at least they are preaching Christ and so I'll do as Paul and say, 'I therein do rejoice'."

But wait. Unless *baptism* is preached, *Christ* is not preached! (Read Acts 8:35-36 where preaching Christ included water baptism.) Paul was not rejoicing because these false brethren were simply pronouncing aloud the name, Christ. He was rejoicing because, although they themselves were under condemnation, the true doctrine of Christ was proclaimed. Had the false brethren been guilty of preaching a corruption of the true gospel in any form, Paul would not have rejoiced, but with godly anger and jealousy he would have said, as he did in the Galatian letter, "There be some that . . . would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Galatians 1:7-9).

WHILE WE CAN REJOICE AT THE TRUE GOSPEL BEING PREACHED REGARDLESS OF MOTIVES, WE CANNOT REJOICE WHEN A CORRUPTION OF THE GOSPEL IS PREACHED, REGARDLESS OF MOTIVES. *False* gospel is *soul-damning* gospel! *False* gospel is *no* gospel! Brethren, let us never "wrest the scriptures" (II Peter 3:16) to our own destruction. Let us never condone false teaching (II John 9-11), but rather reprove it. (II Timothy 4:2; Ephesians 5:11).

Paul's selflessness and vicarious spirit is herein seen. In spite of his bonds and his suffering great persecution for the cause, his only concern was that Christ was preached. This should be the dominating force in preachers' lives today.

—Post Office Box 4142
Margate, Florida 33063

BELLVIEW PREACHER TRAINING SCHOOL

Max R. Miller, Director

Two Year Program • V. A. Approved • No Tuition

Bellview Church of Christ

(904) 453-3426 4850 Saufley Road, Pensacola, Florida 32506

MIXING TRUTH AND ERROR TO DRAW A CROWD

Quentin Dunn

The following information was in a bulletin that I recently received.

The Dobson film will be shown to the adults Wednesday evening, beginning on September 2nd. Topics are:

1. The strong-willed child.
2. Shaping the child without breaking the spirit.
3. Christian fathering.
4. Preparing for adolescence – Origins of self-doubt.
5. Preparing for adolescence – Peer pressure and sexuality.
6. What wives wish their husbands knew about women.
7. The lonely housewife.
8. Money, sex and children.

Bring your friends and neighbors.

The Dobson films will be followed by showing the Brecheen/Faulkner "Marriage Enrichment Film Series."

Dobson is a Nazarene. To show his film is to teach Nazarene doctrine. Granting there is some truth in the films think of the damage done by error. Why mix truth and error to draw a crowd?

I have not seen Brecheen/Faulkner "Marriage Enrich-

ment Film Series." If it is the truth, why not show it and omit the Dobson film? Why mix truth and error to draw a crowd?

It is commendable to teach rebellious children. The Bible gives adequate instruction along this line. It is profitable to give Biblical teaching to fathers and mothers. It is also Scriptural to teach young people to flee youthful lusts and follow after soberness, righteousness and love. It is expedient to give Bible instruction that make men better husbands and women better wives.

When we teach the pure word of God we teach the truth. We are not mixing truth and error. The truth makes men free, it edifies the saints.

Christians are to love the truth and contend for it. It is in order to bring our friends and neighbors to hear the truth pertaining to family life. Let us use the truth to draw a crowd. Let us never mix truth and error to draw a crowd.

—1106 A Street

Floresville, Texas 78114

Beware Of Washed-Out Bridges Or Marking False Teachers

Garland M. Robinson

I suppose no one is so naive as to think that running your car over a washed-out bridge will not cause certain injury and, more than likely, death. Is it not the responsibility of everyone to inform others of such perils? I would be derelict if I did not inform you of the danger and waste of driving your car onto a broken-down bridge. Suppose though, I had the attitude of many "well-intentioned" brethren who do not believe in specifying danger spots and those who promote them. Just suppose I am one who believes in pointing out false doctrine but not the one espousing it. Can I do so in light of Bible teaching? The idea is that if people know what false doctrine is then they will be able to identify it when they run into it. That's well and good and so it should be. However, the scriptures command us to identify the false teacher too!

Let's turn our attention back to the example of the washed-out bridges. It is my duty to warn people of driving over bridges which have fallen down. Therefore, whenever they see such a bridge they will hopefully be able to identify it and stop short of certain disaster. But suppose I know the location of such a bridge on a certain road over which many of my friends travel or may very well travel on occasion and do not warn them the bridge is out. I've known all along that it is out but did not believe in telling people the identity and location of it. I have always instructed my friends and acquaintances of the danger of said bridges and always to be on the lookout for them. On one particular occasion you find yourself traveling the road on which the bridge is out. As most of us drive, you are relaxed and at ease behind the wheel not really alert for quick defensive driving. All of a sudden your car plunges to the river or ravine below. You never knew what happened! Perhaps though, you were fortunate enough to see the danger ahead but by the time your feet hit the brakes it was too late!

What kind of a friend would I be if I failed to point out the identity and location of such hazards? I might even be held

on criminal charges if it could be proved I knew of the danger and did nothing to warn motorists.

ARE WE ACCOUNTABLE FOR ROMANS 16:17-18?

Can you see the parellel? What kind of an elder, preacher or teacher would I be if I refused to inform the brethren of not only false teaching but those who teach it? Would God not hold me accountable in light of Romans 16:17-18? This passage reads: "**Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.**" Notice the pronouns used in these verses: "Mark *them* . . . and avoid *them* . . . for *they* serve not our Lord Jesus Christ but *their* own belly." These verses do not tell us to mark the false teaching or doctrine, but *the person teaching it!* Please explain to me how this command can be obeyed while refusing to name the individuals causing the trouble? The word "mark" means "to give attention to, observe, watch." Now how are we going to watch them when we do not know who they are and preachers and elders refuse to identify them?

Surely, no one will deny that the gospel of Christ is pure and to be defended. How can we be faithful and refuse to do that which the inspired apostle Paul said he was ready to do? He defended the gospel everywhere he went. (Philippians 1:1, 17). The command to preachers is to "**preach no other doctrine**" or anything "**that is contrary to sound doctrine.**" Timothy was commanded to give attention to "**doctrine**". He was further instructed to "**fight the good fight of faith**" and to "**keep that which is committed to thy trust.**" (I Timothy 1:3, 10; 4:6, 11, 13, 16; 6:3-5, 12-13, 20-21). In Paul's second epistle to Timothy, he was instructed to "**hold fast the form (pattern, ASV) of sound words**" and to be a good soldier of Jesus Christ. He was told to "**preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.**" (II Timothy 1:13-14; 2:1-4; 4:1-7).

Are you familiar with Jude 3 which commands us to "earnestly contend for the faith"?

IS IT RIGHT TO DISOBEY GOD'S COMMANDS?

How can we be right and refuse to do that which Christ and his apostles did? Are there any examples of false brethren being identified and marked in the scriptures? There most certainly are! Read these passages and see for yourself: **Hymenaeus and Alexander** (I Timothy 1:18-20); **Phygellus and Hermogenes** (II Timothy 1:15); **Hymenaeus and Philetus** (II Timothy 2:16-18); **Demas** (II Timothy 4:10); **Alexander the coppersmith** (II Timothy 4:14-15); **Diotrephes** (III John 9-10); **Jannes and Jambres**. (II Timothy 3:8).

What conclusion must one draw? Is it right or wrong? How can we obey II Thessalonians 3:6 which says to "withdraw yourselves from every brother that walketh disorderly" if he is not identified? Did not Paul warn the brethren at Ephesus night and day with tears of such things? (Acts 20:26-31). Did he not warn the Philippian brethren also? (Philippians 3:18). He most certainly did! Can we do any less and expect to be pleasing unto God?

Surely it ought to go without saying that we are not "blood-thirsty" to have someone to mark. It is not an easy task nor is it pleasant to do. Let us use caution in being sure whereof we speak. Let us not be hasty in opening our mouths. But please, brethren, let us open them when the occasion is necessary! Have the facts; a person's good name is sometimes all he has and is certainly a prized possession.

— 3421 Thurber Avenue
Ft. Wayne, Indiana 46809

Preach What?

John W. (Jack) Tittle

Puerile attitudes which pervade the church today concerning the truth have done much to lead many saints into apostasy. Why should people who call themselves Christians be afraid of the truth? What causes our deluded brethren to think that *numerical growth equals spiritual growth*? Some of our brethren who live in derision believe that because some might give much money to the Lord, they ought to be left alone to believe whatever they want about certain matters.

Preachers and elders who stand for the truth — no matter what — are said to be divisive, having driven a wedge in the church. If that's the case then I stand guilty as accused. The only wedge that the truth will drive into the church is between those who remain true themselves and those who do not. In my view that's a wedge in the precise place it *needs* to be driven.

Paul told Timothy to preach the word, to preach it without wavering, and at all times to reprove, rebuke and exhort with great patience and instructions. (II Timothy 4:1-8). It is no wonder that in verse 5 he further instructed Timothy to be sober and endure hardship. Paul knew himself what the result of standing for the unabashed and unmistakable truth was — and by his words in verse 6 called to the mind of Timothy (and by extension ourselves also) exactly what the price would be. The reward he mentioned in verses 7 and 8 though make it clear that when a preacher or elder stands up for the truth, God does not allow that to go unnoticed.

We must assume that preacher and elders who buckle to pressure from brethren are ignorant of the necessity of teaching the truth and believing the truth along with practicing

the truth. It was Paul again who warned Timothy of this very thing in I Timothy 1:3ff. God is not concerned about what we think or about our traditions or backgrounds. He is deeply concerned about our preaching and believing and practicing the truth. God does not need to bend to meet *our* standards. We must repent and submit to *His* will. Teaching the truth is the only way to accomplish that.

We are disciples of Christ only when we abide in His word (John 8:31), and it is His truth which sets us free from the penalty of sin. (John 8:32). Paul roundly rebuked the Corinthians and told them not to go beyond what is written. (I Corinthians 4:6). Because the Galatians rejected the truth and accepted principles of the old testament law the apostle Paul told them that they had been cut off from Christ, severed, fallen from the grace of God. (Galatians 5:1-4). What is the cause of so much debate on the subject? Must we defend our desire to preach the truth to brethren? Are we to sacrifice truth and Biblical accuracy in the name of numerical growth? Or because someone gives a great amount of money to the Lord? Or because someone might be offended? Surely not!

When the truth is preached, the only wedge driven in the church will be between those who believe and accept it and those who refuse and reject it. The church always is better off with a few sound, Bible-believing, truth-seeking Christians than it ever will be with a thousand wishy-washy, half-hearted pew-packers who, if they really believe anything at all in the Bible, don't believe much of it.

There is a stand which must be made for the truth. God give us strength to accept the responsibility and the result (II Timothy 4:1-8) of preaching the truth in love. This is the only way people will learn the truth and then be able to obey it having their names enrolled in the Lamb's book of life. God help us all.

— Post Office Box 790
Shepherdsville, Kentucky 40165

1984
Edition

Where The Saints Meet



THE ONLY WORLDWIDE DIRECTORY OF
CHURCHES OF CHRIST IN PRINT.

New and completely revised, this edition of *Where The Saints Meet* is a Directory of Churches of Christ in the United States and Canada, with a representative list of congregations around the world. Also included are listings for liberal arts colleges and universities, Bible colleges and other degree-granting schools of religion, schools of preaching, and child care and senior citizen care facilities in the United States.

A statistical summary is provided with the number of congregations and active members in each state.

In the U.S., congregations are in alphabetical order by states, and information on particular congregational features such as foreign language services are included.

Convenient for Christians who travel and invaluable to every church office as a source for addresses with zip codes of all churches.

Paper \$10.00

On cash orders add \$1.00 postage and handling.

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118
(901) 363-6498

Reverence In The Assemblies

Franklin Camp

There is something wrong when we have to be forever reminded of the fact that we should be reverent in the assemblies. It is a certain fact that one's mind is not on God, when he has to be reminded of the proper conduct in the assembly. It would not be possible for a person to have his mind on God and be irreverent. Irreverence and the thought of being in God's presence just do not go together. In view of the irreverence that is being manifest in our services, it is certain that some of us have our minds on everything but God.

"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not what they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth: therefore let thy words be few." (Ecclesiastes 5:1-2).

TALK—OR LISTEN?

We are here called to reverence and thoughtfulness in the assemblies. There are entirely too many giddy, flippant, and impious, merry people in our assemblies. We do not, or at least we should not, go to worship to talk, but to listen. All things that are light and foolish should be put out of our minds and hearts before we assemble to worship. We should go to the assemblies with our ears open toward heaven, anxiously waiting to hear and commune with God. Many seem to have never learned why we assemble and in what spirit we should come before God.

Let a person go to the assembly boisterously, self-suffi-

ciently, or worried by worldly memories, and he will miss the entire meaning of worship. But let him go penitently, simple in purpose, conscious of need, with a heart full of expectation and desire toward God, and the singing will swell into grand anthems, and the simplest sermon will glow as with fire from heaven.

SHOULD WE "SING THEM IN" ?

The hour of worship is not a time to visit. This may be done after the period of worship is over. The announcement of the first song should not have to be a call to worship, and the first song should not be a march to get people into the building. I know of nothing that is a greater abuse of singing, nor anything that shows more irreverence, than to use the first song as a march.

Mothers that have to take their children to the nursery need to keep in mind the importance of reverence. A speaker is installed in the nursery so that the ones in there may hear the prayers and sermon and continue to worship while in the nursery. This can only be possible by refraining from conversation.

Some of the ladies keep the nursery each week and this is done so that mothers may leave their children in the nursery. This would help to eliminate some of the conversation if mothers would do this. If you feel that you must stay in the nursery with your child, feel free to do so; but do not go in there to visit. A number have complained about the noise of conversation in the nursery. Remember to be just as reverent in the nursery as you would be in the auditorium.

—*The Noble Searcher*

Why Some Sermons Fail

Foster L. Ramsey

All sermons are not masterpieces. Even preachers will admit that this is true. Even the sermon that *is* a masterpiece to some will not be so recognized by others. But even the very best sermons fail to some extent. There are many reasons for such failures.

Some sermons fail because people give no heed. Paul was an inspired preacher. He was a "master pulpiteer." But Euty-chus went to sleep! (Acts 20:9).

Sermons fail because people ridicule that which is preached. In the city of Athens, Paul preached of the resurrection of Jesus Christ; and the Athenians mocked the sermon. (Acts 17:32).

Sermons fail because people consider themselves to be unworthy of eternal life. In Antioch of Pisidia, the Jews were so envious of Paul and Barnabas that they contradicted the sermons that were preached. (Acts 13:46).

Sermons fail because the hearers will not endure sound doctrine. They want to hear words and lessons that "tickle" the ears. They resent reproving and rebuking; and they reject the truth of sound doctrine. (II Timothy 4:2-3).

Sermons fail because false doctrines and fables already have been accepted, and the hearer has no room for the truth. (II Timothy 4:4).

—*Church Bulletin*
Bloomington, Indiana

FIRST FLORIDA WESTCOAST WEEKEND LECTURES NOVEMBER 9-11, 1984

FRIDAY	
7:00- 7:45	SINGING
8:00- 8:45 — William S. Cline	"A Call to Arms: Where Are The Battles?"
SATURDAY	
9:45-10:00 — Bud Bayless	Lectureship Opening
10:00-10:45 — Pat McGee	"Grace Only?"
11:00-11:45 — Jackie Stearsman	"Is Everything We Do Worship?"
12:15- 1:30	Firm Foundation Luncheon
2:00- 2:30	SINGING
2:45- 3:30 — B. C. Carr	"Are There Christians Outside The Church of Christ?"
3:45- 4:30 — William S. Cline	"Men and Brethren, What Shall We Do?"
5:00- 6:30	Florida School of Preaching Supper
7:00- 7:30	SINGING
7:45- 8:30 — Pat McGee	"Victory Through Shepherding And Preaching!"
8:45- 9:30 — Pat McGee/William S. Cline/Jackie Stearsman/ B. C. Carr	Question And Answer Forum
SUNDAY	
10:00-10:45 — Pat McGee/William S. Cline	Open Forum
11:00-11:45 — Pat McGee	"Why We 'Know' We Have 'The Truth'."
7:30- 8:30 — William S. Cline	"Jeremiah 36: Writing The Words of the Lord."

For Additional Information or Lodging, contact:
Bud Bayless, Minister

MIDWAY CHURCH OF CHRIST
8111 North Tamiami Trail
(U. S. Hwy. 41)
Sarasota, Florida 33580
813-355-6785

Homosexuality: The Biblical Viewpoint

Joseph A. Slater

Controversy is raging over "gay rights." Homosexuals and lesbians are insisting that they be given "equal rights" in all areas of politics, social activities, employment, and even in religion. It behooves those who wish to walk in the light of God's word to search out exactly what God has to say about homosexuality.

The first period of Bible history, the Patriarchal Age, lasted from the creation until the law of Moses was given at Mount Sinai. During this age, God destroyed Sodom, Gomorrah, and the other wicked cities of the plain. (Genesis 19). The reason is found in verses 4-5:

But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both young and old, all the people from every quarter; and they called unto Lot, and said unto him, Where are the men that came in to thee this night? Bring them out unto us, that we may know them.

The men of Sodom did not want simply a formal introduction to Lot's guests; they wanted to *know* them — that is, *sexually* know them, as in Genesis 4:1 "**and the man KNEW Eve his wife, and she conceived, and bare Cain.**" This is the "knowledge" that the homosexuals wanted with Lot's guests. Because of their terrible wickedness and refusal to repent, God destroyed the evil cities with fire and brimstone.

CONDEMNED BY MOSES' LAW

When the giving of the Law at Mount Sinai ended the Patriarchal Age, the Mosaic Age began, lasting until the death of Jesus upon the cross. During this time, homosexuality was specifically and absolutely forbidden and condemned. "**Thou shalt not lie with mankind as with womankind. It is an abomination.**" (Leviticus 18:22). In this verse, God placed homosexuality in the same context with such sins as adultery, child-sacrifice, and having sexual relations with animals. God prescribed punishment for homosexuals under the Mosaic system: "**If a man lie with mankind as with womankind, both of them have committed abomination; they shall surely be put to death; their blood shall be upon them.**" (Leviticus 20:13). Homosexuality was certainly not a sin to be taken lightly. In fact, the entire tribe of Benjamin was almost annihilated on one occasion because of this sin. (Judges 19). A certain Levite and his concubine came to the Benjamite city of Gibeah where they were invited to spend the night in the house of an older man. They finally accepted the offer, and

As they were making their hearts merry, behold, the men of the city, certain base fellows, beset the house around about, beating at the door; and they spake to the master of the house, the old man, saying, Bring forth the man that came into thy house, that we may know him. (Judges 19:22).

Again, these men did not want a formal introduction; they wanted to have homosexual relations with the Levite. As things turned out, the master of the house took the Levite's concubine and left her at the mercy of these base men. This does not seem to have been a wise decision on his part, but it has no real bearing on the wickedness of these homosexuals. With the concubine in their possession, these evil men added to their crimes the sins of rape and murder. When the other tribes of Israel decided that the wicked men must be punished, the other members of the tribe of Benjamin were unwilling for their brethren to receive their just recompense. Those who were indifferent or who defended the homosexuals suffered the same punishment as the homosexuals them-

selves. This should serve as a warning for those today who would be indifferent or even defend "gay rights."

WHAT THE NEW TESTAMENT HAS TO SAY

Of course, people today are bound neither by the Patriarchal nor Mosaic laws. It is necessary therefore to see what the New Testament has to say about homosexuality. Concerning the extreme wickedness of the Gentiles, Paul wrote:

For this cause God gave them up unto vile passions; for their women changed the natural use into that which is against nature; and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due. (Romans 1:26-27).

This passage clearly condemns both homosexuality and lesbianism. The same apostle wrote these words to Timothy:

But we know that the law is good, if a man use it lawfully, as knowing this, that law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for abusers of themselves with men, for menstealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine. (I Timothy 1:8-10).

The words "**abusers of themselves with men**" are actually a translation of but one Greek word, which is literally translated **homosexuals**. So Paul states emphatically that homosexuals are lawless, unruly, ungodly, unholy, profane sinners. This is strong language, but true nonetheless. Paul puts homosexuals in the company of murderers, kidnappers, liars, and other such. Once again it is Paul who writes to the Corinthians:

Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of our Lord Jesus Christ, and in the Spirit of our God. (I Corinthians 6:9-11).

In this passage not only are the homosexuals (abusers of themselves with men) condemned, but also those who are **effeminate**. This word designates those who allow homosexuals to use them for the purpose of having homosexual relations. Homosexuals and their partners will not inherit the kingdom of God — that is, they will not be saved in their present condition. Certainly they can be saved, provided they repent and have their sins washed away in baptism. (Acts 2:38; 22:16). With this Paul agrees when he says "**such WERE some of you, but ye were washed . . .**" Notice that he did not say "**such are some of you.**" One can no more be a homosexual and a Christian at the same time than he can be an idol-worshipper and a Christian at the same time. But both of these can repent and, having forsaken the sin, they can obtain forgiveness through the blood of Christ.

— Route 1, Box 282-A
Buchanan Dam, Texas 78609

PREMILLENNIALISM: MATTHEW CHAPTERS 24 AND 25 DO NOT TEACH IT!—by Roy Deaver. Few passages have been more perverted by the premillennialists than Matthew, Chapters 24 and 25. The author has done a magnificent job of "rightly dividing" these great chapters refuting their claims.

Dozen \$3.00
Hundred \$25.00

(On All Orders Under \$10.00, please add 80¢ for Postage And Packaging. Tract Orders Over \$10.00, Add 10%.)

“Art Thou He That Troubleth Israel?”

Roderick L. Ross

“And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.” (I Kings 18:17-18).

The king of Israel accused the prophet of Jehovah of being a troublemaker of Israel. There was turmoil in the kingdom, and the king placed the blame on the man of God. Yet, **Elijah** stated that it was **Ahab** that had troubled Israel by his failure to remain faithful to the word of the Lord, and his introduction of idolatry into the land. It is recorded: “**And Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.**” (I Kings 16:30-33). He accused Elijah of troubling Israel because he withstood his evil ways and denounced them. Ahab had slain prophets of God, and forced Elijah to flee into the mountains. Yet, he blamed Elijah for the drought which had come upon Israel because of this forsaking of Jehovah.

REAL TROUBLE IS IN FORSAKING LORD’S WAY

Today, the church of God is spiritual Israel. (Galatians 6:16). And it, too, has its Ahabs who forsake the commandments of the Lord. **Hymenaeus** and **Alexander** are but two examples of those who did so in the church of the first century. (I Timothy 1:20). It is, therefore, not surprising that there would also be those of the 20th century church who would do the same. The apostle Peter warned of them when he said: “**But there were false prophets also among the people even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.**” (II Peter 2:1, 2; see also the rest of the chapter.)

Even as Ahab falsely accused Elijah of being a troubler in Israel, so those who trouble the church with their false doctrines and practices accuse those who oppose them of being troublemakers in the church. But, as in the case of Elijah and Ahab the trouble is in forsaking the way of the Lord. If a man opposes something unjustly, then he is a troubler in Israel; but, if he speaks that which is true in opposition of that which is false, then the troubler is the introducer of false doctrines and/or practices.

WE MUST BE TRUE TO OUR CHARGE

It is my purpose to be true to the charge of the apostle to the young evangelist: “**I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure**

afflictions, do the work of an evangelist, make full proof of thy ministry.” (II Timothy 4:1-5). Such will include warning against error. This means that some undoubtedly will label me as a troubler in Israel. But, the real test is: Is what I say the truth? If it is not, if it can be shown to me, I will repent. But, if it is the truth, who is the troubler in Israel? Who the troublemaker is depends upon the truth.

Sowing discord among brethren is an abomination in the sight of Jehovah. (Proverbs 6:14, 16). Strife is a work of the flesh. (Galatians 5:19-21). Yet, the “dissension and disputation” of Paul and Barnabas with the Judaizing teachers in Antioch was not sinful. (Acts 15:1-2). We should be “**set for the defense of the gospel**” (Philippians 1:17), and be ready to contend for the faith (Jude 3). But, we must take pains to be sure that we are right! Let us not be a troubler in Israel by teaching and/or practicing that which is a forsaking of the ways of the Lord. Let us always defend and contend for that which is right in the eyes of God, in accordance with his will.

In whose shoes do you find yourself? Are you in Ahab’s shoes, accusing others of being a troubler in Israel because they oppose your false ways? or are you in Elijah’s shoes, opposing the forsaking of the commandments of Jehovah? May we all find ourselves always in the shoes of Elijah.

— 2739 Woodruff Avenue
Lansing, Michigan 48912

“GOD’S HABITATION”

Dan Jenkins

For six centuries in Old Testament history there stood a building which rivaled all of the wonders of the ancient world. As the end of David’s reign approached, he gathered the materials for the erection of this building, the temple of God. The value of the gold and silver used on its construction amounted to over \$15-billion. Materials were gathered from far and wide and 153,000 men labored seven years to complete it. Could anything surpass the grandeur of this marvelous building?

As one studies the Bible, he soon realizes that God’s eternal plan included something far greater than this temple. Paul’s sermon on Mars Hill helps us to understand this. “**God . . . dwelleth not in temples made with hands.**” Though he does not dwell in temples of stone, he has promised us, “**I will dwell in them . . .**” (II Corinthians 6:16). God has his dwelling place; he has his temple.

This temple is the church. (I Corinthians 3:16, 17). It is glorious (Ephesians 5:27); its value is equal to the blood of Jesus (Acts 20:28); and because of his mercy it is without blemish. (Ephesians 5:27). Men who would stand in awe of that first temple should stand in greater awe of this glorious one!

What is your evaluation of this temple? Does it have first place in your life? (Matthew 6:33). If Christ gave himself for it (Ephesians 5:25), what sacrifices are you making? Will you not let the examples of those who have labored, sacrificed and even given their lives for the church cause you to have greater esteem for God’s habitation?

— Palm Beach Lakes church of Christ Bulletin
Palm Beach Lakes church of Christ
1111 36th Street
West Palm Beach, Florida 33407

—ANNOUNCING— THE NEW “APOLOGETICS PRESS COMPLEX”

The year was 1979. As we sat on the living room floor in the home of a friend, we were surrounded by what seemed a mountain of paper — a scrap here, a piece there, a bundle across the room — all of which represented ideas which had been jotted down hurriedly, or thoughts scribbled on a napkin, or suggestions which had come from one source or another. The task seemed insurmountable. There was a charter to create, by-laws to formulate, budgets to plan, paperwork to be completed for the Secretary of State, and last but certainly not least, the complicated and detailed piles of information to be submitted to the Internal Revenue Service, requesting non-profit, tax-exempt status. The idea was fledgling; the path from thought to reality would be long and arduous. But one day in the not-too-distant future, *Apologetics Press, Inc.* would be born — the result of many hours of hard work, many sessions over the typewriter and with the lawyer, and most importantly, many heaven-bound prayers by so many who believed it could, and should, succeed. And succeed it did!

Most of 1980 was spent in establishing, with the I.R.S., non-profit, tax-exempt status, and in planning for 1981 — the first year in which *Reason & Revelation*, our monthly journal on Christian evidences, would be published. The journal would be, so far as we knew, the only one of its kind published among the churches of Christ. Later would come the “Manuscript Referral Service,” which would offer scholarly monographs on a variety of subjects in the field of apologetics. To follow were cassette tapes, books, tracts, and many other items. In 1981, the first full year of operation the total income was \$30,636.83. As 1983 drew to a close, that total income had increased almost three times, to \$83,260.86! It was a far cry from the meek beginning in late 1979, when we had to “pool” our personal funds, just to have enough money to print our first batch of stationary (500 letterheads, 500 envelopes!).

Correspondence levels increased daily, an I.B.M. typesetter was donated to the work, a CPT Word Processor was purchased to handle the over 3,000 subscribers to *Reason & Revelation*, a *Study Course In Christian Evidences* was produced, and finally we outgrew our “offices” — which were nothing more than the upstairs of the Thompson house in Montgomery. It was definitely time to expand. August, 1983 saw us moving into new office space. Several individuals banded together and helped us raise enough money to rent 1,500 square feet of space in a local office building. And the work continued to grow, and grow, and grow. A part-time secretary was hired, and she quickly turned into a full-time secretary. Our one phone line quickly turned into two. Growth was apparent everywhere. **Then it happened!**

An elder in the church in Texas telephoned on the last day of 1983. He wanted to know if we had any plans for our own building somewhere “down the road.” We told him that indeed we *did* have such plans, but not in the immediate future, due to a serious lack of funds. One thing we did have, however, was a place to *put* a building, if we ever got enough money together to build one. The elders of the Landmark Church of Christ in Montgomery, who oversee the various phases of Bert Thompson’s work (which includes his work



Artist's Conception of the Proposed, New
“Apologetics Press Complex”

with Apologetics Press) had been among the first to see the tremendous growth of Apologetics Press. Subsequently, they pledged to provide a piece of land behind the Landmark building (part of an eight-acre plot) for the express purpose of building, in the future, the Apologetics Press building.

Nothing has been the same around here since that night late in 1983. Shortly after our telephone conversation with the elder from Texas, a \$25,000 check arrived in the mail, which was designated to be used to begin our building fund. Subsequently, the elders of the Landmark congregation in Montgomery made good their pledge to provide the necessary land on which to build the new Apologetics Press complex. Only a few short days after the check arrived, a meeting was conducted with a member of the Landmark congregation who is an architect with the firm of Sherlock, Smith & Adams. Over the next weeks, the architect would remain busy preparing both a rough draft of the plans of the facility, and an artist's rendition. Finally, after many hours of “behind-the-scenes” work, the rough draft and the artist's rendition of the building were completed.

The building will be approximately 50 feet wide by 100 feet long, containing approximately 5,000 square feet per floor. The proposed structure will be two stories, containing somewhat less than a total of 10,000 square feet. The bottom floor will contain: reception area/secretaries' offices (with space for two full-time secretaries), computer/word processing room, typesetting/paste-up room, conference room, mail room, large warehouse, and administrative offices. The upper floor will have ceilings, heating/air-condition ducts, walls and other such items completed during initial construction, but will remain empty until such time in the future as it is needed for increased expansion of the work. The building will sit directly behind and perpendicular to the building housing both the Landmark Church of Christ and the Alabama Christian School of Religion, and will face Landmark Drive. Parking facilities directly in front of the new building, facing the street also are being provided.

This project, needless to say, is monumental in scope for several reasons. First, of course, it is monumental because of the size of the project itself. Projected cost for the new complex is in the neighborhood of \$175,000 to \$200,000. Second, it is monumental because of the tremendous impact which it will have on the growth of the work of Apologetics Press, Inc. Third, it is monumental because of the impact it will allow this work to have on a lost and dying world.

We cannot accomplish this task alone. We are, therefore, asking for your help as we begin this formidable task. We must find 150 to 175 individuals and/or congregations that will donate \$1,000 each to the newly-established building fund. Or, we must find 300 individuals to donate \$500 each. Or, we must find whatever large number it will take to bring us to the goal of \$175,000. And these funds must all be raised by no later than January 1, 1985!

We have left "no stone unturned" in attempting to keep the costs down on the new project. For example, all architectural services (designing of the plans, blueprints, and the like) have been *donated* by the architectural firm. The land has been provided by the elders of the Landmark Church of Christ. And amazingly, a member of the church here in Montgomery who has been a contractor for over 40 years, but who now is retired, has agreed to come out of retirement in order to complete our new building. Further, he has agreed to work merely for a small monthly salary, as compared to the percentage fee which we would otherwise be charged if we used a general contractor. Subcontractors who participate in the building of the new complex will be, almost without exception, members of the church in Montgomery who are providing cost cuts for us, due to the non-profit, tax-exempt status of our work, and because they believe in what we are doing.

We have a long, hard road ahead of us. Between now and January 1, 1985 we *must* raise between \$150,000 and \$175,000 to add to the \$25,000 we already have in the building fund. In order to do that, we need your help. Will you *please* consider making a donation to the building of this new complex? One-time donations are certainly welcome, as are monthly pledges. We will provide postage-paid envelopes if you wish to give on a monthly basis. And, as always, all contributions are tax-deductible. All donors will receive receipts for each donation. All funds received will go directly into a special savings account (for the building fund) at our

—APOLOGETICS PRESS, INC. ANNOUNCES ITS NEW BUILDING—

Montgomery, Alabama, May, 1984. Apologetics Press, Inc. announced this month that construction will soon begin on the new "Apologetics Press Complex" which is to be built in Montgomery. Apologetics Press, Inc. is a non-profit, tax-exempt work dedicated to the defense of New Testament Christianity. The Board of Directors is composed of three men: Wayne Jackson, evangelist of the East Main Church of Christ in Stockton, California; Bert Thompson, former Professor in the College of Veterinary Medicine at Texas A&M University and currently Professor of Bible & Science at the Alabama Christian School of Religion in Montgomery, Alabama; and, Dr. J.R. Clark, whose medical practice in obstetrics and gynecology is in Brownsville, Texas. Wayne Jackson and Bert Thompson serve as co-editors of *Reason & Revelation*, the monthly journal on Christian evidences published by Apologetics Press, Inc. In addition to the journal, Apologetics Press publishes cassette tapes, books, tracts, study courses, and other similar materials in the fields of apologetics and evidences.

The new building will be a two-story, 10,000 square feet structure to include administrative offices, reception area, computer/word processing room, typesetting room, mail room, warehouse area. Land for the new building has been provided at no cost through the generosity of the elders of the Landmark Church of Christ in Montgomery. A local architect who is a Christian has donated all his services in designing the new structure. Cost for the new structure is estimated to be approximately \$175,000. Over \$25,000 has already been donated and is in the new building fund for this project.

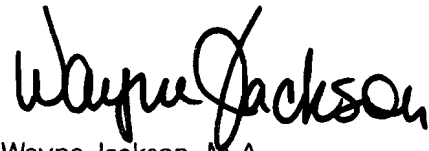
Ground breaking is set for November 1, 1984, with completion due no later than July 31, 1985. The Board of Directors of Apologetics Press, Inc. is currently seeking interested individuals and congregations who might wish to contribute to the building fund. Inquiries concerning the new facility, and contributions for the work, may be directed to: Apologetics Press, Inc., 5251 Millwood Road, Montgomery, Alabama 36109-9990. All contributions are tax-deductible.

local bank, to draw interest until the time they are needed.

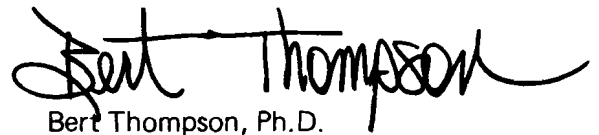
We urgently need your assistance in this project, and cannot accomplish it without that help. We would also like to ask that you please put us in contact with others whom you might know, who would be willing to help us as well. We also desire to make presentations to congregations and ask your help in getting invitations for such presentations.

Though the task may be formidable, and the road ahead long, we know that "with God all things are possible". (Mark 10:27). We ask that you please help keep this work in your prayers, and that you help us financially if at all possible.

Very Sincerely,

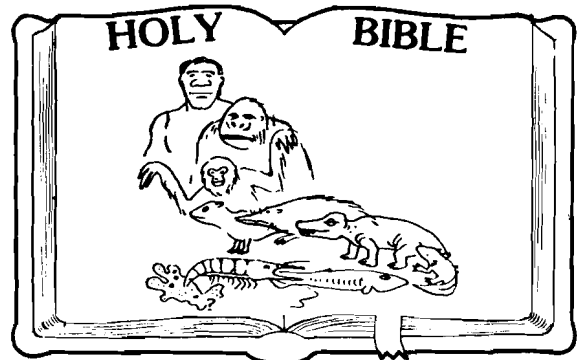


Wayne Jackson, M.A.



Bert Thompson, Ph.D.

EVOLUTIONARY CREATIONISM



**A Review Of The Teaching Of John Clayton
by Wayne Jackson and Bert Thompson**

For several years now, John Clayton of South Bend, Indiana has been presenting lectures and providing various materials in the area of Christian evidences which contain serious biblical and scientific errors. We have previously called attention to these false teachings in the pages of *Contending For The Faith* (June, 1980 and June, 1981). Recently a correspondent wrote to ask if there was any refutation in print of Clayton's many errors which could be used to both warn brethren of his false teachings, and teach the truth on these matters.

YES! There is such material in print. Brethren Wayne Jackson and Bert Thompson have spent years studying the teachings of John Clayton, and have compiled a complete review and refutation of his many errors. We are happy to make this review available to our readers at the low cost of only \$1.00. Order yours today. And at this low cost, why not order several to give to elders, preachers and members? Send all orders to:

CONTENDING FOR THE FAITH
2956 Allshore, Memphis, Tennessee 38118
(Please add 25¢ each copy for postage)

Notes & Quotes...

Willie Tharp, Taft, Texas: "Enclosed please find two more subscriptions for *Contending for the Faith*. I will continue to try to get those whom I can to subscribe for your paper. I really think all who want the Truth and love the Truth should get this publication . . . I want you to know how much I really appreciate your efforts in standing for the Truth. You are doing a truly great service to all Truth lovers. Keep up the good work. May God continue to be with and bless you as you serve Him."

Mrs. C. M. Smith, of Roxie, Mississippi, informs us of her husband's passing from this life on June 23, 1984. "He had been sick for a long time with arthritis, but other complications came. He had not been able to attend worship for almost ten months.

"Yours was the last request for me to send a check to help. He believed in your work, that error should be exposed before it's too late."

"We are a very small congregation at Roxie — about 15 regular members, 20-25 in attendance. But he always taught Bible classes even after he had to sit on a stool. We all miss him so much, but know he is better off at rest with the Lord. He was a good Christian husband and father. We have two sons and two grandsons.

"Our prayers are with you in your mission work . . . I hope to be able to help with support at a later date. Remember us in your prayers."

Brother Smith was 68 years of age. Our condolences to sister Ena and the family.

Walter W. Pigg, Jr., is now preaching at Heber Springs, Arkansas. His new mailing address is 1312 West Pine, Heber Springs, Arkansas 72543.

Frank G. Starling, too, has made a change. His new mailing address is Route 3, Box 144-1-A, Krebs Station Road, Paducah, Kentucky 42001.

Henry C. McCaghren had been preaching near Greenville, Texas; however, now, his new address is 119 Caldwell, Baytown, Texas 77520-1209.

Eugene Botz, of Ravenden, Arkansas, when renewing for another three year, added \$17.00 onto his check, saying, "Use the rest as best you can. Keep up the good work you all are doing in the defense of the truth."

"I now go to the *Opposition church* of Christ near Ravenden. It is a small congregation, but it stands true to the Bible. We fully support an Indian native preacher in Krishna District, India. He was given a good word by brother **J. C. Bailey**, of Canada, and **George Scott**, of Raytown church of Christ, Kansas City, Missouri. We have supported him for over a year now. We are small in number, but, if concerned enough, small groups can do anything they put their efforts to. Once again, keep up the good work."

John Kellum, of Star City, Arkansas, renewed for six years.

Steve Thayer, of Higginsville, Missouri, added an extra \$7.00 to his three-year renewal, saying, "keep and use the extra wherever necessary."

"Your publication has been an encouragement to me in your defense of the truth. May God richly bless your efforts."

Billy M. Craig, Gulfport, Mississippi: "I enjoy each issue very much. Keep up the good work."

Harold Buchanan, Muncie, Indiana: "Please do not renew. Canceled!"

Mrs. R. L. Northern, Jacksonville, Texas: "Keep up the good work. We enjoy your paper very much."

James S. Parker, who preaches at Tompkinsville, Kentucky, renewed in June, saying, "We look forward to receiving your periodical each month. In the last couple of issues some excellent articles have appeared. We have thoroughly enjoyed them. However, we are deeply saddened concerning those who have and are departing from the faith. Nevertheless, we are grateful that we can be informed concerning such. In this way we can guard against false teachers and hopefully be of help in bringing them back given the opportunity."

"We are thankful for your continuing stand for the truth. May the Lord richly bless every good effort for His cause!"

F. T. Hamilton, long-time gospel preacher, of Ferris, California, added \$5.00 onto his renewal, saying the "plus" was "for whatever use you wish for the extra."

The Jimmie B. Hills, of Orlando, Florida, are trying to raise support to go to Ghana as missionaries.

"I really appreciate your article, 'FOR THE LOVE OF MISSIONARIES.' My wife and I were on a campaign in Ghana, West Africa, last summer. I am going back on another campaign next summer; and we are moving to Ghana to work for the Lord in the summer of 1986, if the Lord wills, of course. It is extremely difficult to gain the support you need for such an effort as this. If you know of anyone who would like to contribute to our support on a monthly basis or simply a cash donation have them send it to:

**"LET YOUR LIGHT SO SHINE" IN GHANA, PINECASTLE CHURCH OF CHRIST
21 W. LANCASTER ROAD
ORLANDO, FLORIDA 32809**

"Thank you in advance, for your co-operation . . ."

(NOTE: Brethren, it never ceases to astonish me how difficult it is to raise missionary support among churches of Christ. It ought not so to be. Let's get behind this young family and get them on their way. IYR Jr.)

Marion Stevens, Dallas, Texas: "I get so discouraged about good brethren when I try to show them that the error in these new versions is enough to cost them their souls. Some of these I have been knowing for years. I am their enemy now. I have been accused of trying to split the church over that *old King James Bible*. This broke my heart. All I ever wanted to do was to help any one to a better understanding and to study the Bible for what it says and not what I thought it says."

"Some dogs have received better treatment than I have lately. Well, my prayer is that I will endure it to the end . . . Many brethren have gone off the deep end."

"If I try to soften the gospel (make all sugar), and I succeed in baptizing that person, he comes into the church with a lot of loose ends (not completely taught). He becomes a member because of pressure and influence. I oft time wonder if he will be saved. This is what some are doing. Oh, yes, they are popular. But how many souls have they saved?"

Larry D. Mathis, of Seneca, South Carolina, sent seven renewals.

Betty White, Letart, West Virginia: "I enjoy reading *Contending for the Faith* and keeping up on the Lord's church and what some are doing to it. Keep up the good work."

Ernest Loomis, minister, Licking, Missouri: "Keep up the good work of exposing error and those who teach it."

Bruce A. Ziebarth, who preaches at Sullivan, Missouri, writes, "When you made the statement that if you didn't plan to go or send someone to preach, the Lord can't use you at all, you made an impression on some of us here. In fact, it helped make the decision to support the Four Seas School. We hope that it is helping. **(NOTE: Sullivan now sends \$50.00 each month for this cause. IYR Jr.)**

"Don't let the unfaithfulness of our brethren cause you to become depressed. We have been given the spirit of power, and of love, and of a sound mind, not of fear. May our Father bless you for your endurance for the elect's sake."

Joe W. Boyd, of West Palm Beach, Florida, enclosed seven subscriptions, saying, "October of 1983 I had an operation for removal of a tumor. The tumor proved to be malignant. At present I am doing fine."

Robert Noland, St. Marys, West Virginia: "Inclosed find check for \$5.00 for use as you see fit."

Mrs. Rex Bullock, of Morringsport, Louisiana, the daughter of brother **J. F. Fedd** let us know that he has passed away.

W. L. Williams, who preached so long at Eva, Alabama, is now preaching at Jones Chapel, near Cullman.

Rodney V. Rutherford, who taught at Florida School of Preaching, of Lakeland, Florida, last year, now has moved to Knoxville, Tennessee, where he will be teaching at East Tennessee School of Preaching, at Karns.

Earl Gieseke, who preaches at Hartford, Kentucky, enclosed a bulletin from Evansville, Indiana, which had the following announcement on Page 1:

"A special class will be offered for girls in grades 7-9. The class will be taught by Peggy Powers and the study will be 'Preparing for Adolescence' based on the book by Dr. James Dobson. This will be an excellent class and I want to encourage all girls in those grades to participate."

In commenting on this item, brother Gieseke said, "I fail to see any difference in showing 'Doctor' Dobson's films and using his book as the basis for a class. Of course, I don't know how the book is going to be used, but surely there is something better than this one available! As a last resort, sister Powers could use the Bible."

"I have read where the economy has improved, but the 'church economy' is about the same — poor!"

(NOTE: This Dr. James Dobson, referred to, is not a Christian. He is a member of the Church of the Nazarene. It is appalling to faithful Christians that a false teacher should be used as the basis for teaching anything among churches of Christ.)

"Like you," I replied, in part, to brother Gieseke, "I see no difference in showing Nazarene Dobson's films and in using his book as a basis for a class. It seems as if some of us will go to almost any length to keep from limiting ourselves to God's word!" IYR Jr.)

Mrs. Paul A. Faber, of Woodsfield, Ohio, in sending in her own renewal, enclosed two new subscriptions.

Mrs. Earline Blackard, Dresden, Tennessee: "I surely do enjoy the paper."

Raymond J. Plum, of Weirton, West Virginia, in response to my note that we do not usually publish anonymous letters (re: one signing himself **I. R. Sik**, page 15 of our April issue), said, "You should have."

Ernest R. Burnette, Norcross, Georgia: "We spent about two weeks in May in New Zealand working in a campaign in New Plymouth and seeing Auckland. We have about decided to work with **Richard Harp** in the new work planned for the Northshore area of Auckland. If the Lord allows us time, we will work in other areas in the next 25 or so years. So keep us in mind."

H. B. George, of Coffeyville, Kansas, ordered 60 copies of our April/1984 issue, saying, "Keep up the good work in your exposing error."

Gary T. Winnett, Peoria, Illinois: "Thank you for giving Christians a chance to buy excellent books like the reprint of **John W. Burgon's The Revision Revised**. I own **Foy E. Wallace, Jr.'s Review of the New Versions** and find Burgon's book quoted extensively. Naturally, I was delighted to see it advertised in your monthly magazine. I showed it to our preacher and another member here at Southside. Now I have three book orders for you to send . . .

"If reprints of this quality keep coming, there will be more orders in the future from this city. Looking to the probability of becoming a preacher in a few years, I constantly strive to build up my library. Thank you and may God prosper your monthly magazine."

Tommy Alford, Hualien, Taiwan, Republic of China: "We had a wonderful gospel meeting with Kwan Tai-choom helping us. Three became Christians and we made several contacts that we are following up on now."

Rose Brown, of Trenton, Georgia, renewed her subscription and contributed \$5.00 to our contending for the faith fund, saying, "I hate to miss one of your issues . . . I would like to send you more and will as soon as I can . . . I appreciate . . . your love for the truth and for standing for the truth. I know how hard it must be sometimes, but God will bless you."

Daniel E. Shumaker, evangelist, Colora, Maryland: "Let me begin by stating that I certainly appreciate your work. Your courage in exposing error is an inspiration to us all, particularly those like myself who proclaim God's word from the pulpit . . .

"In the April, 1984 issue, brother **Jerry H. Wilson**, from Waldorf, Maryland, wrote inquiring about any critical material reviewing the *New King James Version*. Your answer to him was that the only thing which you had available was the speech which brother **Henry McCaghren** gave at the 1981 Fort Worth Bible Conference. This I feel is quite sad. Personally, I use the *NKJV* quite a bit in my study and preaching, and have found it to be quite accurate. I listened to the tapes of all the speeches on that occasion, and I must preface my criticism by saying that the great men who spoke there did a great job in defending against the errors of modern versions. I do not know brother McCaghren personally, but I'm sure he's a fine brother and knowledgeable. However, in that particular speech, I believe he missed the point. I believe the *NKJV* deserves a much more careful examination and evaluation. Just because a translation effort is recent, that does not make it modernist! I gathered from the speech that brother McCaghren accepts the *King James* and the *ASV*. Yet he rejects the *NKJV* on the basis of a few translation weaknesses. But the *NKJV* is the first translation effort of recent times which respects the manuscript question, and is based upon the same strong textual base as the *King James*, i.e., the *Textus Receptus*. The *ASV*, which many accept, is based upon the weak and liberal eclectic text, along with all the other modern versions. On the textual basis, I conclude that the *NKJV* is a much better translation than the *ASV*. In his speech, NOT ONE WORD was said about the fine textual footnotes, which draw attention to the manuscript issue! Such is not a careful enough study to be the final word on the subject.

"Yes, there are translation weaknesses. So there are in all translations, including the *King James*. Yes, at times the doctrinal bias comes through certain passages, but so as well with the others including the *King James*. Yes, it is not perfect, but brother McCaghren implies in his speech that its source is not much better than the garbage can! But its source is one

and the same with the original 1611 *King James*! I'm enclosing my address and phone for the benefit of brother Wilson or anyone else who would like to get in touch with me on this translation.

"Once again, let me congratulate you on your stand for the truth . . ."

(NOTE: "I quite agree with you that brother McCaghren's comments re: the *New King James Version* are not the final word on the subject — nor were they intended to be," I replied, in part. "With your agreement, I'd like to run your letter in our *Notes and Quotes* section. I feel that you said some things which should be considered by others . . . What you said of our overall effort is greatly appreciated.")

As was discussed at the 1981 Fort Worth Bible Conference, the intention was not to have the "final word", but to encourage our brethren to make new studies of the textual sources upon which most of our so-called modern versions are based. Of these versions, fully cognizant of the translational errors pointed out by brother McCaghren, in my judgment, at least, the *New King James Version* ranks head and shoulders above all the rest. I do feel its producers might have selected a better title for it though. To call it *New King James Version* strikes me as confusing if not downright anomalous.

Anyone wishing to write or telephone brother Shumaker, you can reach him % *Church of Christ, 21 Colora School Road, Colora, Maryland 21917 or (301) 658-6931. IYR Jr.*)

Special Appreciation to **D. Ray Pippin** for alerting the members at Olathe, Kansas, to the continuing dangers inherent in almost all of the modern translations of the Scriptures. For instance, in their bulletin for October 30, 1983, he ran the following:

THE CONTINUING PERVERSION OF THE BIBLE

The National Council of Churches continues their quest to destroy every vestige of truth! First the *Revised Standard Version* to which they hold the copyright, and which subtly underwrites original sin and downgrades the virgin birth of Christ among other perversions. Now the National Council of Churches has outdone itself in total spiritual depravity in devising and distributing a non-"male bias" Bible (so called). According to the October 24 issue of *Time Magazine* "For millions of Americans no publication is awaited more eagerly . . ." If this is in fact true, then there could be no sadder commentary written on the spiritual digression of man from the beginning of time including the infamous tower of Babel!

The NCC took its cue from the various radical women's caucuses such as the National Organization of Women, which are also pushing for devious legislation such as the *Equal Rights Amendments* which would make the constitution of our land void of any distinction between male and female even to include homosexual marriages. Unfortunately many of our legislators are willing also to give an ear to these pressure groups in exchange for votes, so those Americans who still have the courage of their convictions must stand up and be counted! The following illustrates some of the abominable perversions of this Satanic publication:

<i>King James Version:</i>	<i>NCC Version:</i>
Son of God	Child of God
Lord	Sovereign One
Son of Man	Human One

Therefore, according to the NCC version, **John 3:16** would read as follows: "For God so loved the world that God gave God's only child." Needless to say, the NCC had already deleted "begotten" in the *Revised Standard Version* which subtly undermined the deity of Christ from miraculous to natural birth!

Christians of today, who contend for the faith, must be aware that there are many pseudo-facsimiles of the Bible on the market today which can lead to total apostasy of those who are "taken in" by them. Satan is wise and ever works to destroy the faith of God's people any way he can! If he cannot teach error successfully, then he will do his best to change the word of God to suit his own ends and unfortunately many there are who will be deceived thereby. Sad to say, there are many in the Lord's church (even preachers and elders) who will allow such spurious versions to be used in the study of God's word as the *Revised Standard Version*, the *New International Version* and even in some cases *The Living Bible* (a paraphrase by Ken Taylor).

(NOTE: We need thousands more such preachers and elders who will alert local memberships to the dangers of these questionable versions instead of lumping them together, saying, there is error in all, so choose any one you like. There is just no way to arrive at the truth that saves that way. IYR Jr.)

Jesse M. Dickison, preacher at Frisco, Texas, enclosed a newsletter he had received unsolicited from the National Federation of Decency, based in Tupelo, Mississippi, saying, "I am writing about something that greatly alarms me . . . This organization is dedicated to doing away with objectionable material on television. The Executive Director of the NFD is *Reverend Donald E. Wildmon*, a former 20-year UNITED METHODIST MINISTER! . . . I agree that members of the churches of Christ should be concerned about what is shown on television, but I strongly object to them becoming part of any organization headed by denominational ministers. This newsletter is full of error (which you can see for yourself). Note in the enclosed copy of the September newsletter that 13 churches of Christ have decided to send this monthly newsletter to ALL OF THEIR MEMBERS. Note also that these churches of Christ are listed right along with the Baptist, Presbyterian, United Methodist and Christian churches. Note also the Churches of the Nazarene, Churches of God, and Assemblies of God being in the same list with the churches of Christ — clear evidence that they are working TOGETHER on this thing. Have these churches of Christ never read **James 1:27**? "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and KEEP HIMSELF UNSPOTTED FROM THE WORLD." Don't these Christians realize that the NFD is part of the world, and not from God? Don't they realize that they are sending false doctrine and denominational error into the home of every member of their congregation? Or could it be that they just don't care? Would you please read the enclosed copy of the NFD newsletter and make comment or reply concerning this problem?"

(NOTE: "As you pointed out," I commented in my reply, "it is right for us to be against error; however, we have to take care lest we become corrupted through taking part with denominational preachers. I plan to mention this in *Contending for the Faith* as something we should come out from among and be separate from. . ."

One thing I noted in this denominational "newsletter" was that **Art Haddox**, elder of the Highland church of Christ, in Abilene, Texas, was bidding them God speed. However, this is typical of Highland ways, when even their preacher **Lynn Anderson** conducts "seminars" of "church growth" to teach denominational preachers how to build up their denominations! IYR Jr.)

The **Clyde C. Sloans**, of Olustee, Oklahoma, now have moved to Hollis, Oklahoma. They write, "We appreciate your paper."

N. Mayberry, Clovis, New Mexico: "Please cancel!"

Edwin J. Neusch, Amarillo, Texas: "I have enjoyed reading your publication since early 1982.

Ray Franklin, Bastrop, Louisiana: "My wife and I really enjoy your paper."

Mrs. Iva Gentry, of Haynesville, Louisiana, enclosed \$25.00, saying, "I hope you did have good results in China. I have always wanted to help in some way to save some soul. Maybe this will help a little. If all members would send this much we could do a wonderful work in preaching the gospel."

"I read your paper all the time — also *Gospel Advocate* and *Firm Foundation*. It is so disheartening to read about so many that won't preach the straight gospel truth. Although I am so glad we still have some that are faithful, it surely is going to be a hard job to make way with all these 'isms.' It seems so strange to me that a lot of our older preachers have turned away from 'thus saith the Lord'."

Mr. & Mrs. Lewis T. Blair, of Pensacola, Florida, enclosed \$50.00, saying, "Please renew our subscription for another year and use the rest of the money as you need to."

Rod Ross, minister, Lansing, Michigan: "I was listening to a tape of the *Freed-Hardeman Lectureship Open Forum* a while back. During the course of the Forum, brother Guy N. Woods was asked if fermented wine would be acceptable in the Lord's Supper. He indicated that he believed that the fruit of the vine could either be fermented or unfermented. You, as I recall, had spoken up earlier on the tape and later; but you made no comment upon his statement. Do you agree that fermented (alcoholic) wine may be used in the Lord's Supper?"

(NOTE: In my reply to brother Ross, I said, in part: "Regarding your question as to whether fermented or unfermented wine (fruit of the vine) should be used in the Lord's supper, whereas, in my judgment, if unfermented is available, this would be better, still, if not, I know of no reason why the fermented might not be used. Certainly I would not divide a church over it. We have enough troubles without borrowing trouble over this as an issue." IYR Jr.)

Quentin Dunn, Oilton, Oklahoma: "I have been studying with Jehovah's Witnesses. I am getting ready for further studies with them."

Maurice Crowley, minister, Lost River church of Christ, of Arco, Idaho, enclosed two subscriptions, saying, "One goes to our son-in-law in Alaska where they are having all kinds of trouble with what they believe is the Crossroads movement. Therefore I am subscribing for them to help them to understand what the movement really is . . ."

"I have been lecturing from *Contending for the Faith* trying to educate (brethren) so that if it rears its ugly head here they will be able to combat it . . ."

"P.S. I forgot to mention a new paper that I am sure you will want to know about, published by the Christian Church people out of Joplin, Missouri. It mentions **Reuel Lemmons** and **Leroy Garrett**. It seems to me that this is the same Garrett who was mixed up in the original 'restructuring' efforts in Dallas, Texas, back in the middle sixties. Of this I am not sure, but you will probably know." (NOTE: The same. IYR Jr.)

Albright Goodgion, gospel preacher, of Huntsville, Alabama, added an extra couple of dollars to his subscription, saying, "for whatever use. We'll try to send more later."

Velmer Cozort, of Lake Butler, Florida, renewed for two years, adding an extra \$10.00, saying, "Use the balance as needed."

Mr. & Mrs. Dewel Wood, Searcy, Arkansas: "We would like to order 20 sets of the Crossroads issues in *Contending for the Faith*. We all enjoy reading the paper very much and think you are doing a great job in telling the people all over the world about Crossroads and other things that some of our brothers are teaching. Please keep up the good work."

Don Arbaugh, elder, Dayton, Ohio: "I don't want to miss an issue because it keeps us informed about the ever present danger of false teachers . . . I really appreciate the good work you are doing in evangelism as well as the necessary work you do in exposing false teachers and teachings. My prayer is that God will give you health and strength to carry on this needful task for many more years."

(NOTE: The cause of Christ needs thousands more elders, such as brother Arbaugh, who not only will be concerned for evangelism but for the truth as well. He not only enclosed his own three year subscription but included an extra \$7.00 to help us with our work. As for us, we are determined to get the gospel to every creature we possibly can while we live and to defend it with all our being. IYR Jr.)

Park & Seminole church of Christ, of Seminole, Oklahoma, renewed nine subscriptions (one for five years) and sent in a new one. All of their elders receive *Contending for the Faith*.

J. L. Bachelor, EMC, FBPO, Norfolk, Virginia, ordered Bound Volumes I through VI as well as a current subscription to *Contending for the Faith*, saying, "You are doing a good magazine and a great service to the Lord's people. You are appreciated!"

Aaron Nicholas, Stamps, Arkansas: "As long as I can live and do what little I am doing and send in a subscription for some one when I can, you depend on me for '84, if the good Lord lets me live. (Brother Nicholas sends \$10.00 each month to our contending for the faith fund. IYR Jr.)

Bill Willard, Cave City, Arkansas: "Keep up the good work!"

Glen R. Harris, Hermitage, Pennsylvania: "I am now preaching for the Sharon church of Christ, Sharon, Pennsylvania, after almost ten years at Streetsboro, Ohio."

Our condolences to sister **Dorothy E. Harris** in the passing of her husband **Joseph B. Harris** at Boynton Beach, Florida.

Frank Funkhouser, Belmont, Ohio: "I enjoy the paper very much."

Don Holladay, Everman, Texas: "Thank you for the good work you are doing."

L. O. Word, Hampton, Arkansas, in ordering one complete set of our "Crossroads" issues, said, "Keep up the good work. May the Lord always bless and keep you so long as you keep up the good fight for truth and right."

As thousands of our readers already know, my family and I, over the past 17 years, have gotten out four albums of 12 songs each — a total of 48 gospel songs. We call ourselves the **Rice Family Singers**.

Because our children now are all grown and on their own, they and we are scattered like quail. It is getting harder and harder for us to get together to record. Even when we do, it takes so much trouble that we sometimes ask ourselves if it is worth all the bother. And then we receive a letter such as the following from **Ray & Grace Raymer**, of Anchorage, Alaska, and we are grateful:

26 June '84

Dear brother Rice,

. . . There is a little thing we thought you might like to know about. Our son, age 37, had brain cancer of nerves of the brain. He couldn't talk but four words, but he could sing hymns by memory or with records cassettes. We had our family album and we played it over and over for him. Those records were a comfort to him for the last 14 months. He was almost blind and paralyzed also. He was a Christian . . .

May God bless you.

Love,

(Signed)

The Raymers, Ray & Grace

John W. (Jack) Tittle, minister, Shepherds-ville, Kentucky: "Your question, 'Why is it that every time we set out to do something good, something arises to undermine it?', certainly is a good one. The only answer I can find is that Satan is at work in the lives of many who think that they are serving God in some insidious manner. Rest assured they'll get theirs."

"Right now I am in the process of moving for that very reason. Oh, the trouble-makers around here have tried to use some other things to cause me to be fired, but they haven't succeeded yet. It seems that people around here are not interested in the plain preaching of the truth; rather they want to be tickled and in many cases teased. They don't want a preacher; they want a baby-sitter."

"I continually am amazed at the childish swallowing up of any and all doctrines and false teachings by some who call themselves Christians. I have talked to no less than a dozen congregations and right now there is but one which seems a good possibility. If they're not into Crossroadism, they're into Premillennialism. If they're not into allowing women to lead singing or prayer, they're into teaching that adulterous relationships can in some cases be right in the sight of God. I never cease to be astonished at the lack of knowledge displayed by so-called church members."

"Around here they don't want me to preach on the sinfulness of denominationalism. They don't want to hear sermons on certain subjects because some people might be angered and leave. The real problem is, however, that those who know that what is going on is wrong refuse to stand up and be counted for what's right. I believe that there are enough here who want to do right to have a good, solid congregation, but they seem content to let the troublemakers have their own way. Sad indeed, isn't it!"

"Believe you me, I intend on sending in a full subscription list as soon as I get moved. Marking those who are false teachers and causing division is an important job and I'm glad that there is a paper around that will do it. Maybe if we proceed enough to hold fast to sound doctrine others will open their eyes and take notice of the drifting, white-washing and watering down of truth that is taking place in many areas."

J. L. Davidson, long-time gospel preacher, of Conroe, Texas, enclosed two new subscriptions and ordered a dozen copies of our issue for November/1983.

Marion O. Moon, of Greenville, South Carolina, subscribed for three years and ordered two copies of the February/1984 issue.

Edna Eckerberg, of Olathe, Kansas, enclosed two three-year subscriptions.

Cody A. Burgin, of Bay Town, Texas, sent three subscriptions.

Houston McCorquodale, Shepherd, Texas: "When you published 'Christian Soldier', I was a subscriber. At present I am disturbed about certain doctrines and practices being introduced where I worship. I hope to be better informed through your publication."

"I would like to see articles on 'Sojourners!' Address from their brochure — *Sojourners*, Church of Christ, P. O. Box 898, Conroe, Texas 77305."

Mrs. Basil Jackson, Cookeville, Tennessee: "Some of us would never know what's going on without reading papers like yours, for we aren't warned about such until someone comes in and tears up a congregation . . ."

Mr. and Mrs. Franklin E. Brown, of Dixon, Missouri, enclosed \$35.00, saying, "We are thankful for the effort made and results in the Far East. As these people do not have the opportunity we have here in America to hear the word, we feel we can accomplish God's purpose there in the work being done at this time. Use check as needed."

READERS CONTINUE TO ORDER WHOLE SETS OF 'CROSSROADS' ISSUES TO EDUCATE OTHERS RE: THIS DANGEROUS HERESY

As we look upon it, *Contending for the Faith* is not some unilateral effort on our part to rescue this generation from the many attacks being made on truth from all sides; rather, as Paul put it, in I Corinthians 3:9, we are "workers together with God", not just in this, but in all matters affecting both the spread as well as the defense of the gospel of Christ.

One way that our readers have found they can help is by ordering WHOLE SETS of our back issues on "Crossroadism", which they, in turn, convey to others that they, too, may be alerted to the threat that the Crossroads Philosophy coming out of Gainesville, Florida, poses to the doctrine and also to the unity of the entire brotherhood.

If you could but see our mail, you might be astonished at the huge numbers of these "Crossroads" sets that our readers are ordering and that we continue to mail out. Hundreds of these orders, of course, we already have reported. However, since our last report, many more have been received.

For instance, **Edwin J. Neusch**, of Amarillo, Texas, ordered a set; **Rita Boemer**, of Aurora, Colorado, two sets; **Glen R. Harris**, of Hermitage, Pennsylvania, one set; **Dorothy E. Harris**, of Boynton Beach, Florida, one set; **Reed Miller**, of New Martinsville, West Virginia, two sets; **Mr. & Mrs. Dewel Wood** (for the **Four Mile Hill church of Christ**), Route 5, Searcy, Arkansas, 20 sets; **Don Hollady**, Everman, Texas, one set; **K. P. Wheatley**, Judsonia, Arkansas, one set; **B. A. Ray**, Conroe, Texas, one set; **Mrs. Glen Sneed**, Hartwell, Georgia, one set; **James Thompson**, Lilbourn, Missouri, one set; **Opal Spindle**, Sulphur, Oklahoma, one set; **John Knight**, Anchorage, Alaska, one set; **Art Adams**, Portage, Indiana, one set; **Mrs. David Leonard**, Harrisburg, Arkansas, one set (for church library); **Gene Parsley**, Indianapolis, Indiana, one set; **Mrs. John D. Timmerman**, Shreveport, Louisiana, two sets; **Robert G. Wheeler**, Bakersfield, California, two sets; **Paul R. Tipton** (for the elders), Lucedale, Mississippi, ten sets; **L. O. Word**, Hampton, Arkansas, one set; **Mrs. A. H. Moore**, Coldwater, Mississippi, one set; **Dale & Jan Norwood**, Lewisville, Texas, one set; **G. J. Hackett**, elder, Oildale church of Christ, Bakersfield, California, one set; **W. L. Williams**, Cullman, Alabama, one set; **Ray Franklin**, Bastrop, Louisiana, one set; **William J. Baker**, Salt Lake City, Utah, one set; **Central church of Christ**, Ardmore, Oklahoma, three sets; **Pati Geurin**, Tulsa, Oklahoma, one set; **F. J. Porterfield**, San Antonio, Texas, two sets; **Harold L. Meisenheiner**, Alton, Illinois, two sets; **Ronny Hightower**, Spring, Texas, one set; **Don and Donna Gibson**, Farmington, New Mexico, one set; **Michael L. Moore**, Murray, Utah, one set; **Miss Susan E. Fernandez**, Indianapolis, Indiana, one set; **R. A. Townsend**, Livingston, Texas, three sets; **Alice Hunter**, Hazel Green, Alabama, one set; **C. A. Mott, Jr.**, Pineville, Louisiana, three sets; **J. Shirley**, Odessa, Texas, one set; **Hugh Wright**, Dayton, Tennessee, one set; **Olen Jones**, Kermit, Texas, one set; **Edgar P. Jacks, Sr.**, Roxie, Mississippi, one set; **Billie J. Hunter**, Cabot, Arkansas, one set; **Matt R. Wright**, 733 Main Street, Wellsville, Ohio, two sets; and many more.

(NOTE: By this time, we now have 15 separate issues in our "Crossroads" packet. Above are only a few of the hundreds and thousands of WHOLE SETS of these issues that have been ordered to date. When ordering, please enclose \$8.25 per set. (This amount includes \$6.25 for the issues themselves plus \$2.00 for packaging and postage.) Please address all such orders to **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.**)

Herman Anderson, Auburn, Georgia: "I do appreciate being informed on what is happening in the brotherhood."

Ron Bible, Channelview, Texas: "Please stop the Contender for the Faith. I think it's trash. You can refund the difference to who ever sent it to me."

B. D. Heidemann, Prosser, Washington: "I don't like to miss an issue simply because I want to know what is going on."

Frank L. Caldwell, Union City, Tennessee: "I continue to enjoy your publication and appreciate your good work of keeping the brotherhood informed on the many false teachings which are plaguing us at this time. Keep up the good work."

Oscar P. Craft, elder, Duncan, South Carolina: "I enjoy receiving the paper and commend you for making the brotherhood aware of some of the problems facing the church today. Keep up the good work. Our hope and prayer is to one day see the body of Christ again united to fight denominationalism and other "isms".

Robert Stapleton, evangelist, Windham, Ohio: "I had quite a debate going with a fellow down in West Virginia after your printing my article on brother Bales' teaching. The old boy finally quit writing rather than to answer my questions."

Donald R. Cooper, Baltimore, Maryland: "I appreciate very much the articles in your paper. They are very timely and needed."

Dennis D. Robins, of Paducah, Kentucky, turned in six new subscriptions.

Chuck & Rita Boerner, Aurora, Colorado: "My wife and I are still young Christians but we appreciate the way *Contending for the Faith* stands up for the Bible and Christ's church. We are attending services at the congregation of Hoffman Heights, in Aurora, Colorado."

Mr. and Mrs. Harry C. Moore, of Dayton, Ohio, enclosed another \$200.00 toward our contending for the faith fund.

John Fenton, Blue Springs, Missouri: "We do appreciate the task you have undertaken of keeping the brotherhood informed, and we pray you may have the strength to continue for many more years."

Byron Beasley, minister, Lometa, Texas: "I had one of those fellows (Crossroader) in my audience about six weeks ago. As he came by and shook hands with me, he said, 'I'm glad to see someone fighting denominationalism; I think Ira Y. Rice, Jr., is promoting it.' He found out pretty quick that I am a subscriber to *Contending for the Faith*, and also that I am in perfect harmony with what his brother Rice is doing. I shudder to think what this insidious virus would have done to the brotherhood if you hadn't taken the initiative to expose it as you did. I am grateful to you and brother Guy N. Woods . . . I also am enclosing another \$10.00 for you to use as you see the need in your work . . ."

Mrs. Karel Hurt, 695 Riford Road, Craig, Colorado, wrote that she was starting a monthly service for churches (congregations) consisting of filler material for local bulletins. Each month's publication will have enough material to fill two pages each week. She assures us this will be high quality material from a 25-year collection. Those interested please write to her directly at her above address.

Stanley E. Peurifoy, of Longview, Texas, ordered all our previous issues on the Crossroads heresy.

Mr. and Mrs. Fred R. Bogle, of Orlando, Florida, enclosed another check for \$50.00, saying, "We do love and appreciate you and the staff writers of *Contending for the Faith* and the *Firm Foundation* for carrying high the banner of Christ. You brethren are among the very few that we know of who are doing it. . . . Preach the gospel of Christ and expose error! Keep up the great work."

Forrest A. Rachels, Greenfield, Tennessee: "Keep up the great work."

W. R. Lester, of Jonesboro, Arkansas, renewed two, sent two new, added an extra \$25.00 onto his check, saying, "I thank God for you and men like you who stand for the truth. Keep up the good work."

R. A. Townsend, of Livingston, Texas, ordered two sets of our "Crossroads" issues, two sets of our "NIV" issues, turned in two subscriptions and added \$150.00 "extra", saying, "Enclosed check for \$150.00 is to use as you see fit. I and my wife have surely been enlightened by your books and all issues of *Contending for the Faith*. We are so glad to see that you take the stand you have against "Crossroads."

"I have tried to show the issues to _____, but they will not even look at them. Also, I have a tape on the "Crossroads Movement" by brother Boyd, but they will not hear it. . . . I do not know if the movement of Crossroads has come into the church at _____, but the introduction of some of the teaching material leaves it open for a good chance — NIV introduction and support, *Rubel Shelly* works in Ladies Bible Class, *Richard Rogers'* study of the Holy Spirit. I was surely let down by the attitude of _____ refusing even to listen to the tape or read *Contending for the Faith*. . . . Best wishes to both of you and all your efforts in the Far East. . . ."

(NOTE: "It literally astonishes me how many elders refuse even to consider the mass of evidence demonstrating Crossroadism to be one of the most dangerous undermining heresies to come along this century," I replied, in part, "— especially when one of the principal facets of it is to undermine the authority of elders themselves!")

"In our August/1984 issue we'll be carrying a statement by the elders of the largest church in Cincinnati as to what happened to them. Like _____, they would not listen either. In fact, for five years they allowed the church under their oversight to go 'Crossroads.' When they saw that it was being taken completely out from under their oversight, they belatedly tried to retrieve their authority. However, to do so, it meant that those determined to remain 'Crossroads' refused to follow their oversight; hence the church divided. If _____ could somehow be persuaded to read those elders' statement they might — just might — come to see what the furor is all about. . . ." IYR Jr.)

Jean Faber, of Woodsfield, Ohio, ordered two sets of our five-issue series of *Contending for the Faith* featuring the 19-part review of the *New International Version* by A. G. Hobbs. **F. W. Jerkins**, of Waycross, Georgia, ordered a set — and **Steve Walden**, of Tupelo, Mississippi, ordered five sets.

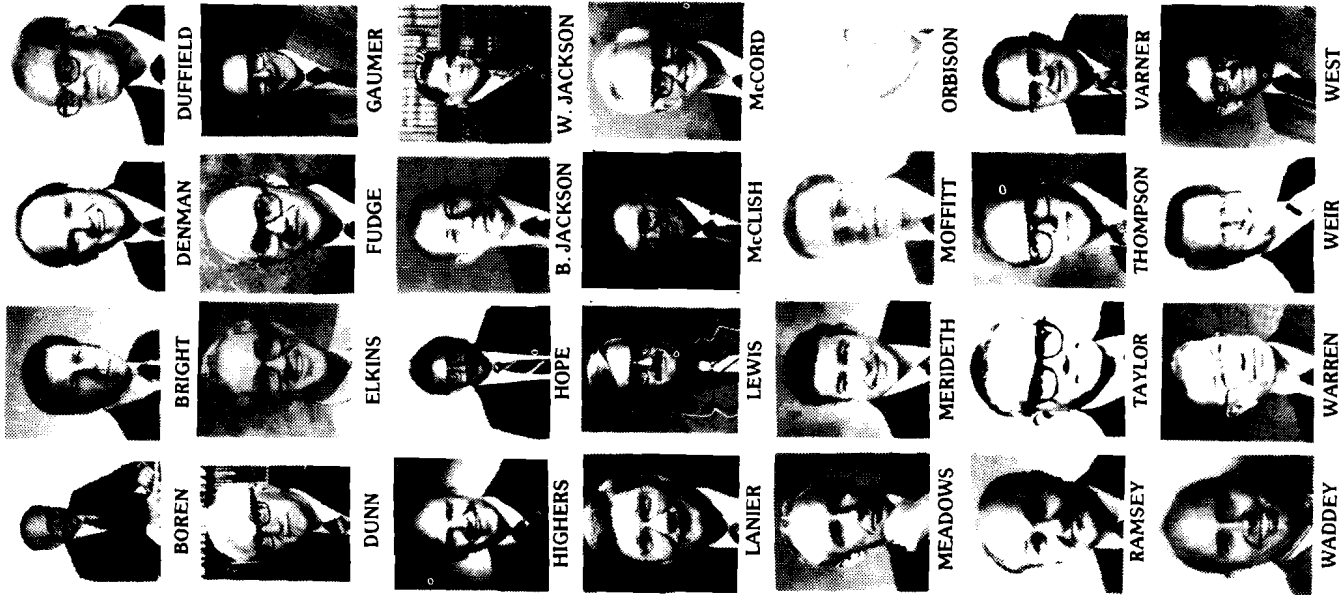
Large numbers of these sets are going out to those who not only wish to inform themselves of the tragic dangers of the NIV, but to inform others, as well. You may order these sets at \$2.50 per set, plus \$1.05 for postage and handling. Please address all orders to **CONTENDING FOR THE FAITH, Post Office Box 26247, Birmingham, AL 35226.**

Mrs. Oscar Patchell, of Heber Springs, Arkansas, sent \$100.00 toward helping us contend for the faith.

Ordell H. Heavin, of Springfield, Missouri, who has helped us so much in so many ways, asks the prayers of the brethren as he has had major surgery for cancer and still has to undergo treatments. "I do hope and pray that I can get well enough to preach again," he writes. "The Lord's will be done in all things. I do want your prayers."

Carroll L. Reynolds, Elkhart, Indiana: "I really like this paper and would like to continue getting it."

THIRD ANNUAL DENTON LECTURES



NOVEMBER 11-15, 1984

BOOK AND TAPES OF LECTURES AVAILABLE

DUB McCLISH, DIRECTOR

SUNDAY, NOVEMBER 11

THE BOOK OF REVELATION - AN INTRO-
DUCTION
CHRIST ADDRESSES THE SEVEN CHURCHES
(Rev. 1:1-20)

THE BOOK OF REVELATION--KEYS TO INTER-
PRETATION
DIFFICULT PASSAGES IN REVELATION: Is the
Father or the Son speaking? (1:9); What is the
'Lord's day'? (1:10); Who or what are the angels
of the seven churches? (1:20); How will Christians
have authority over the nations? (2:26)

ANSWERING FALSE DOCTRINES -- REVELA-
TION: There will be separate nations for the
righteous and the unrighteous (20:5-6); The church
will be caught up from the earth for a seven year
'rapture' (4:1-2); The 'Great Tribulation' will
occur while the saints are in the 'rapture'
(1:9; 7:14, etc.)

CHRIST, THE VICTORIOUS LAMB AND LION
DIFFICULT PASSAGES IN REVELATION: Why
does Christ speak of the Father as 'my God' when
Christ himself is deity? (3:12); Who are the 24 el-
ders and the 4 living creatures? (4:1-5, etc.); How
did the 144,000? (7:4; 14:1, 3)

MONDAY, NOVEMBER 12

WONDERFUL HEAVENLY SCENES AND THE
BOOK WITH SEVEN SEALS (Rev 4:1-7:17)
DIFFICULT PASSAGES IN REVELATION: What is
the 'great tribulation'? (7:14, etc.); Who is 'Ab-
addon' and 'Apollyon'? (9:1-2, 11); What is the
'little book'? (13:1-6)

DIFFICULT PASSAGES IN REVELATION: Who
are the radiant woman and her son? (12:1-2, 5-6);
What is the war in heaven and the casting down of
Satan? (12:7-9); What is referred to by the 42
months, 1260 days and 'a time, times and half a
time'? (11:2; 12:6, 14); What are the 'book of life'
of the Lamb, 'the books' and 'the book of life'?
(13:8; 20:12)

THE BOOK OF REVELATION--A SURVEY--41
ETERNAL PUNISHMENT (Rev. 14:11; 20:10)
The judgment of God against sinners will be eternal
extinction rather than unending conscious torment
The judgment of God against sinners will be unend-
ing conscious torment rather than eternal extinc-
tion

ANSWERING FALSE DOCTRINES -- REVELA-
TION: Jesus is coming soon (3:11; 22:7; 12, 20); In-
strumental music is scripturally authorized (15:3;
14:2; 15:2); Christ will come a third time, seven
years after his return (19:11, 16); Warning, to establish his
kingdom (19:11, 16)
LETTERS TO THE CHURCHES OF ASIA -- #1
(Rev. 2:1-29)

TUESDAY, NOVEMBER 13

ANSWERING FALSE DOCTRINES -- REVELA-
TION: There will be a literal 1,000 year reign of
Christ (20:4-6); There will be innumerable conver-
sions of the Jews during the 'rapture-tribulation'
(7:13-14); The kingdom and reign of Christ are yet
future (1:13; 20:4-6)

10:00 AM Ollie Duffield
11:00 AM James Meadows
12:00 PM LUNCH BREAK
1:00 PM W. Terry Varnner
2:00 PM DISCUSSION FORUM:
W. Terry Varnner

3:45 PM W. Terry Varnner
Robert Taylor, Jr.
5:00 PM DINNER BREAK
7:00 PM Garv Workman
8:00 PM Wendell Winkler

9:00 AM Robert Taylor, Jr.
10:00 AM Tom Bright

11:00 AM J. Noel Merideth

12:00 PM LUNCH BREAK
2:00 PM Frank Dunn
3:00 PM DISCUSSION FORUM:
Alan Highers

3:45 PM Alan Highers
Garland Elkins
Thomas B. Warren
5:00 PM DINNER BREAK
7:00 PM Bert Thompson
8:00 PM Wayne Jackson

9:00 AM John Waddey
10:00 AM Wayne Jackson

11:00 AM Bill Jackson
12:00 PM LUNCH BREAK
2:00 PM Maxie Boren
3:00 PM DISCUSSION FORUM:
Alan Highers

3:45 PM Alan Highers
Garland Elkins
Thomas B. Warren
5:00 PM DINNER BREAK
7:00 PM Hugh McCord
8:00 PM Johnny Ramsey

THE ANGELS OF GOD
THE FALL OF THE HARLOT, THE BEAST AND
THE FALSE PROPHET (Rev 17:1-19:21)
THE BOOK OF REVELATION--A SURVEY--#2
THE GREAT JUDGMENT (Rev. 20:1-15);
Is the second coming of Christ ushering in the
great day of judgment, yet in the future, or did it
occur in A. D. 70 with the destruction of Jerusa-
lem?
Questions fielded from the floor

THE MILLENNIUM (Rev. 20:1-10)
THE FINAL JUDGMENT AND ETERNAL RE-
WARDS (Rev. 20:11-22:5)
WEDNESDAY, NOVEMBER 14

LETTERS TO THE CHURCHES OF ASIA -- #2
(Rev. 3:1-22)
DIFFICULT PASSAGES IN REVELATION: Who is
the beast represented by '666'? (13:17-18); Who
or what is 'Babylon the great... the great har-
lot'? (14:8; 17:1-6)
DIFFICULT PASSAGES IN REVELATION: What is
meant by 'the spirit of prophecy'? (19:10); What
is the 'new heaven' and the 'new earth'? (21:1);
Why is the 'new Jerusalem' described as coming
DOWN from heaven? (21:2, 10)

THE SEVEN ANGELS AND THEIR SEVEN
PLAGUES (Rev. 15:1-16:21)
SCRIPTURAL BAPTISM (Rev. 1:5)
Must one understand that baptism is for salvation
or the remission of sins to be scripturally baptized
(and thus washed/loosed from his sins)?
Questions fielded from the floor

THE CHURCH OF THE TRIUMPHANT CHRIST
SATAN--HIS PERSON, NATURE, WORK AND
DESTINY
THURSDAY, NOVEMBER 15

THE SOUNDING OF THE SEVEN TRUMPETS
(Rev. 8:1-11:19)
ANSWERING FALSE DOCTRINES -- REVELA-
TION: Christ is a created being rather than the Cre-
ator (3:14); The 144,000 alone will dwell in heaven,
while the remainder of the saved will live on earth
eternally (7:4-8; 14:1, 3); There will be a literal bar-
title of Armageddon between the 1914 followers of Christ
and his enemies (16:14-16); The 'earthly class'
will be scattered and dispersed forever (21:1);
THE WOMAN AND THE MAN CHILD VS THE
DRAGON AND HIS HELPERS (12:1-14:20)

THE BEATITUDES OF REVELATION
WHO ARE 'IN THE LORD'? (Rev. 14:13)
Are there sincere, knowledgeable, devout Chris-
tians scattered among practically all of the denom-
inations?
Questions fielded from the floor

THE LAST WORDS OF REVELATION
(Rev. 22:6-21)
THE BOOK OF REVELATION -- A SUMMARY

SPECIAL FEATURE: DAILY DISCUSSION FORUMS
ON CONTROVERSIAL SUBJECTS

CHURCH OF CHRIST

312 PEARL ST. DENTON, TX 76201

READERS' REGULAR CONTRIBUTIONS, WILLS TO OUR CONTENDING FOR THE FAITH FUND COULD MAKE REAL DIFFERENCE IN DEFENDING TRUTH FOR GENERATIONS

Of all the strange phenomena among "us" of the churches of Christ these days one of the most inexplicable is that great numbers of us believe one way, but many of our regular contributions — even the way we make out our wills — go to the support of things that we do not believe in at all!

A common frustration among those of us who are genuinely contending for the faith is how easy it seems to be for those in error to come up with large sums of money to finance their huge efforts contrary to the truth, but how hard it is for the truth to have the funds necessary for its own defense!

It makes no sense at all. But it does not have so to be. If those of us who really believe the truth as it is in Christ Jesus would conscientiously contribute regularly and generously to the support of our *Contending for the Faith Fund* — and then name it in our *wills*, leaving large bequests to this fund when we die — there is no telling how far this would go toward preserving the truth of the gospel among churches of Christ for the rest of this and future generations.

Following are just a sampling of those who have helped us to get the message out with their contributions. All of these, being contributed to and through the Bellview church of Christ, in Pensacola, Florida, were tax-deductible.

Right now there are hundreds — possibly thousands — of our readers who have not given even what the government allows for you to deduct from your taxable income. Instead of letting the opportunity pass — and then having to pay this to the government as tax what you *could* have given to the Lord — why not follow the example that these have set and do all you can the rest of this year — and then each month in future years (and in your wills) — to help us "contend earnestly for the faith as it was once delivered to the saints"!

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING SEPTEMBER/1982:

M. A. Agulluz	8.00
Ruth F. Alexander	2.00
Boots Bacon	21.00
Harold G. Beale	20.00
H. Truman Boyd	60.00
Roger & Damie Carter	10.00
George Creel	5.00
Mr. & Mrs. Oscar T. Driver	10.00
John H. Fenton	10.00
Ordel H. Heavin	20.00
Mrs. Myra H. Hill	25.00
H. N. Hurd	20.00
John R. Ledbetter	100.00
Bob McGoldrick	10.00
Mrs. G. L. Martin	20.00
Ernest W. Meador	14.00
H. L. Meeks	5.00
Mr. & Mrs. John Miller, Jr.	10.00
Dorothy Muckelvane	10.00
Trish Pearson	5.00
Cerman E. Penn	4.75
Mr. & Mrs. Larry T. Perry	10.00
D. Ray Pippin	25.00
Mrs. Charlie Roberts	10.00
William L. Schwegler	60.00
William E. Simpson	20.00
W. S. Taylor	10.00
Gladya N. Tune	21.00

Delbert L. Turner, Jr.

10.00	
William Wright	10.00
Clarkson Church of Christ, Clarkson, TN	50.00

TOTAL Received Via Contending for the Faith Fund During September/1982 \$835.75

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING OCTOBER/1982:

M. A. Agulluz	\$8.00
Ruth F. Alexander	2.00
Mrs. Boots Bacon	26.00
Mac Barlee	25.00
Harold G. Beale	20.00
Cielave M. Boor	20.00
Joe W. Boyd	6.00
Don Browne	10.00
Herman S. & Catherine A. Carter	280.00
Catherine A. Carter	350.00
Kelly V. Chastain	25.00
Sue Clifton	5.00
Roy Coghlan	12.00
Wilbur Coas	50.00
George Creel	5.00
J. O. Donaho	75.00
Nettie Lee Eddy	10.00
Lou Nell Elkins	5.00
Melvin Elliott	25.00
Gerald W. Ellis	20.00
Curtis Floyd	50.00
Mr. & Mrs. W. L. Hettick	6.00

Mrs. Gardean W. Latham

45.10	
John T. McClure	12.00
Mrs. G. L. Martin	25.00
H. L. Meeks	5.00
L. A. Miller	15.00
Maggie M. Moody	20.00
Bill X. Morgan	100.00
Mrs. Jack A. Moulder	50.00
Dorothy Muckelvane	50.00
William L. Schwegler	10.00
Mrs. Zelpha Sprague	60.00
Mrs. Leo B. Switzer, Sr.	50.00
Mrs. Leo B. Switzer, Sr.	30.00
Gladya N. Tune	7.00
Church of Christ, Clarksburg, TN	50.00

TOTAL Received Via Contending for the Faith Fund During October/1982: \$1,514.10

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING NOVEMBER/1982:

Ruth F. Alexander	\$2.00
Harold G. Beale	20.00
Ralph Brinkley	50.00
Catherine A. Carter	280.00
George Creel	5.00
Damie & Roger Elliott Carter	20.00

Mr. & Mrs. Oscar Driver

15.00	
Quentin A. Dunn	8.00
Lou Nell Elkins	5.00
John H. Fenton	10.00
Albert L. Fulks	50.00
James A. Green	50.00
Carroll D. Harris	5.00
Ordel H. Heavin	20.00
W. L. Hettick	6.00
Pat McGee	50.00
Mrs. Gus L. Martin, Sr.	25.00
Rober G. Mattingly	5.00
H. L. Meeks	5.00
L. A. Miller	15.00
Maggie M. Moody	20.00
Harry C. Moore	100.00
Dorothy Muckelvane	10.00
Charlie Nicks	20.00
Mr. & Mrs. Floyd Pierce	5.00
Mrs. Charles Roberts	5.00
Kelly Rogers	6.00
William L. Schwegler	60.00
Margaret E. Spear	60.00
Mr. & Mrs. Wesley Starling	50.00
Claude & Faye Stradley	10.00
W. S. Taylor	11.00
Rocky Thompson	20.00
Gladya N. Tune	7.50

TOTAL Received Via Contending for the Faith Fund During November/1982: \$1,045.50

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING DECEMBER/1982:

Marco A. Agulluz	\$16.00
Mrs. Ruth F. Alexander	8.00
Harold G. Beale	2.00
Bill Boyd	20.00
Charles J. Brown	48.05
Damie & Roger Elliott Carter	5.00
John A. Carter	192.00
George Creel	5.00
J. L. Davidson	30.00
M. W. Davidson	100.00
Lou Nell Elkins	5.00
John H. Fenton	10.00
Mrs. Iva R. Gentry	21.00
Ordel H. Heavin	20.00
W. L. Hettick	8.00
Herbert Hurd	50.00
Mrs. Gus L. Martin	50.00
Joe Meador	25.00
L. A. Miller	14.50
Maggie M. Moody	15.00
Bill W. Morgan	20.00
Mr. & Mrs. Guy P. Moss	100.00
Dorothy Muckelvane	100.00
Mrs. Oscar Patchell	10.00
B. L. Phillips	100.00
Mr. & Mrs. Floyd Pierce	32.00
Mrs. Nona Mae Roberts	5.00
William Simpson	5.00
Sallye Spalding	20.00
W. S. Taylor	500.00
Gladys N. Tune	10.00
Clarksburg, TN Church of Christ	7.00
Church of Christ	50.00

TOTAL Received Via Contending for the Faith Fund During December/1982: \$1,651.55

Fund During December/1982: \$1,651.55

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING JANUARY/1983:

M. A. Agulluz	8.00
Ruth F. Alexander	2.00
Jean Alexander	15.00
Mr. & Mrs. Fred A. Baker	10.00
Harold G. Beale	20.00
H. Truman Boyd	60.00
Franklin E. Brown	37.00
Wallace W. Burleson	600.00
Troy F. Carr	42.00
Catherine A. Carter	320.00
Damie & Roger Elliott Carter	10.00
Herman S. Carter	400.00
John A. Carter	100.00
Roger Church	100.00
George Creel	5.00
Paul Curless	10.00
Mr. & Mrs. J. O. Donaho	100.00
Mr. & Mrs. Oscar T. Driver	5.00
Lou Nell Elkins	5.00
James A. Green	50.00
George R. Hancock	25.00
Orval Harris	20.00
Roy J. Heam	25.00
Ordel H. Heavin	20.00
William L. Hettick	8.00
Burnis G. Hicks	14.10
Charlie Ivie	10.00
Grace E. Jordan	5.00
Neil McBride	95.00
R. H. McDaniel	50.00
Mrs. Gus L. Martin	25.00
Maggie M. Moody	10.00
Harry C. Moore	100.00
Fred Muckelvane	10.00
Mrs. Mary Nelson	100.00
Charlie Nicks	30.00
Nona Mae Roberts	5.00
Mary F. Schultz	10.00
William L. Schwegler	70.00
C. B. Shori	70.00
M. A. Agulluz	2.00
Harold Thomas	10.00
Rocky Thompson	5.00
Gladya N. Tune	7.00

ANONYMOUS Church of Christ, Clarksburg, TN 50.00

TOTAL Received Via Contending for the Faith Fund During January/1983: \$2,729.10

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING FEBRUARY/1983:

Marco A. Agulluz	\$8.00
------------------	--------

Harold G. Beale 20.00

Damie & Roger Carter 10.00

L. A. Cook 5.00

Paul Curless 25.00

Warren M. Cutright 10.00

Oscar Driver 5.00

John H. Fenton 10.00

Mrs. Ethel F. Fikes 25.00

James A. Green 30.00

Ordel H. Heavin 20.00

William L. Hettick 6.00

Bill Lawler 9.00

Ernest Loomis 3.45

Leroy Lyles 5.00

L. A. Miller 15.00

Maggie M. Moody 10.00

Fred Muckelvane 20.00

Mrs. George Norton 20.00

Mrs. L. C. Perry 20.00

Nona Mae Roberts 5.00

William L. Schwegler 70.00

C. B. Shori 193.44

William E. Simpson 60.00

Maryland Spears 20.00

John H. Strother 100.00

Gladya N. Tune 7.00

Mrs. Charles Youree 500.00

Church of Christ, Clarksburg, TN 50.00

TOTAL Received Via Contending for the Faith Fund During February/1983: \$1,281.89

RECEIVED VIA CONTENDING FOR THE FAITH FUND DURING MARCH/1983:

M. A. Agulluz	\$8.00
Harold G. Beale	20.00
Herman S. Carter	320.00
George Creel	5.00
Oscar Driver	5.00
Lou Nell Elkins	5.00
John & Christel Fenton	10.00
James A. Green	15.00
Robert D. Gustafson	1.50
Ciera Harris	100.00
Ordel H. Heavin	20.00
Herbert Hurd	100.00
Joseph & Grace E. Jordan	15.00
Mrs. G. L. Martin	25.00
Maggie M. Moody	20.00
Harry & Catherine Moore	100.00
Bill Morgan	100.00
Fred Muckelvane	10.00
Nona Mae Roberts	5.00
B. H. Thompson	50.00
Gladya N. Tune	7.00
Church of Christ, Clarksburg, TN	50.00

TOTAL Received Via Contending for the Faith Fund During March/1983: \$991.50

(NOTE: Readers who want to be a part of our ongoing effort to contend earnestly for the faith don't have to wait until you make out your wills to do so. All contributions to our *Contending for the Faith Fund* are tax-deductible. Please make out your regular contributions payable to **Bellview Church of Christ**, clearly earmarked "*Contending for the Faith Fund*", and mail them either %Elders, 4850 Saulley Road, Pensacola, Florida 32506 or % Post Office Box 26247, Birmingham, Alabama 35226. IYR Jr.)



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

'RESTORATION SUMMIT' —Unity Or Compromise?

Ira Y. Rice, Jr.

From the facts which have been made available to us, the original idea for what its sponsors styled a "Restoration Summit" was generated by **Alan Cloyd**, a former independent Christian Church preacher, now directing what they call their "Restoration Leadership Ministry", under the oversight of the elders of the Vultee church of Christ, of Nashville, Tennessee.

Conducted August 7-9, 1984, on the campus of the Christian Church's Ozark Bible College, at Joplin, Missouri, this meeting was between some 50 supposedly representative men from the churches of Christ and an equal number from the independent Christian Church.

The following comments and excerpts will be an attempt to set forth somewhat in capsule form things that were said and done in the Joplin meeting that are of more than passing interest to faithful brethren among the churches of Christ everywhere.

In his introductory remarks and presentation of the first speaker, the Tuesday night of August 7, 1984, brother Cloyd had the following to say, some of which may be more revealing than he intended. (Space limitations obviously prevent us from quoting everything that was said by him or anyone else; however, in excerpting, I'll at least try to be fair.) In part, he said,

"... I am really into this kind of meeting in an emotional way as well. I grew up in a background of the independent Christian Church, raised in it, steeped in it, from day one almost, studied at the feet of Gamaliel, went to Cincinnati Bible Seminary ... preached in independent Christian Churches for seven years, learned the truth of the gospel in that fellowship, now make non-instrument churches of Christ the base for my career. But, nevertheless, on both sides of the key-board, there are people there that I love and admire most of all the people in the world. And though I

may not know every name in this room tonight, you fall squarely in that category ..."

"I could not imagine a more cordial meeting than we've had here so far. We're off to a good start. Now it's going to be up to every one of us to keep it that way ... Keep it cordial. Above all things, brethren, love one another in this meeting. Now if you are not equipped to do that, please politely excuse yourself tonight and just go on home and fold your hands in complacency where we've all been for the last 78 years. ..."

"One of our big problems I have noted in the last going on nine years since I've been in full time evangelism on the road, is that we do not know one another very well. When I travel amongst Christian Church people ... many of them have a terrible time understanding just where I'm coming from. When I travel amongst brethren of the non-instrument persuasion ... they have a lot of trouble understanding where a lot of you fellows are coming from, Christian Church brethren ... I hope that every man of you will consider yourself a committee of one to take this information back where it is needed—in the hands and minds of your people ..."

(NOTE: Some of us have a hard time distinguishing between what brother Cloyd calls "travel amongst Christian Church people" and open violation of II John 9-11. As for "brethren of the non-instrument persuasion" having trouble understanding where Christian Church preachers are "coming from", we have understood it quite well for approximately a century now—determination to keep the instrument regardless if it splits the church or not! And all the cordiality in the world is not going to disguise that fact. IYR Jr.)

The first speaker on the program, introduced by brother Cloyd, was **Monroe Hawley**, of Milwaukee, Wisconsin, who, he said, is "a man that in many ways turned my thinking around because he made me look within myself and

(Continued on Page 3)

Contending FOR THE Faith

ISSN-0744-7906

Volume XV, No. 11

November/1984

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
Mark K. Lewis
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 \$1.88 postage	\$6.88
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 Cop. 5.90 plus 5.45 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 communication to **CONTENDING FOR THE FAITH**, Post Office Box 26247, Birmingham, Alabama 35226.

POSTMASTER: Please send address changes 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

Can Humpty-Dumpty Be Put Back Together Again?

To begin with, how presumptuous can you get! How in the name of "restoration" can there even be a so-called "Summit" meeting — of equals? And how can there be any *real* "unity" when what some styled the "elite" at the summit look down upon the rest of us brethren as a bunch of "knuckleheads!"

It was not until we got down almost to the end of the eight-or-nine hours of tapes of that arbitrarily called "Restoration Summit — 1984" that was conducted, August 7-9, 1984, on the campus of the independent Christian Church's Ozark Bible College, at Joplin, Missouri, that it seemed to dawn upon the Summiteers that "they" without what **Alan Cloyd** called us "knuckleheads" have no real prospect of achieving the "unity" their meeting was supposed to be all about.

NOT AGAINST GENUINE CHRISTIAN UNITY

Lest someone entertain the erroneous idea that just because this editorial starts out the way it does, we are somehow against *Christian* unity, let me hasten to assure everyone that such is not the case. *Genuine* Christian unity, we are very much *for*. But something simply *called* unity, which, in fact, is *not*, we are very much *against*.

Transparently, there is just no way for what is being proposed to unite us. If anything, if it is not stopped here and now, it is going to divide us more than ever. Before going into the "whys" and "wherefores" leading to such a conclusion, however, first, we need to consider how such a self-styled "Summit Meeting" ever came about to begin with.

Some of us have looked upon what is called the "*Restoration Leadership Ministry*" (now under the oversight of the elders of the Vultee church of Christ, of Nashville, Tennessee) with deep reservations. Not that at least *some* of those denominational preachers thus seemingly won have not been genuine. Admittedly some of them have been.

However, when just a few years after himself "coming over" to the churches of Christ from the instrumental, independent Christian Church, Alan Cloyd now gets up a "summit" to "unite" us with what he supposedly *repented* of a decade ago, we are made to wonder about *his* conversion!

SO WHERE DO WE GO FROM HERE?

That Humpty-Dumpty did indeed have a great fall leading to open division between the churches of Christ and the so-called "Christian Church" approximately 100 years ago, we all know. Whether Humpty-Dumpty *can* be put back together again — *ever*, or even *should* be — is open to serious question.

But when a former "Christian Church" preacher *infiltrates* us, starts telling us that instrumental music is *not* the problem (when we know better), starts calling for "Summit Meetings" for so-called "unity in diversity", removes and destroys a gospel tract by **H. Leo Boles** setting forth the truth on why we are divided, then calls those of us refusing to knuckle under a bunch of "knuckleheads" — well, brethren, it is time to ask ourselves two questions: 1) Are "they" going to *give up* the instrument? No . . . 2) Are "we" going to worship *with* it? No . . . So where *do* we go from here!

— Ira Y. Rice, Jr., Editor

'Restoration Summit'

(Continued from Page 1)

within the fellowship of people that I love dearly." Cloyd was especially effusive in his description of Hawley's book, entitled, *Reddiging the Wells*, saying, "We've got to read that thing. It will make you think about yourself and your priorities and values . . ."

On the subject of "History and Current Profile of Churches of Christ", brother Hawley, in part, had the following things to say:

"There have been a number, or several, unity efforts in the past. In 1938 there was a series of national unity meetings begun by Claude F. Witty and James DeForest Murch. I think we may have one or two here in our number tonight that may have attended some of these meetings. Meetings, I am sure, accomplish good. However, they were met, to some extent, by hostility on one side and by apathy on the other. In 1969, there were two meetings conducted in Memphis and St. Louis, respectively, by small groups of men, several of which are here in our presence in our group tonight. And I would like to tell you, I think, about some regional meetings which we had in Minnesota and Wisconsin . . .

"We had a total of 14 meetings, held between 1965 and 1970, among the non-instrumental groups and those of the instrumental group in the states of Wisconsin and Minnesota. I might also add that there was also a series of five meetings of a similar nature that took place in the non-instrumental group between those who varied in their understanding of how congregations are to cooperate. The initiative for these meetings was undertaken by a number of non-instrument preachers and very quickly and happily accepted by those of the other persuasion. The purpose of the meetings was to work toward genuine unity so far as this was possible within the confines of our own consciences.

"I remember very well that at the first meeting that we had that all of us were walking around on eggs, afraid that we were going to say something that was going to upset the apple cart . . . We have several of us here tonight who were present at most of those meetings . . . I'm sure that they will confirm what I said. When we finally came to the point where we could speak absolutely frankly without offence—we had a few rough periods of time, but for the most part there was always expressed the attitude of genuine Christian love toward one another. We even got out and played football occasionally—and when we did, we didn't try to line up according to what we believed doctrinally (*laughter from the audience*) . . . That helped to break down the feeling there. No one ever suggested that anyone ever compromise his convictions or his conscience . . . I am sure that all of us who have come here tonight come with that attitude of mind—that we have come here to look at the word of God, and that we have not come here in an effort for anyone to compromise his convictions. I think that I can honestly say that we achieved genuine dialogue. We studied in areas of agreement as well as of disagreement. And the fact that we were able to achieve dialogue was indicated by the fact that we got to the place where we could even disagree among ourselves in the presence of the other folks. When you get to that point, you have dialogue (*laughter from audience*) . . . There was a spirit of genuine love that prevailed throughout.

"Now there were several things that we learned—and I think that we are going to find these same things true here; and perhaps it will speed our efforts a little bit if I point some of these things out. We learned, first of all, that our areas of agreement are far greater than our areas of disagreement. We found that we all agreed upon what is involved in one accepting Jesus Christ. There was no disagreement about what is involved in one becoming a child of God. We found that everyone respected the authority of the scriptures—and this is very important. We did not agree altogether by any means on how the scriptures are to be interpreted. But so far as respect for the scriptures was concerned, we did have agreement in this area. We very quickly learned that neither group is monolithic. We knew

among our own selves that we didn't all agree, but we didn't know that the other people didn't—and we very quickly found that this was true. We discovered, somewhat to our surprise, that one of the things that separates us is how we use language—that the terminology that we employ is not always the same. We found that the word 'unscriptural' means one thing to some people, and something else . . . Before we could come to an understanding of what we were talking about, we had to redefine our terms. We discovered that in addition to doctrinal differences which were present among us that we are also separated by traditions and practices which grow out of our cultural separation through years. Now these are areas that assuredly can be bridged; but I think that we need to recognize that all of the things upon which we differ aren't just matters of what the Bible teaches about something—that there are different ways of doing things sometimes among our two bodies.

"Perhaps the most critical question which we faced in all of our studies was how we go about interpreting the scriptures—and I'm going to inject a personal opinion here (and I speak only for myself in this) that I think that all of us involved in the restoration movement, regardless of what element we may be associated with, need to take another real good, hard look at what the Bible is and how we go about interpreting it . . . I have a very strong feeling that through the years our hermeneutic approach, in many cases, has just sort of grown without our giving adequate attention to the bases upon which it is to be found . . ."

Before going into the main body of his speech, brother Hawley went on to stress that he was speaking only for himself, saying, that very likely he would say some things that others of the churches of Christ would disagree with him on, but that he felt that the only way for us to deal fairly on things is just to try to deal absolutely honestly, to which we say, Amen!

To understand the churches of Christ, Hawley explained, it is necessary to understand their background. On the surface their division from the Christian Church/Disciples of Christ was precipitated by the issues of societies and instrumental music. Realistically, these were the *immediate* factors, but the *causes* were deeper. As to what the causes were, he continued,

" . . . it seems to me that they are to be found in a dichotomy between the twin ideals of Christian unity and restoration.

"Originally, the movement that we call the Restoration Movement was a Unity movement. It became a restoration movement—and I would have to disagree with those who have questioned that part—because all you have to do is read the writings of Campbell in the *Christian Baptist* and the great number of articles which he wrote to found the restoration of the ancient order of things. But the ideal of restoration was the *means* by which the unity was to be achieved. The validity of this seemed to be ratified, when the Stone and Campbell movements fused, beginning in about the year 1833.

"But after that they found that the religious world as a whole would not buy the program. In the course of time some began to emphasize the concept of *restoration* more than the concept of *unity*. Others began to emphasize the idea of unity at the expense of restoration. And there began to be two different approaches and points of emphasis here—one unity, one restoration—and the question came up then, if the two cannot work together, which one must be surrendered? Of course we know that so far as the Disciples of Christ are concerned, that they have chosen the idea of unity and have abandoned the idea of the restoration of the ancient order. But this particular difference and point of emphasis is something which was fundamental to the division which was to occur . . ."

Other contributing causes for the division which Hawley mentioned included different approaches to Biblical interpretation, political and sociological factors, as well as the introduction, in some areas, of German rationalism, which would be identified today as theological liberalism.

By the end of the last century, Hawley continued,

“ . . . there were three major positions which were assumed in the controversy—and each of them was promoted by certain religious publications. The *Gospel Advocate* and the *American Christian Review* opposed both the instrument and the society. The *Christian Standard* and the *Christian Evangelist* favored both. And in between there was a very substantial and very influential group, led by J. W. McGarvey, Moses E. Lard, W. H. Hopson, L. B. Wilkes and Robert Graham, who went together to found the *Apostolic Times*, which opposed the instrument and favored the society . . . In the course of time, those that took the middle ground found themselves bombarded from both directions, and eventually they went one direction or the other direction. I guess there is a lesson to be found in that somewhere . . . (*light, nervous laughter from the audience*) . . . ”

As to just when the division actually occurred, Hawley said, it is a great mistake to say that it occurred in the year 1906, when it was recognized by the United States census report, which was simply a ratification of what actually had been the case for some years. He pointed to seeds of division as far back as the 1850s, some churches dividing as early as the 1860s and 1870s, but said this did not ordinarily sever inter-congregational relationships—a congregation would divide over the music question, but there still would be a brotherhood relationship which existed after this had occurred.

Hawley further explained,

“ . . . The question may be raised as to why the music question was more significant in this area than the society question—and the answer, I think, is a very simple one and one we need to recognize: A person could be a member of the society and another person not a member of the society, and neither one was compelling the other to accept his point of view. The idea of Christian liberty was involved in this. However, when the instrument was brought in over the objection of a minority, those in the minority felt that they could not in conscience worship with the instrument; and, therefore, they left because their conscience was violated. It was simply the fact that we have here something that is involved in worship which involves the conscience of the individual in his own personal life which is not true of the ‘society’ controversy . . . ”

As to why the division came about on a brotherhood level, Hawley reasoned that congregations can divide locally only so many times before eventually you have it on a national scale—and that there were hundreds, possibly thousands of congregations that divided over these questions, leading one group to work with one element and one with the other until there gradually came a separation of the way. He described the 1880s as the “decade of division”, the 1890s largely completing the process, with the 1906 census simply recognizing the *fact* of division.

As to the names used to mark the division, he continued,

“ . . . I think that it is noteworthy to observe that both sides intentionally chose different names to mark the division in those areas where both groups existed—on the one hand, the Christian Church; on the other hand, the Church of Christ. Prior to this time these terms were used interchangeably throughout the nation. But when we find that by intent these names are chosen to separate from one another—and I have to ask the question for all of you to think about: I am wondering if the fact that names were chosen intentionally this way is not within itself a reflection of a sectarian attitude . . . ”

The rest of brother Hawley’s address was devoted largely to unfolding the historical development of the non-instrument churches from 1906 onward, which, while fascinating as history, limitations of space preclude our reporting in detail, as much as we wish we could do so in full.

Toward the close of his speech, however, he referred back to what he viewed as our “sectarian attitude”, saying,

“ . . . I want to come to what I personally believe is the greatest problem that we have—and I think that probably this is a problem which all of us here face—and this is the problem of the development of a sectarian spirit . . . As I try to view why this attitude has developed (and a lot of people don’t recognize that it’s there, but I believe it is or I wouldn’t have written a book about it — as I try to ask the question, why has this developed?, it occurs to me that among us we have two different perspectives. The one perspective is that which views restoration as a *process*. It is something for which we continually struggle, as we try to get closer and closer to the Lord and as we continually learn more about what the Lord wants us to do. But it’s the attitude that says we will profit by what others have done, but we will also study for ourselves; we do not yet have all the answers.

“The other attitude is the attitude that restoration is a *state*, that it has been achieved in its totality, that we have all of the answers, and that there is nothing else for us to learn. Now that picture may be overdrawn a little bit; but I almost think we can trace that attitude back to some of the thinking of Walter Scott, who seemed to believe that because the teaching relating to first principles and relating to the church had been understood, the restoration had been achieved in totality. And so, if you have *this* attitude, instead of the *searching* attitude, then you have a *different philosophy*; and the philosophy is that now that we have won the battle, now that we have made the progress that we have, we will circle our wagons and defend ourselves against all intruders. And this becomes a matter simply of defending the faith. Now please do not misunderstand me. I would not wish anyone to go away from here saying that I do not believe in defending the faith, because it must always be defended. But, on the other hand, are we talking about defending the faith or are we talking about defending the conclusions that have been reached by a consensus of preachers or students of the word of God *in the past*?

“May I point out that there have been *many* restoration movements since the time of Jesus Christ—but the one thing upon which many of these movements have collapsed is when they have assumed that they have *all* the answers because they had found *some* of the answers, and they turned into another religious sect. I honestly believe that we have to be concerned about this attitude as it may develop among us. I think I ought also to point out that I am concerned about an attitude of *contentiousness* on the part of a relatively small, vocal minority, who create dissension, often through the medium of religious papers—how else! . . . (*laughter from the audience*) . . . Somebody wants to say something, why nobody can keep him from starting a paper. And so papers are started in order to establish one’s particular perspective. And I think I would like to emphasize to you brethren of the Christian Churches that some of these people *are* in a definite minority, but they make a lot more noise than some of the others. The people who are involved are very, very conscientious; they are very sincere. I do not question anyone’s integrity. But I think that perhaps in all of this there is *one thing* that sometimes is overlooked—and that is the spirit of love.

“Now I have mentioned these things that I am concerned about—and I don’t want to leave these with you in any sense to negate the great good that has been accomplished. In other words, I have felt it best just to *mention* the problems, but that does not take away from the positive things which I think are very viable, very fine, in the brotherhood of Christians . . . ”

In his closing remarks, brother Hawley said that he would like to leave a final thought for his hearers:

“ . . . Restoration, by its nature, is a continuing search for truth. We have not found all of the answers; and we have not completely restored the church until we have recaptured the commitment and the life-style of the early Christians. Restoration is not completed by simply reaffirming certain doctrinal truth—that’s only a part of it. It has to go into our lives, into the life of everyone who is seeking to walk in the footsteps of Jesus. The movement began as a cry that people might be Christians only. I think that all of us at least give lip service to that. But it is also time that we take another look at ourselves and seek to wipe away the vestiges of sectarianism that we

have in our own lives and in our own thinking. And if we wonder sometimes why it is that some of the people who are out there don't understand our plea to be Christians only, is it not possible that we have not fully understood it ourselves? We need to take this message to the world; and, if we do so, God will bless us. Thank you very much . . . (strong applause)."

As far as *personal enjoyment* of a speech is concerned, the one delivered by the *second* speaker, **Boyce Mouton**, minister of the First Christian Church, of Carl Junction, Missouri, would be my choice. Introduced by **Knofel Staton**, President, Pacific Christian College, of Fullerton, California, Mouton's attitude toward things in general was delightful, however much he and I may disagree doctrinally.

Speaking on the subject of "History and Current Profile of Independent Christian Church", it was Mouton's responsibility to put things into perspective from the independent Christian Church's point of view. I had problems with the usage he made of certain words. For example, after discussing the preaching efforts quite a number of *denominational* missionaries had made into various parts of the world, including **John Williams**, of the London Missionary Society, to the New Hebrides, he said that

" . . . during his lifetime you could draw a circle on a map and within 2,000 miles of Tahiti not an island but that had heard the gospel . . . "

Not only did he thus refer to "gospel" in a strictly *denominational* sense, but he used the word "Christianity" in the same way. He used the words "Christian Church" to include all who are even *nominally* Christian—terminology which not only I but I think *most* of the brotherhood rejects.

It was Mouton's thesis that the movement leading to the formation of the American Christian Missionary Society somehow grew out of the fact that the denominational world, in those days, used such societies to send missionaries:

" . . . Every one of the missionaries that I mentioned," he said, "was sent out by a missionary society . . . Carey under the Baptist Missionary Society . . . Judson under the American Board of Foreign Missions (and later the American Baptist Mission Union) . . . Morrison went to China under the London Missionary Society . . . Williams to the New Hebrides under the London Missionary Society . . . "

"It was 1849 when our brethren had that famous (or infamous) convention. Alexander Campbell didn't go—and they made him the President, of all things, of a missionary society, the American Christian Missionary Society, which was dreamed of in 1849 and incorporated in 1950.

"The Episcopalians had started their missionary society in 1835, the Presbyterians in the U.S., in 1837, the Lutherans in 1838, the Plymouth Brethren in England in 1842, the Presbyterians in England in 1847, the Welsh Calvinistic Methodist Society in 1849, over in England. Now *our* brotherhood wanted to start a missionary society—and poor Alexander Campbell, who had gone on record, in 1827, as stating that the missionary society was without warrant in the New Testament, found himself the President of a *missionary society* . . . (much laughter from audience) . . . He remained so until the time of his death in 1866."

Mouton referred to the first missionary sent out by the new society as **J. T. Barclay**, who was sent to, of all places—Jerusalem! He said that

" . . . Dr. Barclay had an opportunity, I think, if I understand the situation correctly, to baptize 600 people at one time in that land—but he didn't. He preferred to *teach* them. Now I am not sure—I wasn't there, and it is always easier a hundred and some years after the fact to be a Monday morning quarterback. But I think he should have probably done so. In Ephesus they had a mass baptism and they got a lot of people involved in Christianity who were still involved in the occult. The scriptures are explicit, in Acts

19. Many of them which were believers brought their books of curious arts and publicly burned them, and the price of those books was 50,000 pieces of silver. So when you cast a net out to sea, you are going to get a few Ananias and Sapphiras in the bunch—you're not going to get all good fish when you cast a net. But, anyhow, Dr. Barclay labored faithfully a couple of years and baptized 22 people into Christ. His health was breaking. His support was meager and insufficient. He returned to the States. He wanted to go back . . . "

Other missionary societies were formed, which Mouton felt were perhaps more successful than the American Christian Missionary Society, including the Women's Christian Board of Missions, in 1874, and the Foreign Christian Missionary Society, with **Isaac Errett** as the first President, in 1875. Still other missionary endeavors were mentioned, all of which ultimately coalesced into the United Christian Missionary Society in the year 1919.

Mouton continued,

" . . . There were rumors and had been rumors for years that some of the brethren were going 'liberal', that they had lost their convictions about the scriptures, that they were receiving the pious unimmersed into Christian fellowship—and a division occurred . . . "

Much of the rest of his speech really was quite humorous—hilarious, in fact. Mouton mentioned several categories of folks whom the scriptures teach us to withdraw from, including those who are divisive, who are to be marked and avoided. He explained, however, that

" . . . the general picture is this: that the only division Jesus authorizes is the division from the world to those who believe in him—and then anybody who causes division among those who believe in Jesus, it says in the book of Jude, do not have the Spirit. Whoever creates division in the body of Christ is "sensual, having not the Spirit" . . . "

"I would admit that Leslie and Carrie Wolf at some point in time may not have been peaceable or gentle or easy to be entreated—those are marks which characterize wisdom from above. Maybe they weren't always. May the *Christian Standard* was not always pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. Just maybe—I don't know . . . (laughter by audience) . . . I love them anyhow. In our brotherhood, we have not always been gentle and easy to be entreated . . . In the lives of our churches, we have been imperfect, and we need mercy very much . . . "

As for how God would judge such matters, he said he still had real difficulty with what David did, since David did that which was not lawful to do—yet God never condemned him.

" . . . I would have condemned him. Any church board would have condemned him. Right? . . . And yet God never condemned him . . . In I Kings 15:5, after the death of David, after the death of Solomon, after the death of Rehoboam, Abijam was King of Judah, and the scriptures record, I Kings 15:5, Abijam was allowed to be the king because of David's sake, because David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the case of Uriah the Hittite . . . "

It was quite revealing that Mouton said he became a member of the independent Christian Church, *not* because of any *doctrinal* position whatsoever, but because

" . . . the prettiest girl in the world went to the Christian Church, and I was madly in love with her and had been for four or five years and didn't have enough nerve to ask her for a date until the 11th grade. She was a member of the independent Christian Church—and that's the reason why I went.

"Before I got there, I had been sprinkled in a large and liberal denomination. They convinced me that I had never been baptized, and I reexamined my relationship to God and came up wanting.

And I surrendered, not to the Christian Church, but I surrendered to the Lord. But I was *in* the Christian Church—and if they were right on baptism, I assumed they must be right on everything else. And so I decided to go to a Christian college and become a preacher . . . ”

After recounting quite a number of his experiences as a preacher, which were indeed fascinating, Mouton, toward the close of his address, told of finally returning from California to the Midwest, and of getting involved in a study, which

“ . . . literally turned me inside out . . . I came to the place where I realized that I had misunderstood what Christianity was all about. I really felt like you could go to the Bible and hermeneutically *prove* things that now I don’t think you can prove. And I came over here to the Bible college, and I became involved in these studies . . . I came over here and they asked me to give devotions to the faculty . . . I asked these guys some questions (some of you faculty members will remember this) . . . I had the Joplin telephone directory and I eliminated the Churches of Christ, the Baptists, Methodists . . . they had 38 different religious groups, and I struck them all, eliminated them all but us — faithful, loyal, independent, non-charismatic Christian Churches . . . ”

Mouton said he asked if Paul was somewhere else and wrote a letter to Joplin, Missouri, would he write to the church or the churches of Joplin, Missouri. He said that Paul *always* wrote to churches (*plural*) in areas larger than a city; however, when addressing a city, it was always church (*singular*). He declared that if those assembled should spend the next three days trying to hammer out a definition for church, they couldn’t do it.

Regarding the new covenant, Mouton stated that it is not written on pieces of paper or tablets of stone, but on the heart—and that it is hard to argue about what someone has written on his heart. However, he further said, “That’s not to say that the scriptures are not inspired, because I believe they are.”

After completing his presentation of the history of the Christian Churches, since 1927, when the North American Christian Convention began, he finally concluded, saying,

“ . . . Now my brethren . . . I don’t want to take a 19th century movement and coat it with plastic and drag it out for this generation to see. I would rather go to my grave with the confidence that the gates of hell shall not prevail against the church and the truths which Alexander Campbell and Barton Warren Stone and those other brethren—the truths they discovered are eternal truths, and they will be here when mankind is gone. Heaven and earth will pass away, but the word of God will never pass away. God bless us, if the Lord calls upon us to do so, to be willing to face death, that our children and our children’s children may experience a new form of life . . . (*prolonged applause*) . . . ”

At the close of Mouton’s speech, after making quite a number of announcements affecting discussions the following day, Alan Cloyd made some remarks which appeared to be particularly revealing. For example, among other things, he said,

“We are completely aware of the fact that there are hundreds if not thousands of other fine men who could just as well be here. You were chosen, in every case, because of the fact that you are sound in the faith, because of your knowledge of the restoration movement, and the two groups meeting here and discussing their needs and problems and so on . . . ”

(NOTE: The “every case” of which brother Cloyd spoke, clearly included those in the independent Christian Church, too. If these were chosen because, without exception, they were considered “sound in the faith”, the question arises, is Alan Cloyd “sound in the faith?” And if he believes one can be

“sound in the faith” and remain in the Christian Church, then why did he himself ever leave it? Those among “us” had always supposed his reason for leaving the Christian Church was because they were *not* “sound in the faith.” Certainly “we” do not consider them so! IYR Jr.)

Cloyd further stated that those present at the Joplin meeting had been chosen

“ . . . because of certain personality characteristics. You are the kind of fellows that can discuss matters of mutual interest and concern without coming to blows . . . (*laughter from the audience*) . . . and we want to really stress that . . . We appreciate you’re being here, but if you know of other men that you feel would fit in real well in this kind of exchange, for the benefit of subsequent meetings, well, let us know. Be a committee of one. Do whatever you can to improve what we are trying to do here this week . . . ”

After emphasizing that this was not going to be a meeting of speakers, but of students, and that the things being presented were designed to motivate them, and to “prime the pump of your thinking”, he said that ten men had been chosen to serve as moderators or study-group chairmen, that each would also appoint a recording secretary to set down the substantial findings that each study group would discuss the next day. He continued,

“We’ve done a lot of research on previous unity meetings, and it seems that while much good has been accomplished, every one of them has seemed to center around the question of instrumental music — to pluck or not to pluck. Well, clearly, that is not our problem; that’s the symptom, or one of the symptoms, of our problem. And there are some very great minds going to try to paddle us all back up the stream and get to the root of the thing, the head of the thing . . . ”

In announcing that Reuel Lemmons would be flying in to the Joplin meeting from France, Cloyd described Lemmons as

“ . . . a man, I think, that is mutually respected by both fellowships represented here and is looked upon as being a very cordial bridge between the Christian Church and the Church of Christ . . . ”

(NOTE: Brethren, pay attention to this remark. We have known for a long while that Reuel Lemmons was trying to sell us down the river to “Crossroads.” Now it is clear that he would do the same thing to us: the Christian Church. More on this later. IYR Jr.)

Before concluding that first day’s proceedings, Cloyd introduced Keith Whitney, from Pepperdine University, concerning a study recently made on the West Coast, saying, “if you want something to help knit us together, this is some good stuff that’ll really help do that . . . ”

In Whitney’s remarks, he said, among other things, that he brought greetings to the Joplin meeting from southern California — Pepperdine University in particular — and that

“ . . . both M. Norvel Young and Howard White, President of Pepperdine, have indicated that we would like to host this meeting in the future . . . ”

Inasmuch as the Larry Keene that he went on to mention is a Christian Church preacher who has been on the Pepperdine faculty for years, there has been no problem *there* with fellowshipping the Christian Church — or practically any other false teaching — for a long, long time. But the point of Whitney’s statement was that

“Dr. Larry Keene, who is on the faculty at Pepperdine University, has asked me to tell you a little bit about the study that he did that’s in *Impact*, which is a journal published by the Disciples Seminary Foundation . . . Basically what Larry did — he’s a soci-

ologist, I will tell you just a little bit about him. He is also a person who grew up in the independent Christian Churches, who teaches at a school related to the churches of Christ, and he is preaching right now at a Disciples church. So he feels, I think, a peculiar ability to relate to the various segments of our movement.

"He did a survey of all of the churches of Christ, independent Christian Churches and Disciples Churches in the nine slope states in the Pacific Coast area . . . Basically he asked a number of questions of elders and of the ministers of those churches. He got a very good response rate. In fact, if you know anything about statistical sampling, it was significant.

"The survey tended to show — and I think that he wanted me to relate to you . . . the churches of Christ and the independent Christian Church, on *all* the question that he asked — and there are numerous questions — agreed 60% of the time. On such questions as, Is baptism the only form of proper response to the gospel?, the churches (of Christ) indicated 98% agreement with that — and the independent Christian Churches indicated an 83% agreement, with a 12% 'not sure' type of thing. That statistically means that we in essence are in agreement . . ."

(NOTE: Brethren, what difference does it make? Statistically or otherwise, James 2:10 still says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." And the 2% disagreement among "us" were just as false as the 17% among "them." IYR Jr.)

Whitney continued,

" . . . You might be interested to know that the Disciples, on that particular question, answered either 'I don't know' or 'I strongly disagree with it' 80% in the negative.

"With regard to the Bible as our source of truth, our churches agreed with that question again, I would say, roughly 85% to 95% of the time, looking at these two fellowships. The Disciples disagreed with that about 80% of the time . . ."

Referring to some of the Olympic games being held on the Pepperdine campus, Whitney went on,

" . . . although the Olympics at Pepperdine are certainly exciting . . . the most exciting thing happening at Pepperdine is not water polo. It's the hiring of people like *Carroll Osborne* from Harding Graduate School of Religion. It is the indication that *David Davenport*, who, like myself, is an attorney, but a preacher, is going to be the new president of the school. It is the leadership of *Howard White* that has returned Pepperdine, I think significantly, to a role of an encourager, to a role of a teacher with regard to our restoration movement, and hopefully — I know prayerfully — a role of leadership with regard to the restoration of the New Testament church in the Pacific Coast area. Pray for us . . ."

(NOTE: If Pepperdine University has even a *clue* as to what the restoration of the New Testament church is all about, it has hardly been evident over the past 30 to 35 years! For Whitney to declare it otherwise just does not make it so. IYR Jr.)

Wednesday, August 8, 1984

The *second* day of the Joplin meeting was when Alan Cloyd and those working with him seemed to think they were getting down to the real issues that divide the churches of Christ from the independent Christian Church. Although they took extraordinary pains *not* to mention the *principal* issue (instrumental music), they went to great lengths to discuss other, perhaps less-exposive matters.

In the forenoon, both *Furman Kearley*, of the churches of Christ, and *Fred Thompson*, of the Christian Church, each presented a paper on "Exegesis and Hermeneutics as they Relate to the Unity Question", with the first study-group sessions and reports sandwiched in between.

In introducing *Furman Kearley*, *Cloyd* said, among other things,

" . . . We have all understood, in preparing for this series of meetings, that we would err if we tried to deal with the specific points of difference that separate us. We need to paddle back upstream and get to the *causes* of those differences . . . the causes of why we think like we do; and then it will be up to us to determine whether or not there is some validity in our thinking . . ."

Truly, brother *Kearley's* address, taken on the whole, was a masterpiece. When however, early on, he said he was grateful "to have this fellowship with you and to participate in this historic occasion", it struck many of us that his thus *assuming* fellowship, which has yet to be restored, was at least presumptuous if not fatuous; however, aside from that, his speech was excellent. By and large, very few among the churches of Christ would find anything in it with which to disagree.

Referring to Luke 10:26, he showed that

" . . . Jesus . . . said to the lawyer, who asked him about the neighbor and so forth, 'How do you read the law?,' saying, "This is really the question of exegesis and hermeneutics . . . This fellow and the Jews in general went astray for they did not read properly and correctly and accurately . . . How do we read in at least four different areas? . . ."

The four areas he discussed were 1) *Do* we read and study? 2) What is our *attitude* as we read and study? 3) Are we reading really *to try to find out God's will* for our lives? and 4) How do we read in *method and approach*?

In moving then to the aspect of hermeneutics, *Kearley* emphasized that

" . . . every Christian, beyond study, must practice sound principles of Bible exegesis and hermeneutics as we move along . . . First of all, the Bible is the *only inspired source and authority*; and therefore we must get into it, if we are going to know God's will. Secondly, *our* eternal destiny depends upon it. We know this — but we must be constantly reminded of it and focus on it and take it seriously and not put it remotely in our lives. Thirdly, the eternal destiny of our *hearers* depend upon this . . . And certainly our *unity* depends upon it. If we are to have unity, we must come to the same basic approaches, the same basic methods in trying to arrive at God's will for our lives . . ."

Kearley pointed out four levels of Bible study that are involved from the study to the pulpit, four disciplines: exegesis, exposition, hermeneutics and homiletics.

He warned against "liberalism", saying,

" . . . the tendency of liberalism is to take God's word for to say it's there, but we can take liberties with it. We can make extensive adjustments and adaptations with it . . . Liberalism and subjectivism are very much in this area of doing what is right in our own eyes, of what I feel in my soul, rather than having some scriptural base for what we need to do . . . We cannot go about dealing with God's word loosing what God has bound . . ."

" Oftentimes, we think of liberalism, traditionalism and legalism as totally different things. But I often emphasize they are simply triplets because they are children of the *same* sin . . . disrespect for God's word . . . We are a people who preach respect for God's word and claim it over and over again. And yet, time and again, we do not *practice* this respect for God's word because we become guilty of either loosing what God has bound or we become guilty of binding where God has loosed . . ."

Warning against binding "hedged" into law, *Kearley* also mentioned that

" . . . we must not place a restricted and unwarranted and unmeant interpretation on God's word . . . not exalting the law no matter who it may crush. We must recognize the principle of the conflict of absolutes, providential hindrance, situation ethics

involved here . . . This is so involved . . . Recognize the principle of 'weightier matters' . . .

"Make nothing a test of fellowship that is not required by God and Christ as the test for fellowship with them and for salvation. We must not restrict another's liberty by our scruples. On the other hand, we should not exercise every liberty regardless of the effect on the weak. Here is one of those 'tension' areas. We can go to one extreme: I have the liberty to do this, I'm going to do it. We can go to the other extreme: I have this scruple, therefore you've got to conform to my scruple. We've got to come into some middle ground in between here as we work with each other in the tension of the two . . .

In closing, Kearley said,

" . . . We must indeed, above everything else practice in all matters love, as is stressed in this passage in Romans 14 and throughout scripture — in all matters love. And if we can do this, I feel that we can make great, great progress in achieving unity and in glorifying God and in combining ourselves to fight our common foe, the devil, worldliness and all the enemies of Christianity. Thank you . . . (applause by the audience) . . . "

In the interim between Furman Kearley's speech, per foregoing, and the one by Fred Thompson, of the independ-

ent Christian Church, an hour and a half later, the approximately 100 men present (half from the churches of Christ, half from the Christian Church) were divided into ten "study groups." Group leaders (or chairmen) for the various groups, respectively, were introduced, as follows: **Marvin Phillips, James Smith, Rubel Shelly, David Courts, Phil Slate, Richard Crabtree, Bob Hendren, Dick Jorgensen, John Sisk and Max Ward Randall.** (Our apologies to any of these men or others whose names we may have spelled incorrectly. Not having been supplied with their names, we just had to figure out spellings the best we could from the tapes.)

Other men whose names were called, as being present, in addition to these ten, included **Wayne Kilpatrick, Furman Kearley, Rick Jones, Ian Fair, Russell Boatman, Marshall Leggett, Victor Knowles, James Hunter, Bruce Burdick, Floyd Stroeder, Robert Kelly, Bill Morris, B. A. Austin, Mike Price, Monroe Hawley, Dennis Randall, James O. Fuzell, W. R. Lown, Don Freem, Tom Burgess, Jim Johnson, Bill Smith, Mike Moore, Neil Lawrence, Bill Minnick, Dalton Key, Richard Baggett, Bill Clary, Randy Mayeux, Tom Sibley, Seth Wilson, Robert Chitwood, James Cor-**

(This Editorial Reprinted By Permission of the *Gospel Advocate*)

The Joplin Unity Meeting

August 7-9, this year, about one hundred men, fifty of them from the churches of Christ, and fifty from the "Independent Christian Church" conducted a "Restoration Summit" in Joplin, Missouri, the design of which was to "open lines of communication" between two groups alienated nearly a century ago when the forbears of the "Independent Christian Church" of today introduced instrumental music into the worship of God, destroying the fellowship formerly obtaining, and creating another and distinct denominational body, variously styled Christian Church/Church of Christ.

The meeting was proposed, planned and implemented by Alan Cloyd of the churches of Christ and director of the "Restoration Leadership" movement, assisted and supported by Don DeWelt of the "Independent" Christian Church and others. Meetings were conducted on the campus of Ozark Bible College, an institution supported and maintained by adherents of the "Independent Christian Church."

It is proper for men to confer with reference to their differences, in order to understand each other better, eliminate any prejudices which may exist and learn to treat each other more civilly.

Our blessed Lord, in the somber shadows of Gethsemane prayed for the unity of all who profess to be his, and the New Testament writers repeatedly urged it upon all who would enjoy the approbation of God here, and eternal salvation hereafter. Rivers of tears were shed and the hearts of multitudes of the Lord's people—driven from houses of worship in which they could no longer conscientiously worship because of the introduction of instrumental music into the worship—were broken because of the resulting division. Every faithful disciple ought diligently to work and to pray that the causes which led to this alienation may be speedily eliminated and all barriers to fellowship removed. Any proper effort to this end is commendable.

This is not the first attempt to achieve unity nor will it be the last. Various movements similar to this have been launched through the years, and con-

cerned and sincere brethren have so that which characterized the Joplin effort, emphasizing the scripturalness and deeply satisfying to the soul, toward achieving the end desired. But that some, in such emotionally superheated atmosphere, allow subjective feelings to supplant conviction. The desire for unity can be an ever-present temptation to ignore the principles involving it. We must never permit ourselves to be unworthy and desirable as these are—only to compromise of truth in an effort to achieve unity.

If we do not intend to yield our hearts to the worship of man, what is to be gained by the atmosphere in the quest for unity? "What is the value of music in worship in order to be united with the Christian Church?" Will the "Independent Christian Church" agree to be united with the churches of Christ, that either, to any substantial degree, will agree that the answer is "No." No physical, organic union is concerned here; either failure or compromise. This is not conformity; there can be no such thing as "united" we shall either have instrumental music in worship or we shall not. Here is the real issue; here the issue is not. There is no neutral ground, no twilight zone, to be enjoyed in disregard of such high principles.

There is today an effort to break down the barriers, intended or not, to create conditions of fellowship formerly opposed. The tragedy is that the desire to enjoy fellowship with the churches of Christ, the loss of deeply embedded inhibitions, and the loss of the protection of the churches of Christ, tolerating them from unauthorized practices, and then to accept, that which is not of God.

One enthusiastic supporter of the churches of Christ, that M. C. Kurtees was in error in holding that the Greek word *psallo* no longer included the use of instrumental music, a view also held and effectively u-

mode, James Baird, Harvey Floyd, R. W. Gray, C. W. Phillips, Roy Wheeler, Fred Thompson, Sam Stone, Les White, Doug Williams, Jon Jones, Baxter Graves, Bob Barnhill, Alvin Jennings, Jim Girdwood, Jim Curry, John Mills, Dick Walmsley, Bruce Miller, Lynn Heronymous, Lloyd Pelfrey, Mike Anglin, Dennis Fulton, Frank Brown, Dale McAnn, Carl Allison, Sid Fulford, Hardeman Nichols, Robert Millett, Boyce Moulton, Leonard Wymore, Louis Stanley, Charles Clodfelter, Basil Overton, Roy Young, Robert Hooper, Sam Long, Bob Heubler, David Gotcher, Randy Harris, Gary Wiedman, Kenny Boles, William Pyle, Bob Palmer, Charles Gresham, Keith Whitney, Al Behel, Calvin Warpula, Bob Murray, Knofel Staton, Robert Chambers and Bob Green.

Some who were present were not called by name and had to be apportioned out to the different groups after identifying themselves. Others, who had come as guests, were invited to visit the bookstore or just make themselves comfortable.

Before the ten study groups repaired to their respective meeting places, it was announced that brother Joe McDonald, of Oklahoma City (in whose debt we all are for these recordings) would be permitted to look in on all ten groups

and to record approximately one minute of the proceedings that he found in progress in each.

In one of these groups, someone was emphasizing that folks generally would be more comfortable discussing their mutual history rather than doctrine. Another said there were lots of things they did in the congregation where he attends that he could not participate with them in — but that he was in good fellowship within the congregation. Another wondered if we had to have scripture for meeting needs or should we just recognize a need and meet it without regard to the scripture? Another wondered if we had stretched “the gospel” farther than the scriptures in order to bring about uniformity. And there were others.

When the ten groups came back to the assembly to report, they had discussed a plethora of topics, such as, how to break down isolation to promote understandings so that the *independent* Christian Churches could be seen by us in a different outlook from the Disciples, the basic difference being theological modernism; concern with working on the *spirit* which keeps us divided; the need to work toward the spirit of understanding and appreciation, of serving the Lord

(Continued on Page 11)

ight unity in much the same fashion as
art. The goal is a worthy one. Speeches
stability of unity are pleasing to hear,
usually accomplish little or nothing
over, there is always the possibility
charged meetings, may be tempted to
reason and compromise to displace
come such an obsession that there is
or disregard scriptural considerations
our desire for peace and harmony—
motivate us so strongly that we resort
to attain it.

convictions on what constitutes accept-
creating an emotional and subjective
ill we accept mechanical instruments
in fellowship with the “Independent
endent Christian Church” renounce
peace with us? Is it realistic to assume
will occur? Most thoughtful observers
his being true the results, insofar as
have always been, and will always be
matter does not admit of degrees of
thing as fragmented harmony. When
ental music in our worship, or we shall
search for unity must begin and end
t zone where Christian fellowship may
ances. Which side will yield? Neither.
y these barriers of truth, and, whether
s conducive to the acceptance of that
at some individuals, motivated by a
e who use the instrument, will suffer
and throw off restraints formerly pro-
ices in worship by being influenced to
ch is wrong.

movement (who believes and teaches
ing that by the New Testament era the
the idea of a mechanical instrument—
ized in debates by Joe Warlick, N.B.

Hardeman, G.C. Brewer, Foy E. Wallace and every other capable defender of the faith), in describing how fellowship may be achieved with the Christian Church, said, “On a national level, we can read each others books and journals—and write for one another. We can attend each others lectureships and conventions—and interchange speakers.” He noted further that it would be desirable to establish contact with one another during gospel meetings, VBS, and special activities. “It would be wonderful,” he wrote, “to worship together and to have some pulpit exchange.” If he can worship one Lord’s day with the instrument, he can do so henceforth and forever. If the Independent Christian Church can forego its use, as a concession to those who cannot conscientiously worship where it is used on special occasions, for the sake of harmony, it could do so permanently, thus removing this barrier to Christian fellowship. Faithful brethren in the churches of Christ will never accept it. Unity will come only when it is removed. The way to unity is simple: They give up the instrument and return to the way of worship originally characterizing us all; or, we drop our opposition to it. Which side will yield? The great and good men of an earlier day—the Campbells, Barton W. Stone, Moses E. Lard, J.W. McGarvey, John T. Johnson, John Smith, Robert Milligan, Jacob Creath, Benjamin Franklin, L.B. Wilkes, F.C. Allen, W.H. Hopson, I.B. Grubbs, Tolbert Fanning, David Lipscomb and a host of others, uniformly opposed instrumental music in worship, and the grounds of opposition which prompted these giants of the faith to oppose it are fully as valid today. Reasons why the Christian Churches should return to the way of worship originally characteristic of us have not influenced its leaders during the hundred years intervening. Is it realistic to suppose that they are now ready to reverse a course they have so long followed? The truth is, their journals have run more articles attempting to justify instrumental music in worship in recent months than in the 25 years preceding!

Some writers, aware of these facts, are saying that we should simply “agree to disagree,” and achieve unity by disregarding differences. Well-intentioned though such efforts may be, they neither properly address the problem, nor do they provide a solution; all too often the effort leads to abandonment of conviction by those thus influenced. Were a doctor to say, “I shall treat your malady by simply ignoring it, and by urging you to do likewise,” one would not be faulted for declining his further services and seeking treatment elsewhere. This is not unity but union—the type adopted by the confederation of denominations known as “The United Church of Christ.” It is unfortunate that many who speak and write of *unity* have

Joplin . . .

(Continued from page 579)

confused it with *union*. The latter may indeed be accomplished by men, the former is an effect attainable only when all who enjoy it are in a right relationship with God. (1 John 1:1-4.) Like happiness, peace, joy, and many other blessings, unity is not inherent in man but results with others only when all involved are in fellowship with the Father and with the Son.

It is proper for men to confer with reference to their differences, in order to understand each other better, eliminate any prejudices which may exist and learn to treat each other more civilly. This is simple New Testament Christianity in action, and ought to characterize us all in all situations, whether engaged in unity efforts or not. Sadly, such movements in the past have seldom sustained the high hopes of their originators, and as often have led to loss of conviction and eventual compromise on the part of some involved. Neither the current movement, nor any similar one, will succeed by improper reflections on the illustrious men who fought for a pure faith and a faultless practice before us, or by ignoring or minimizing the fundamental principles involved.

Under date of September 5, I wrote brother Alan Cloyd as follows: "The report has come to me that copies of the speech H. Leo Boles delivered at the 'Unity Meeting' in Indianapolis, Indiana, May 3, 1939, later published in both the GOSPEL ADVOCATE and the CHRISTIAN STANDARD, and recently reprinted in tract form by the Getwell Church of Christ, Memphis, Tennessee, were on display at the 'Unity' meeting in Joplin, Missouri, and that they were removed and burned or otherwise destroyed by you. Is this report correct?" To this he responded, "I *did* in fact remove the tracts in question. They were uninvited materials which were not appreciated. Brother Boles' language is abusive and crude. I did not feel that these tracts would be in the best interest of the meeting . . ."

Brother Boles' address was published in full in the GOSPEL ADVOCATE, beginning with the issue of May 5, 1939. B.C. Goodpasture, then editor, introduced the series—which ran for four issues—as follows: "We are glad to give editorial space this week to the first installment of brother Boles' address delivered at the 'Unity meeting' in Indianapolis, Indiana, May 3, 1939. If we may judge from the comments it has provoked, the speech made a profound impression upon those who heard it. A.T. DeGroot, in the Christian-Evangelist of May 11, says: 'The strongest language employed at the conference, other than in the expected warmth of some exchanges in the open forums, came in the address of H. Leo Boles, of Nashville, Tenn.' The Christian Standard of May 13, carries the statements that H. Leo Boles was 'outspoken in argument,' and that this manuscript (of the speech) has been promised us, and we shall publish it as soon as possible." W.L. Totty, of Beech Grove, Indiana, sums up the matter in these words:

"The meeting reached its zenith the afternoon of the second day, when H. Leo Boles spoke for an hour and thirty-one minutes. He told them in no uncertain terms what had caused the division and what it would take to bring about unity—that if they expected a compromise they were mistaken. Perhaps no greater address has been given since the Restoration, especially at a time when they were attempting to win us by smooth sayings." Brother Boles has presented the only safe and acceptable grounds of unity. He has sounded the tocsin of war—a war of extermination—on all forms of innovation and compromise. It will likely be a long time before we see a clearer or more courageous presentation of the issues involved." So believed and so wrote the distinguished B.C. Goodpasture regarding that historic address.

Neither the current movement, nor any similar one, will succeed by improper reflections on the illustrious men who fought for a pure faith and a faultless practice before us, or by ignoring or minimizing the fundamental principles involved.

We think that the promoters of the Joplin meeting did the Cause of Christ grave disservice in suppressing the material brother Boles assembled and delivered at a similar unity meeting in 1939. We believe that the address is as relevant and true now as when originally presented, and that his clear and forceful challenge to remain faithful to the "Old Paths" will be read and appreciated by our readers today. Because of its length we shall publish it in installments, the first of which begins on page 581 of this issue.

H. Leo Boles died February 7, 1946. He was one of the most illustrious men of his day. He preached the gospel for more than forty years; he taught for many years on the faculty of David Lipscomb College and eventually became its president; he was editor of the GOSPEL ADVOCATE and wrote numerous books and commentaries on the New Testament. The week this is being written, David Lipscomb College is conducting the annual H. Leo Boles' Lectureship, named in honor of this great and good man.—Guy N. Woods ■

(EDITORIAL NOTE: We are grateful to brother Guy N. Woods and the Gospel Advocate for permission to reprint the foregoing editorial on "The Joplin Unity Meeting" from the Advocate's issue for October 4, 1984.

Also, to brother Garland Elkins and the elders of the Getwell church of Christ, of Memphis, Tennessee, for reproducing in full the 34-page gospel tract, aforementioned, by H. Leo Boles, on *The Way of UNITY between "CHRISTIAN CHURCH" and CHURCHES OF CHRIST*.

Even if former-Christian-Church-preacher Alan Cloyd did, in fact, remove this tract from the Joplin Meeting, calling it "uninvited material", "not appreciated", "abusive and crude" and "not . . . in the best interest", in our view it needs to be circulated to every single family among the churches of Christ — and the sooner the better!

Please address your orders for this tract to **CONTENDING FOR THE FAITH**, 2956 Allshore, Memphis, Tennessee 38118, enclosing \$3.50 (plus \$1.00 for postage and packaging) per dozen, or \$30.00 (plus \$3.00 for postage and packaging) per hundred. We need to get this particular tract out by the tens of thousands — brotherhood-wide! — Ira Y. Rice, Jr., Editor

'Restoration Summit' 1984

(Continued from Page 9)

together and not a spirit of attempting to straighten each other out; historical as well as geographical difference within the independent Christian Church; the fact that they have differences among themselves the same as we have among ourselves of the churches of Christ; the problem with words, such as "convention"; that instead of saying "we speak where the Bible speaks" we should say "we say what God has said" or something of that nature; how do we determine what God has said?; how to distinguish between commandments *necessary for salvation* and commandments that only express God's *desire* for us?; the difference between *emotionally-oriented* people and *logically-oriented* people; who is a Christian?; who is a child of God?; what is essential in making a body?; what is essential to the body of Christ?; how do we apply hermeneutical principle?; the problem with consistency in the ways we interpret scripture; more face-to-face discussion needed with people who differ, including people outside these two fellowships who differ; why do we arrive at different conclusions when we take the same principles?; the difference in the practice of elders as between the independent Christian Church and the church of Christ fellowships; the authority of elders and the authority of ministers; rulership versus leadership; the need to develop a very specific platform of Bible study in which to train our members in how to do hermeneutics; how hermeneutics affects our problems and our differences, and how these, in turn, affect our hermeneutic; what is the real essence of our divisions? — when you get right down to it, it is the instrument; lack of understanding based on isolation, presuppositions and conclusions based more on what has been brought from the past than what has been experienced from the present; the need for an update on the history of the independent Christian Churches; why is it that, among us, some have made a listing of as many as 800 different points on which we have disagreed — and yet (at least among the non-instrument brothers) it was expressed that the "gut" problem is instrumental music and its use; why is it that in some congregations, maybe in most of them, there are brothers who feel that instrumental music is a matter of indifference, yet we can work and worship with them — but there is something about the *practice* that separates us, where the instrument *is* used?; that the problem to the instrument brethren is different from the way it appears to be to us; do ministers use hermeneutical principles basically in their preparation of sermons?; a perceived shift toward more textual and expository-type preaching in both groups; the need for more factual information re: the independent Christian Churches; inter-congregational discipline; *is* there such a thing as a *different* hermeneutic?; *is* there such a thing as a *perfect* hermeneutic?; the different *types* or *styles* of hermeneutics; *applying* hermeneutics; what God has bound we must not loose; seeking the comfort of uniformity at the price of real freedom; while we have fairly agreeable systems of exegesis, we have problems with our methodology; the *real* problem is that we have crystalized in our thinking, have not reexamined our understandings, and sometimes do not know where we are, nor where are we when we find out where we are!; that though positions stay pretty well the same, the questions and arguments change as time changes; that in the non-instrument brotherhood we have been isolationist — but this seems to be breaking down more than it was in the past; that the question is not *doctrine only* — often

our *spirit* has become the determining factor; do we *really* need a proper interpretation of *every* scripture in order to be saved?; do we need to know the *word* of God or do we have to understand all the *words* of God?; do we study *theologically* or *Christologically*?; some things may be a matter of conscience to us because of our particular exegesis and hermeneutics that may not be a matter to God; *hermeneutics* are secondary to *Christ*; we don't any of us understand absolute truth absolutely; what are the hermeneutics of the churches of Christ and what are the hermeneutics of the Christian Churches on the issues at hand — and what difference do these differences make?; is there some way that we can have a relationship while still continuing to study these issues?; the fact that in Zambia there is a great relationship now between the non-instrumental churches and the instrumental churches working together now, that they love and accept and work together, but that the church there has never *used* the instrument; what are we going to do to evangelize and work together in missions?; if I visited your church where you *use* the instrument and told you it was a matter of conscience that I could *not* use the instrument, would you be willing to forgo it?; basically agreed that our fellowship is with Christ and not just with the local tradition or congregation we are associated with; the greatest need is for more emphasis on the individual basis of unity, working together as individuals, coming to understand one another; the value of hermeneutics was questioned in terms of perhaps the people involved in relation to their culture, their historical background, their experience, even as it dealt with, in their own religion, the use or the absence of instruments; what is the significance of law, as to its technical details, as it is related to the revelation of God and Christ as far as the *person* is concerned?; the fact that we all are the product of our environment, culture, prejudice and our historical backgrounds — and this must be considered; the matter of command, approved example, and necessary inference being in common between our separated fellowships — and, hopefully, our united as well; is the *music* question *really* the problem, or the *only* problem? or is it only the application of a principle that touches many other areas? or are we dealing with personalities?; what were the personalities that were involved in the New Testament period — and did division sometimes occur, not over doctrinal issues (so much as maybe being the straw that broke the camel's back) but really over some personality problem?; how did personalities have a role to play in respect of our division originally in the 1850s at Midway, Kentucky?; have we really tried to determine if there were more personalities involved than there really were perhaps other things as well? — because here we begin to deal not only then but now with our own self-esteem as preachers and elders and leaders, with our prestige as churches, with the fellowship of people that we are responsible for and with whom we have taken a position; one consensus was — at least from those heard to express it, no negative view — that we are brethren.

The one who introduced the *second* principal speaker of the morning — Joe Dampier, professor from Emmanuel School of Religion, Johnson City, Tennessee, was *supposed* to be the one, though his name was not given — mentioned that there seemed to be coming from a number of the group reports just heard, per the above, a continued (and rather expected) "cloudy understanding of the concise difference, the line of demarcation, between the Christian Church/ Disciples of Christ, on the one hand, and the 'independent' or 'conservative' Christian Church, on the other."

As Fred Thompson, the second speaker, came to the prepared text of his manuscript, I listened intently to what he had to say, all the way through, not just once, but twice. Although there was no evidence that he was speaking as one having authority, I was astonished at his doctrine all the same.

Whereas Thompson's presentation had a scholarly *sound*, it was not evident (to me at least) that he understood the limited type of "unity" (just between the churches of Christ and the independent Christian Churches) for which the Joplin meeting ostensibly was being called.

Early in his speech, he spoke of "union fellowship", saying,

" . . . Whoever is God's child is in union fellowship with all of God's children. Coincidence of theological opinion on the meaning of Biblical text is not a precondition of that union, however much it may remain an end devoutly to be desired. God apparently does not require that either our understanding or practice of truth be flawless under the conditions of existence . . . "

Just what Thompson may have meant by "union fellowship" I am not exactly sure. If he meant that all of God's children are **in the body of Christ**, the church, we have no argument — the Lord adds such to his church. (Acts 2:47). However, if he meant that *all* of God's children, thus united, are *in fellowship* with each other, I can think of numbers of scriptures that teach to the contrary.

Farther along, he also affirmed,

" . . . that the scriptures of the old and new testaments are and function as the teaching norm of the church in its total historical life . . . It is the text of scripture which binds, limits, controls and liberates the life of the church, living under the written word of God as its charter and constitution . . . The entire collection of documents, which make up the 66 books of the acknowledged canon of scripture is accepted by the church as the authoritative reference of its understanding of God. (Of course *part* of the church, if you permit me to include our Catholic friends, expands that collection a bit.) . . . "

Well, of course, we *don't* permit any such thing. As near as we can tell from our study of the scriptures, the Catholics are NO PART of the church — and their expansion of that collection is entirely without warrant.

From this point on, the body of Thompson's speech, for the most part, became so labyrinthine, complex and involved in minutiae as to be more bewildering than enlightening. Moreover, as was reported back from some of the discussion groups immediately following, it was openly questioned as to whether what he had said truly represented the positions held by his own brethren in the independent Christian Church!

For example, the one reporting for Group 4, who failed to give his own name, began his report by saying,

"We have some concern as to whether or not the presentation just before our group was representative of the independent Christian fellowship — brother Fred, I hope that's okay to discuss that — and the concensus was that that was not overly representative of the independent Christian fellowship. Two concerns were the question of whether or not there was a view of 'inerrant scripture' there and a question of 'illumination.' I think we would have liked to have had Fred in our group to describe what he meant when he was describing those. And these comments were made as much by independent Christian brothers as they were by others . . . "

Reporting from Group 7, the one speaking prefaced his remarks by saying.

"In No. 7, we spent part of the time trying to figure out what Fred Thompson had said . . . Did he really say those things? And we

tried to give him the benefit of the doubt in several areas, like he used the word 'illumination.' That's a loaded word . . . We talked about that one for a while . . . The word 'concensus' . . . We talked about the word 'concensus', and yes we decided that he is our brother and that we have what we've always said. We have a broad spectrum of people and we're all brothers in Christ even though at times we come to different conclusions . . . "

Be all that as it may, if Fred Thompson's presentation did not well represent the general concensus of the views held and positions taken by his independent Christian Church brethren, we see no point in pursuing it any farther in this report. Just why those folks would put forward someone to represent them not in substantial harmony with their own views, we cannot say. (Instead of pursuing the rest of his speech here, those interested may order the cassette tapes from Tom Gardner, 222 Lotus, Fort Worth, Texas 76111. There are six of these cassettes; and he charges \$2.00 each, plus postage.)

Before the afternoon session got started on that second day, Alan Cloyd was plainly vexed with regard to a gospel tract by H. Leo Boles, which someone was circulating at the Joplin meeting. Entitled, *The Way of UNITY Between "CHRISTIAN CHURCH" and CHURCHES OF CHRIST*, this tract (by special permission of the *Gospel Advocate*) had just been brought back into print by Garland Elkins and the elders of the Getwell church of Christ, in Memphis, Tennessee. With an introduction written by brother Elkins and a postscript by B. C. Goodpasture, this cogent little 34-page statement just did not fit in with the type of "unity" that Cloyd and those standing with him appeared to have in mind. Just as he was calling the afternoon session together, above the din of the crowd, Cloyd was recorded, as follows:

" . . . Randy . . . Randy Mayeux . . . do you have one of those little tracts left? . . . In order to get started — we are going to have to get underway because Wayne Kilpatrick is growing weary in well doing. He is about to collapse on us, wherever he is . . . I think our sessions are getting better . . . "

"Let me say a couple of things. You know we are trying to ride a real close herd on this whole event, not walking on egg shells — I don't feel that way. I feel very comfortable, and believe that is the spirit that is coming out of these eyeball-to-eyeball sessions. We don't want to do anything, however, that will create false impressions in anybody's mind.

"There has been one little tract here that is quite old. I don't even know *how* old really. This is it. (*He held up a copy for all to see. IYR Jr.*) It was printed many years ago originally. And it tends to lump all the Christian Churches/Disciples of Christ together. Now we understand that that is not representative of the meeting that we have here today. And so, if you have picked one of these little tracts up, just kindly read over that part, will you? This was written very many years ago and perhaps it's been reprinted by someone who does not clearly understand that distinction between independent Christian Churches and Disciples of Christ.

"How'd I do? I did good, didn't I? Just overlook that if you have picked one of those up . . . "

(NOTE: As a sequel to Cloyd's announcement, per foregoing, as you will note from brother Guy N. Woods' magnificent editorial of October 4, 1984 — reproduced in full herein by special permission from the *Gospel Advocate* — under date of September 5, 1984, he wrote to brother Cloyd, as follows:

"The report has come to me that copies of the speech H. Leo Boles delivered at the 'Unity Meeting' in Indianapolis, Indiana, May 3, 1939, later published in both the GOSPEL ADVOCATE and the CHRISTIAN STANDARD, and recently reprinted in tract form by the Getwell Church of Christ, Memphis, Tennessee,

were on display at the 'Unity' meeting in Joplin, Missouri, and that they were removed and burned or otherwise destroyed by you. Is this report correct?"

To this letter from brother Woods, Alan Cloyd, in long-hand, sent the following reply:

"I did in fact remove the tracts in question. They were uninvited materials which were not appreciated. Brother Boles' language is abusive and crude. I did not feel that these tracts would be in the best interest of the meeting . . ."

Contending for the Faith now has secured 1,000 copies of brother Boles' marvelous tract in order to make it available to our readers. Enough copies of it should be ordered to put a copy into the hands of every family in every church of Christ — brotherhood-wide. We'll be happy to send this tract to you at \$3.50 per dozen (plus \$1.00 for postage and packaging) or at \$30.00 per 100 (plus \$3.00 for postage and packaging). Please inclose cash, check or money order and address your orders for this tract to **CONTENDING FOR THE FAITH, 2956 Allshore, Memphis, Tennessee 38118. IYR Jr.**

Before introduction of the afternoon speakers — **Hardeman Nichols** and **W. F. Lown**, — reports of the *second* study session were made by the secretaries from each group. Among the things reported as having been discussed were a lack of understanding of each other particularly as regards elders, deacons and a board; the distinction between a matter of merger and fellowship, unity or working together; the problem of not violating one's conscience while singing with an instrument when conscientiously opposed to the instrument; hermeneutics — trying to figure out how we are different, which *direction* do we come from; the *attitude* in which that is done; who *is* a Christian?; what is required to *be* a Christian?; what is essential in making a *church* or *body*?; the "elementary teaching" scripture, Hebrews 6:1-2; the "unity" scripture, Ephesians 4:1-6, whether Fred Thompson's presentation was representative of the Christian Church fellowship (the concensus being that it was *not*); if it was true that *no instruments* were used in the restoration movement before about 1850; how to study the scriptures so as to arrive at the same conclusions using the same study methods; understanding of the instrumental issue; exegetical problems relating to *psalms*; emotion involved in the instrumental issue and how it involves different congregations; how can we get communications open among the different congregations dealing with issues other than the instrument?; the work of the Holy Spirit after a person accepts Christ; the tendency to accept divergence *within* one's own group more than *between* groups; the hermeneutical problems regarding parables and other sections of scripture; the law of "inclusion" and "exclusion"; whether Fred Thompson really said "those things", like the word "illumination", a loaded word; whether he is "our brother"?; situational hermeneutics; party loyalty affecting self-honesty; working toward an atmosphere of freedom and liberty; how relevant is the question of instrumental music as we think of the need for sharing the gospel with the lost?; the relating of some cooperation of churches in Terre Haute, Indiana; the decision of David Lipscomb in 1874 accepting the absence of the instrument as pretty well a safe course to follow; that commitment to God combines the *vertical* and the *horizontal* relationship in love; of words having no real meaning until there is an application; difficulty of seeing things from the *same* standpoint because we actually are looking at them from *different* viewpoints; we have become too "intellectual"; the "law"

approach to scriptures instead of reaching out to God; not running to truth when we are really running from fear; the role of women in the church; wearing hats; braiding hair; the qualifications of elders; when do we come into contact with the blood of Christ?; why does our view — our hermeneutic — prohibit the instrument?; the use of scripture; the nature of worship; not saying any more that one would go to hell for use of the instrument — leaving all judgment in the hand of God; the theological significance of a *capella* music; some of the Christian Churches omitting the instrument during the Lord's Supper service and during prayer because it distracts; can one listen to religious music with the instrument outside the assembly or even sing for an esthetic or an entertainment or an enjoyment purpose?; a gifted musician can use his or her talent — but not in the assembly; how to interpret the silence of the scripture?; are there any circumstances whereby men in the Christian Church would forgo the use of the instrument for unity purposes?; how can we work together?

In speaking on the subject of "Authority . . . Where Does It End?", **Hardeman Nichols** showed that there is a relationship between unity and God's word because Jesus prayed for those who "shall believe on me *through* their word, that *they* all may be one", making the point that

" . . . very vital to that unity is this question about authority that we are seeking to study about this afternoon . . ."

Nichols referred to Amos's question, "Can two walk together except they be agreed?", saying, that where there is a *mutual* action to be performed there *has* to be agreement. He said that Jesus, in his prayer for unity, prayed for only one specific *kind* of unity — "that they may be one in us, as thou Father art in me and I in thee . . . I in them and thou in me."

Even though with some the subject of authority is not too popular, Nichols pointed out that Jesus spoke "as one having authority, and not as the scribes." He referred to a large number of scriptures substantiating the authority of God's word, showing that God was not willing that it be changed in any way, and that

" . . . when God states an order, then one cannot presume upon the silence of the scriptures to do otherwise than what has been authorized by God . . ."

Many of the passages that brother Nichols cited were from the *old* testament. To any who might object, "but this is the *old* testament, the *new* testament is different", he hastened to counter,

" . . . But when one turns to examine the new testament, he sees the same God who has the same respect for authority giving the same requirements for submission. The new testament indeed is spoken of as having a greater authority than did the old testament, for it superceded the law of Moses . . ."

Nichols bolstered what he said about strict obedience to Jesus Christ with numerous citations of scriptures from the new testament attesting thereto, concluding that

" . . . Our obligation thus, in respecting the authority of Jesus Christ, is to continue the work that began from Christ through the apostles in keeping that message as the only authority that we have for faith and doctrine and practice . . . The new testament scriptures are the authoritative will of God for us . . ."

As to where authority *ends*, Nichols went on to show that

" . . . it ends with what Christ authorized. What Christ has authorized must be the end of our authority for our teaching, our work, our life, our practice. We are to observe all things that Christ commanded, Matthew 28 and verse 20 . . ."

This point, too, he heavily substantiated with scripture. In closing, he pointed out that

“ . . . we are not to go beyond the word of God. We're not to fall short of it. We're not to change it nor substitute it. We're not to allow what God condemns; and we're not to condemn what God allows.

“There is an area of silence where we have no right to authorize nor bind nor practice in religion as a matter of dogma and doctrine that would seek to obtain salvation and grace. We must not violate the laws which God has made, nor must we make laws which God has not made . . . ”

“ . . . I plead with us to examine . . . as a result of this presentation, the *silence* of the scriptures, for I believe very clearly the Bible says it *must* be respected . . . It's not a realm where we can presume and bring in our own ideas and practices . . . ”

(NOTE: Never in his lifetime is Hardeman Nichols ever likely to surpass himself in the extraordinarily powerful, penetrating, persuasive presentation that he made at Joplin, Missouri. It remains to be seen, however, just how convinced those were who heard it. In any case, all that Contending for the Faith has to say about it is Amen! IYR Jr.)

The second principal speech that afternoon was delivered by W. F. Lown, one of the professors at Ozark Bible College, where the meeting was held, who spoke on “Liberty . . . Where does it start?” Early on he said,

“ . . . the restoration movement was not simply, did not have just a two-pronged emphasis — unity and restoration, or restoration and unity, whichever order you choose — but it also had as an emphasis a point of liberty. He said this was one of their real aims — to liberate the brethren as well through truth . . . The restorers looked to the scriptures as their final court of appeals. Their slogans were not mere shibboleths; they were not just trying to find something to talk about. But they said where the scriptures speak we will speak; where the scriptures are silent we will be silent . . . ”

Lown quoted from another person who used to say, “I think that was said the wrong way around. I think we ought to say, where the scriptures speak we will be silent; and where the scriptures are silent we are there allowed to speak.”

He next referred to “that little trilogy . . . ‘in essentials unity, in non-essentials liberty, in all things charity,’” saying,

“I know of nothing in my own judgement that's more profound outside the word than that. But it's extremely difficult, isn't it? We've acknowledged that in the particular study group in which I'm involved. We have said right at the outset, it is difficult to establish what is essential . . . Essential to what? Essential to salvation? One certainly must believe in Jesus Christ to be saved. Must he use or not use an instrument to be saved? . . . We need to think in these terms as well, it seems to me . . . ”

As to where liberty begins, Lown said he thinks that “it begins and ends with the authority of God, for it may be in fact equated with it”, but that “we have found alternate ways in responding to the same directives.” For example,

“ . . . Some say resolve that scripture silence gives consent. Others have determined that scriptural silence constitutes passive prohibition. We have said that liberty is the permission of authority. So liberty begins with authority. We agree that where the word of authority speaks we have permission. Surely we further agree that our problem arises in the *silent* areas of the scriptures.

“But has God made no provision for this exigency as well? The principle of expediency, I think, is the answer . . . This is talking about a *mutual* relationship — doing something to *bless* each other, being involved in this thing *together*, not standing apart and throwing rocks at each other or picking at each other's theology.

“The Biblical sense seems to be that which we corporately bring together for the best good of the most Christians . . . ”

“If our understanding . . . is correct, we have arrived at what

Campbell espoused, that Fred mentioned earlier, “consensus fidelium” — and Campbell was not talking about majority vote, voting on how tall the ceiling is. He was talking about, in an area of scriptural silence, the position most likely to be closest to the truth of God is the consensus of the faithful, or brethren after faithful study and diligent prayer . . . ”

Lown acknowledged that we need to understand that we are not talking about *license* when we are talking about *liberty*, qualifying that, “We're talking about liberty — permission — granted by the Author.” He asked if this group was “really ready to proceed together on this matter?”, emphasizing “together”, and saying that his judgment and his vote was “yes — resoundingly yes.” In order to do this, he suggested that we “shuffle” the above-mentioned “trilogy” a little bit, as follows:

“ . . . To start out with as ‘A’, ‘in all things love’, — *agape* — and let that be our mode of procedure, but start there . . . Let's recognize that, the commandment of God, of Jesus . . . Secondly, ‘in essentials, unity’ . . . and finally, ‘in non-essentials, long-suffering’ as we grasp for that elusive liberty . . . ”

“So, let us try, God bless us, under the blood-bought salvation — liberty — provided by Jesus Christ, to live happily ever after — together . . . (*strong applause from audience*) . . . ”

Following W. F. Lown's speech, the meeting was broken up once again into the *third* “study group” session for that day. When they came back together, Alan Cloyd said that “tonight a sage will address us” on the subject “Where *Can/* - Where *Do* We Go From Here?” and that “tomorrow morning we're going to be making some proposals and propositions to you”, continuing,

“ . . . I hope that you will be praying tonight God will open your ability to manifest adventures of imagination. There surely are some ways that we can do good things, engage in good works together, and grow closer together as time goes by. I hope and pray that's the case . . . We're going to ask you to filter and define and refine and commit to paper, commit to writing, the kind of proposals that will be very positive in nature, some things that *we can* do. Please think about that, pray about that, tonight.

“Doubtless you'll have much more to think about after you hear Reuel Lemmons. When we were putting this program together, I could not but think of Reuel for this particular time-slot. For 29 years, he edited the *Firm Foundation*, a paper that was read with interest by people in *many* fellowships. Where you and I are concerned, it was read with interest by people on both sides of the key-board. It served as a very constructive bridge — it was a clearing house for thinking — and we miss it . . . (*amens from several*) . . . Reuel is a man that is an independent thinker. He parrots nobody's party line. If you like what he says, fine; if you don't, that's all right, too. That's the kind of iconoclastic sort of individual that we wanted to come and challenge our thinking in this iconoclastic sort of meeting. They ain't never been one of these things before. We will be looking forward to hearing what our friend and brother from Austin, Texas, has to say about *his* observations of what *we can* and probably *should* be doing together as a joint brotherhood. Two fellowships — we regret that; but we rejoice in the fact that, not because *we* had anything to do with it, but because of what was done on Calvary, we enjoy a joint brotherhood. I give you at this time, Reuel Lemmons:”

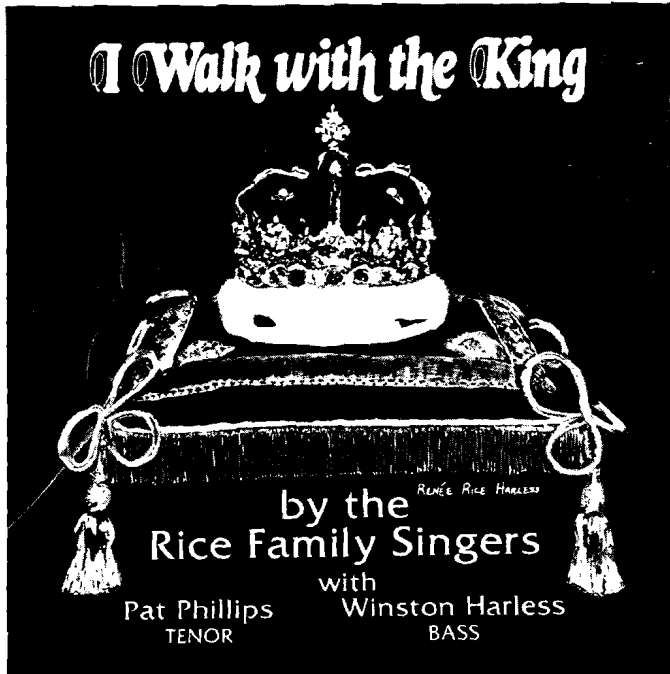
As brother Lemmons began to speak, he said that, as most of those present knew, he had left Europe the day before and

“ . . . have been in the air ever since. I was up in the air before that . . . ” He said he thought “this might be an historic occasion, and that *we need* to say some things that can be grasped and can be used practically in the days to come . . . ”

In the body of his speech, it was clear that Lemmons included the churches of Christ as *sectarian*, for he said, after appealing for loyalty to Jesus Christ alone,

(Continued on Page 16)

Looking for Something Special
for Someone You Love?...You've Found It!



I WALK WITH THE KING

- | | |
|-----------------------|---------------------------------|
| SIDE 1 | SIDE 2 |
| I Walk With the King | Ten Thousand Angels |
| Our God, He is Alive | A Beautiful Prayer |
| Each Step I Take | His Grace Reaches Me |
| Can He Depend on You? | Redeemed |
| He Lifted Me | O Master, Let Me Walk With Thee |
| Flee As a Bird | How Great Thou Art |

MANSION OVER THE HILLTOP

- | | |
|--------------------------|-----------------------------|
| SIDE 1 | SIDE 2 |
| Mansion over the Hilltop | Christ's Love is All I Need |
| The Glory-land Way | In the Shadow of the Cross |
| Just a Little While | Sweet Will of God |
| Be With Me Lord | The Lord's My Shepherd |
| What a Savior | I'll Be a Friend to Jesus |
| Victory in Jesus | Sing to Me of Heaven |

BEYOND THE SUNSET

- | | |
|-------------------------|--------------------------|
| SIDE 1 | SIDE 2 |
| Beyond the Sunset | Asleep in Jesus |
| Nearer, My God, to Thee | Near to the Heart of God |
| Heaven for Me | An Empty Mansion |
| Glory for Me | Only a Shadow Between |
| Crossing the Bar | Beautiful Isle |
| Abide with Me | Land of Fadeless Day |

WHERE ROSES NEVER FADE

- | | |
|------------------------|-----------------------------|
| SIDE 1 | SIDE 2 |
| Where Roses Never Fade | The New Song |
| Jesus Paid it All | Jesus, Lover of My Soul |
| Lead Me to Calvary | Whispering Hope |
| Where Could I Go? | In the Garden |
| Jesus, Hold My Hand | Will You Not Tell it Today? |
| Paradise Valley | If We Never Meet Again |

Wonderful for Gifts! Why not Lay in a Supply! . . . for Weddings, Graduations, Birthdays, Mother's Days, Father's Days, Anniversaries, Radio Programs — or just for your own enjoyment . . .

Four Long-Play *a cappella* Stereo Albums — by the

RICE FAMILY SINGERS
AVAILABLE ALSO IN CASSETTE AND 8-TRACK

STEREO ALBUMS —

- I Walk With the King (12 Songs) \$6.00
- Mansion Over the Hilltop (12 Songs) \$6.00
- Beyond the Sunset (12 Songs) \$6.00
- Where Roses Never Fade \$6.00
- (Or, if you order all four at one time) The Set, \$21.95

CASSETTES —

- Each of the Above Album Titles \$7.00
- (Or, if you order all four at one time) The Set, \$25.95

8-TRACK TAPES —

- Each of the Above Album Titles \$8.00
- (Or, if you order all four at one time) The Set, \$29.95

Please enclose cash, check or money order with your order (adding \$1.00 for each order for postage and handling) — and

address it to: **CONTENDING FOR THE FAITH**
2956 Allshore, Memphis, Tennessee 38118

'Restoration Summit'

(Continued from Page 14)

" . . . I would that we sectarian groups could do the same . . . "

Referring to the debates and controversies resulting from the restoration plea to denominationalism, brother Lemmons said, that

" . . . out of that came not a totally pure, undenominational body. In our zeal for our cause we have to some extent forgotten our Christ; and we have made converts to a *cause*, in many cases, just as the denominations did. And as time has gone on, our trend in that direction has gotten worse and worse as we have subdivided into every narrow faction imaginable. And our claim to the restoration of pure, New Testament Christianity is somewhat jaundiced by our desire for identification as a separate religious body. Our beautiful beginning has been marred by schism and the same sectarian spirit that we condemned in the others. We have done wonderfully well in maintaining the unity of our basic faith. The two dozen or so different shades and shadows of us all still confess one Lord, one faith, one baptism, one God. On side issues, however, we have not been any more successful than our denominational neighbors; and we have congealed in our separate ruts to the extent that we brush off a challenge to the *status quo* as if it were a nonentity . . . I find that it is difficult indeed to get people to face up to the fact that real and valid issues do exist. We had rather simply sweep them under the rug and go ahead feeling that somehow the goodness and grace of God would wipe out all our blemishes and fold us all safely in one body that didn't fight after the resurrection.

"That this is a fact is evident. The Bible does not teach all the positions we all hold . . . (*uproarious laughter from audience*) . . . God is not the author of confusion. Of course each one of us honestly and sincerely thinks that the Bible teaches the position *he* holds. But our differences are proof that somebody is wrong. And to be wrong is not as good as to be right, or else everything we stand for stands for nothing. The scriptures do not teach all the opposing views that opposing brethren hold. If we want to convince any person, or city, or nation, that we are sincere in our desire to restore New Testament Christianity, we must somehow among ourselves find a valid, sound basis for unity. Nothing negates so thoroughly and completely every principle we preach and every part of the Christian system as our own lack of unity negates it. What reproaches! What sorrow! What suffering! What shame! And what pain! is the fruit of our divisions.

"There *will* be no divisions in the grave. There will be no divisions among the redeemed *after* the grave. We'll leave every single one of our divisions here where we leave every other sinful thing. It is a part of our spiritual progress that we eliminate from our lives this devastating sin just as we must flee any other sin. Divorce has always been a sin, whether it is a man from his wife or one group of brethren from another group of brethren. I really don't care whether you like me or whether you agree with me; but I do care whether you leave me, for, if you do, I will be lonesome indeed.

"Unity does not signify total agreement nor total conformity. We are not a bunch of golf balls turned out of a single mill with the dimples in the same places. We will always be different because we were born that way, second, we were educated that way, third, we have a different make-up, fourth, we have a different capacity — and these things might go on *ad infinitum*. We will always differ from one another, but that does not mean that we cannot be united. To the extent that I am in Christ and you are in Christ we are in Christ and we are in each other — and we can't be in each other without being united.

"We can't, in a two-day meeting, touch with a magic wand and heal a wound so deep as this one. We can't miraculously heal it — you don't zap a wound shut with a couple of speeches. Wounds heal at the edges. This may just be the edge we're working on . . . These meetings may well be the herald of such healing . . . "

* * * * *

(EDITORIAL NOTE: It had been our hope to be able to squeeze this report of "The Joplin Unity Meeting" into one single issue of *Contending for the Faith*. However, with between eight and nine hours of tape recordings to winnow, there is just too much of it to do so.

Therefore, reluctantly, we are forced to carry over the rest of the story into our next issue. Since we do not publish in December, this being November, it means that we now have completed our 15th volume; so watch for our January issue.

Toward the close of the Joplin meeting one of its perpetrators said,

"I want you to take this proposal, think about it very carefully, refine it and commit it to writing; we need as quickly as is humanly possible, sometime between September 1, 1984, and January 1, 1985, to go back to a hundred localities across the United States and set up similar local 'summit meetings.' That one scares me. And I've got to tell you, that one scares me. Don DeWalt and Alan Cloyd and the others involved in this thing have hand-picked men that we knew could get along and who would be cordial and courteous even in times of stress and disagreement and be able to simply state conviction and not goad and jab and that sort of thing. I think it's worked. You fellows have come out of some otherwise very threatening sessions as friends and talking and that's good. The local one scares me, because every 'knucklehead' in the country is going to get in on those. They won't be nearly as cordial as these have been. But as quickly as is humanly possible we are going to have to get this back out into the hands of the people some way. Refine that. Filter it. Commit it to writing . . . "

Before bring this particular issue to a close, it seemed best that at least we needed to get in the foregoing "knucklehead" quotation, per foregoing, so our readers would have some idea what that was all about. So, until we begin our 16th year with our issue for January, 1985, I remain knuckleheadedly yours, Ira Y. Rice, Jr., Editor.)

(PLEASE REMEMBER — NO ISSUE IN DECEMBER!)

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